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EDITED BY

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GANO, STEPHEN, a minister of the Baptist Church, was born in New York, December 27, 1762, and devoted the early portion of his life to the profession of medicine and surgery. Being impressed with the conviction that a more especial consecration to the work of his Master was a religious duty, he relinquished his profession, and was ordained to the work of the gospel ministry, August 2, 1786. He was successively in charge of various churches, and died, August 18, 1828, in the pastorate of the First Baptist Church, Providence, Rhode Island.

GAR, 1 Esd. v. 34.

GARASSE (ga-ras'se), **FRANCIS**, a Jesuit theologian, whose polemical writings exhibit undignified sarcasm and violent outbursts of passion, was born at Angoulême, in France, in 1585. He entered the society in 1600, and, after spending some time in teaching, took the vows of the order in 1618. Under assumed names, he wrote several controversial works, which abound in wholesale abuse of all whom he regarded as enemies of his order. His writings did not escape the censure of the Romanists themselves. His "Theological Summary," published in 1625, was condemned by the Sorbonne, and he was exiled to Poitiers, where he fell a victim to the plague, contracted in attendance upon the sick, in 1631.

GARCIA (gar'sh'a), **D. FRANCISCO**, a Portuguese Jesuit, entered the order at an early age, and embarked with fifty-eight other priests upon a Jesuit mission to the East Indies. A coadjutor of the archbishop during his residence at Goa and Cochin, he was, upon his death in 1641, elected to fill his place, and exerted great influence over the people by his knowledge of the native dialects. He died in 1659.

GARCIA, or **GARZIA** (gar'zh'a), **GREGORIO**, a Spanish Dominican, was born in Andalusia, toward the end of the 16th century. He was appointed missionary in Mexico and Peru, where, besides attending to the duties of his office successfully, he managed to accumulate much historical and traditional information connected with those countries. This was first published at Valencia in 1607, under the title, "Origin of the Indians of the New World," a work which has furnished subsequent historians with much information.

GARDEN (gar'd'n). If what Solomon spake concerning "trees, from the cedar to the hyssop," was consigned to writing, the work has long since perished; but it is impossible to read the Bible without perceiving that the Hebrews were a people who delighted in flowers and green fields, in groves and plantations, in orchards and gardens. The two hundred and fifty botanical terms occurring in the original of the Old Testament are enough to prove this. No collection of classical authors of the same extent, and not professedly treating on husbandry, could furnish so long a list; and it must be remembered that all these terms occur incidentally in their laws, their poetry, their history. Trees and flowers enhanced the enjoyment or relieved the gloom of almost every scene in Jewish life. Like the streets of modern Ispahan, like many of the towns of America and the Continent, their cities were sometimes adorned and shaded by trees growing beside the watercourses, Ecclus. xxiv. 12 (Vulgate). Even in towns the vine was trained along the walls of their houses; and as

it clung to the trellis, or wound round the balustrade of the outside staircase, it was both a graceful and useful ornament, Ps. cxxviii. 3. The courts of their houses usually rejoiced in the shade of some spreading sycamore or terebinth; and except in the temple, where there was a special prohibition, the areas of the public buildings were usually planted. Gardens, and occasionally the shelter of a single tree, were a chosen scene of retirement and devotion, and it was in such cool and fragrant bowers that the rabbis loved to collect their disciples and deal forth their wisdom. The very rustics had a taste for flowers; and by way of bringing spring and autumn together, the grain newly heaped on the threshing-floor seems to have been occasionally crowned with lilies or some equally graceful garland, Cant. vii. 2. It is right, however, to mention that this passage is differently understood by many. According to some, the robe of the bride, with its amber or golden tint, and its

ing sepulchres" seems to have been to plant or strew flowers upon them. When Abraham bought the field at Machpelah for a burying-ground, besides the cave, special mention is made of the trees which surrounded it; and whether or not interment in gardens was common, by far the most memorable of earth's sepulchres was in the garden of a Jew.

But who can fail to recall that imagery from the grove and the garden, from the field and the forest, which over sacred poetry diffuses the glowing tints of Persian minstrelsy, the perfume of Arabian song? Not to quote the nobler and well-known examples supplied by the Psalms and the Canticles, the uninspired authors of Palestine will bear out the assertion. It is thus that Wisdom is described by the son of Sirach: "I was exalted like a cedar in Lebanon, and as a cypress upon the mountains of Hermon. I was erect like a palm in En-gedi, as a rose plant in Jericho, like a fair



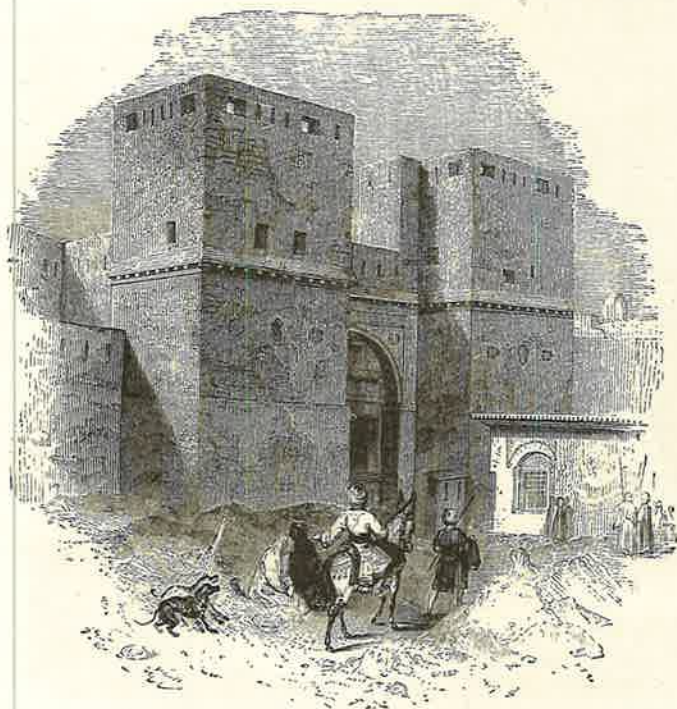
A GARDEN IN PALESTINE.—See GARDEN.

scarf of white or scarlet, is compared to a "sheaf" (not "heap") of wheat, with white or scarlet lilies girdle-wise surrounding it. Mr. Moody Stuart translates, "Thy bodice is a heap of wheat, about with lilies girdled;" while another learned critic renders it, "A heap of wheat in a bed of full-blown lilies." On high occasions the pathways of conquerors and distinguished personages were strewn with branches in blossom, or with the leaves of the palm. To their feasts a fresh charm was added by beautiful and fragrant flowers; and the apocryphal Solomon puts into the mouth of his voluptuary this truly Anacreontic ditty: "Come on, let us enjoy the good things that are present. Let us fill ourselves with costly wine and ointments, and let no flower of the spring pass by us. Let us crown ourselves with rosebuds before they be withered," Wis. ii. 6-8. Even to the grave this propensity followed them. The modern Egyptians deck the tombs of their kindred with palm leaves and the fragrant *origanum*; the Turks and the Syrians plant cypresses and myrtles in their cemeteries. So among the Jews one mode of "garnish-

olive in a pleasant field, and grew up as a plane tree by the water. I gave a sweet smell like cinnamon and asphaltus, and yielded a pleasant odor like myrrh, as galbanum, and onyx, and the fragrant storax, as the fume of frankincense in the tabernacle. As the fir tree I stretched out my branches, and my branches are the branches of grace. As the vine brought I forth pleasant savor, and my flowers are the fruit of honor and riches," Wis. xxiv. With still greater beauty, Simon the high-priest is described "as the morning-star in the midst of the cloud, as the rainbow among sunny clouds, as the flower of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense tree in the time of summer; as a fair olive tree budding forth fruit, as a cypress tree which groweth up to the clouds," Wis. i.

In its better days Palestine was "the garden of the Lord: a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat and barley, and vines, and fig trees, and pomegranates: a land of olive-oil and

honey." For the sins of its people the land mourneth; but although its vines are blighted and many of its fountains are dried, the bee still murmurs on the cliffs of Carmel, the olive still matures its fruit in the solemn precincts of Gethsemane. The almond tree flourishes along the Jordan, as when its silvery or amethystine pennon, clear against the cloudless sky, proclaimed the approach of spring and invited forth to the fields and villages the youth of Judah. By the wayside grow sycamores, as when Zaccheus climbed into one to catch a glimpse of the illustrious Stranger, and under the terebinth the Bedouin sets up his tent, as when Abraham beneath the oak at Mamre received his angel visitors. As early as the days of Joshua, Jericho was the city of palm trees; with branches of the palm the jubilant procession strewed the road as they conducted the Son of David from Jericho to Jerusalem; and it is only in our living day that palms have disappeared from Jericho. The pine, cypress and myrtle still cast their



MODERN ORIENTAL GATE.—See GATE.

shadow, although no feast of tabernacles returns, whose bowers they once adorned. If Sharon has lost its rose, Galilee still yields its lilies, descendants of those lovely flowers to which the divine Teacher pointed in his sermon, and bade his disciples "consider" them, with a feeling which an illustrious naturalist has characterized as "the highest honor ever done to the study of plants." Hasselquist was charmed with the jasmine of Palestine; another traveler speaks with rapture of the delicious odor which sprang at every step of his journey from Jerusalem to Jaffa, when the rain had revived the thyme, the balm and the rosemary; and in the glen of Lebanon, where Canobin lies embosomed, Maundrell well understood the allusion of Cant. iv. 11 and Hos. xiv. 6. This valley "is on both sides exceeding steep and high, clothed with fragrant greens from top to bottom, and everywhere refreshed with fountains falling down from the rocks in pleasant cascades, the ingenious work of nature," a description with which the language of a recent tourist entirely tallies: "Nothing can be conceived more delicious than the odors

of these lower slopes of Lebanon. I do not know the name of half the trees and plants flowering round the path, some with pungent aromatic perfumes, others luscious, like the orange blossoms, and then again clumps of odoriferous pines, wild and pure, and under them growing the dwarf lavender in the crevices of the rocks."

No doubt where nature is most lavish it is often there that man is laziest; nor, even although the soil were more fertile than it is, and its productions more varied, could we safely infer the industrious habits of a former population. These rest on the testimony of their own writers; and whatsoever may have been their skill, it is manifest from both the Scriptures and the Talmudists that the Hebrews had a taste for horticulture.

For learning the art they had good opportunity during their sojourn on the banks of the Nile. To no nation of antiquity was the garden so essential as to the Egyptians. At their feasts each guest was presented with a flower or a nosegay, most usually a bud or full-blown flower of their exquisite lotus, the goblet was crowned with a garland, the choicest delicacies of the table were rare fruits, and the central ornament of the board was a vase of flowers kept fresh in water. In pots and vases flowers were distributed through the apartments, and they grew in the courts of the houses. Residences of the better sort were approached through an avenue of trees, and the villa was not complete without its garden and orchard. "Their pleasure-grounds were laid out in what used to be called the Dutch style; the flower-beds square and formal; the raised terraces running in straight lines; arbors of trellis-work at definite intervals, covered with vines and other creepers which it is difficult to identify. Some of the ponds are represented as stored with fish, others with water-fowl. Vegetables are depicted in

great variety and abundance. It is indeed impossible to look at any representation of an Egyptian garden without feeling some sympathy for the complaints and murmurings of the Israelites in the desert. "The children of Israel wept again, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers and the melons, and the leeks and the onions, and the garlic; but now our soul is dried away; there is nothing at all beside this manna before our eyes," Num. xi. 4-6." Judging from the paintings and sculptures brought to light by Rosellini, Wilkinson and recent explorers, the country mansion of an ancient Egyptian must have made a near approach to modern sumptuousness. When Pharaoh stepped forth from his palace, he found himself beneath an avenue of stately palms and sycamores, whilst the breeze from the river trembled through the light foliage of the one, and scarcely a ray of sunshine could penetrate the massive leaves of the other. If he went into his vineyard, he might walk under trellises from whose roofs and sides rich clusters de-

pend, or through colonnades where, thyrsuswise, the vines twisted round gilded props or carved pillars. Thence passing into the wilderness or park, he and his courtiers might try their skill in archery, by shooting at a target, or might spend their arrows on the game preserved in the thickets; or if inclined for easier sport, the monarch might lounge in his barge and angle for fish, whilst slaves along the shore towed the pleasure-boat of their luxurious lord; or if he pleased, he might ascend to the upper and airiest apartment of his kiosk, and there, quaffing the juice of his grandsire's vintage, or the wine of his own dates, he might listen to the timbrel and harp of the minstrels, whilst every breath of air came laden with perfume, the water-fowl shook their wings and made rainbows in the pond, and the gardener's mischievous apprentices, the monkeys, played their antics in the pomegranates [from representations on the monuments, they seem to have been employed to collect the fruit in high trees, and sometimes helped themselves], the laborers all the while plying the *shadoof* and scooping up from the river a bountiful irrigation for the thirsty plats and parterres. Indeed, to the present day nothing is more characteristic of Egypt than its artificial irrigation by means of canals, and buckets hung upon levers and water-wheels—a feature in which the land of promise presented a striking contrast to the house of bondage: "The land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: but the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven. And it shall come to pass, if ye shall hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to serve him with all your heart, and with all your soul, that I will give you the rain of your land in his due season, the first rain, and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil," Deut. xi. 10, 11, 13, 14.

At a later period of their history the Jews sojourned for two generations in Babylonia. There they must have seen that wonder of the world—

"Those airy gardens, which yon palace vast
Spread round, and to the morning airs hang forth
Their golden fruits and dewy opening flowers;
While still the low mists creep in lazy folds
O'er the house-tops beneath."—*Milman*.

It is possible that the "hanging gardens" of Babylon may have supplied some hints applicable to the terrace-culture so general on the hills of Palestine; and the reservoir at the summit, with the hydraulic contrivances for filling it, could not escape the notice of an observant people. But whatsoever practical use the Jews may have made of their Babylonian experiences, their sacred writings contain no admiring allusions to a country which they only recalled as the scene of an irksome and ignominious exile.

In Scripture we have indications of various enclosures which occasionally bear the general name of garden.

1. We read, Cant. vi. 11, of a "garden of nuts," which of course means a plantation of walnuts or almonds, or some other nut-bearing tree. In the same way the Jews had enclosures dedicated to the cultivation of the vine and the olive; so that we continually read of "vineyards" and "olive-yards," and, Cant. iv. 13, we find an "orchard of pomegranates."

2. Then there were orchards where trees of various sorts were reared together. Says the

Preacher, "I made me orchards, and vineyards, and I planted trees in them of all kinds of fruit," Eccles. ii. 5. Amongst the fruit trees cultivated in the Holy Land were the almond, the chestnut, the citron, the date-palm, the fig and the pomegranate, besides the vine and the olive. For the sake of a dense shade, however, the orchard sometimes contained trees more valued for their foliage than their fruit, "trees of emptiness," like the plane, the terebinth (or "oak"), the mulberry, etc.

3. One of the first times that we read of a "garden of herbs" is when the unscrupulous Ahab coveted the vineyard of Naboth, wishing to convert it into a kitchen garden, 1 Ki. xxi. 2. In every country such an enclosure contains the vegetables which suit the taste of the people, and which the climate allows to be cultivated. Amongst the culinary vegetables of the Hebrews were gourds, cucumbers and melons, which in sultry weather were delightful refrigerants, besides such aromatic herbs and carminatives as mint, anise, rue and coriander; nor were they likely to omit the onion and the garlic.

4. Like most Oriental nations, the Jews were fond of perfumes. Their clothing was often scented. Blind Isaac, "smelling the fragrance of Jacob's raiment, blessed him, saying, Behold, the fragrance of my son is as the fragrance of a field which the Lord hath blessed," Gen. xxvii. 27; and to the king's daughter the Psalmist says, "Myrrh, aloes, and cassia are all thy garments: from the palaces [or cabinets] of Armenian ivory they make thee gladsome," Ps. xlv. 8 (Walford's Translation). The box of precious ointment poured on the head of a guest was the mark of a distinguished reception, and, in later times at least, a garland of roses sometimes encircled the heads of the banqueters. We are therefore prepared to find the chief place occupied by odoriferous plants in the flower-garden of ancient Palestine. Thus in the impassioned address of the bride of Solomon:

"A garden art thou, filled with matchless sweets;
A garden walled, those matchless sweets to shield;
A spring enclosed, a fountain fresh and sealed:
A paradise of plants where all unite,
Dear to the smell, the palate or the sight;
Of rich pomegranates that at random blow;
Cypress and nard, in fragrant gales that flow;
Nard, saffron, cinnamon, the dulcet airs
Deep through its canes the calamus prepares;
The scented aloes, and each shrub that showers
Gums from its veins and spices from its flowers.
O pride of gardens! fount of endless sweets,
Well-spring of all in Lebanon that meets!"
Song Sol. iv. 12-15 (Good's Translation).

Solomon's own gardens have probably suggested the imagery, as he informs us himself, "I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kinds of fruits: I made me pools of water to water therewith the wood that bringeth forth trees," Eccles. ii. 4-6. Of these the traditional site near Bethlehem is certainly correct. No locality could in itself be more likely or more convenient for a royal retreat not far from the capital; and it is fully confirmed by the names which still linger, Wady Urtás, "The valley of the Garden" (Hortus Conclusus of the Romans), Gebel-el-Fureidis, "The hill of the little Paradise," besides "Fig Vale," "Peach Hill," "Walnut Walk," "Garden of Nuts," etc. Taking advantage of the water supplied by the fountain of Etham, a Christian Jew has within the last fourteen years converted a portion of this territory once more into a fruitful field. The brook, "clear as crystal," which creates its fertility, is thus described by Miss Bremer, who was there in March,

87

1859: "Everything on its banks seemed to rejoice over the lively running water; swarms of little gnats, which danced above them; the rose-red cyclamens, which shot up out of the hollows or cracks in the stones, and bowed their lovely little heads as if to reflect themselves in the clear water; the grass, which grew so abundantly on the banks as almost to conceal them. The almond trees were in blossom, and hundreds of little goldfinches, with red crests round their beaks, twittered and warbled in the trees, although most of them were yet without leaves." At the same season a few years previously Van de Velde expatiates in glowing terms on the scenery of "The Song," as reproduced on the very site of Solomon's pleasure-grounds—the flowers appearing, the singing of birds, the pomegranate budding, and then "the getting up early to the vineyards to see if the vine flourish, if the tender grape appear." And Bonar says, "It is one of the sweetest valleys into which the eye can look down; a well-watered orchard covered with every goodly fruit tree that Syria nourishes."

Owing to the density of the population and the wonderful fertility of the soil when duly watered, a greater proportion of Palestine was laid out in gardens and vineyards than of almost any land. This was especially the case in the neighborhood of cities. According to Josephus, the environs of Jerusalem were almost all garden together; but from the statements of the rabbis it would appear that, except a few plantations of roses which had existed since the days of the prophets, there were no gardens within the walls. For this sanitary reason is assigned, in the danger apprehended from the decomposition of vegetable matter.

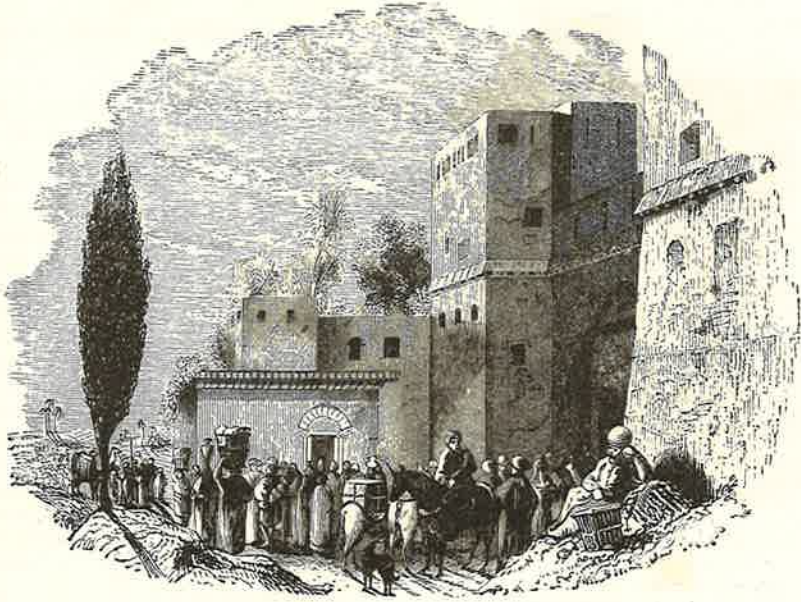
Gardens were occasionally used as places of sepulture. Manassch, and Amon his son, were not buried in the royal vaults, but "in the garden of Manassch's own house, in the garden of Uzza," 2 Ki. xxi. 18, 26. And "in the place where Jesus was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore, because of the Jews' preparation-day; for the sepulchre was nigh at hand," John xix. 41, 42.

The existing gardens of the East are not calculated to give an exalted idea of Syrian husbandry. They are arranged with little taste and kept with little care; at the same time, their productions are for the greater part identical with those yielded in the palmy days of Palestine. Like the "garden of cucumbers," Isa. i. 8, any valuable plantation still needs a lodge for the watchman till once the crop is secured. Now that her "country is desolate," there could not be a more vivid emblem of the daughter of Zion; but the amazing capabilities

of the soil, where industry and irrigation are brought to bear, not only help us to recall the past, but make it easy to believe that when the set time is come for the Lord to comfort Zion, "he will make her wilderness like Eden, her desert like the garden of the Lord," Isa. li. 3.

GARDEN-HOUSE, 2 Ki. ix. 27. See AHAZIAH, 2, BETH-HAGGAN.

GARDINER (gard'e-ner), JAMES, COLONEL, a Scotch military officer in the reign of George II., distinguished for his bravery and his piety. He was born in 1688, at Carriden, Linlithgowshire, entered the army when only fourteen, and obtained a commission in the Dutch service. He afterward entered the regular British army and distinguished himself at the battle of Ramillies. At the breaking out of the rebellion he commanded a regiment of dragoons, and fell at the battle of Preston-Pans, being cut down by a blow from a Lochaber-axe, in sight of his own house, September 21, 1745. Dr. Doddridge, his biogra-



MODERN ORIENTAL GATE, WITH MARKET.—See GATE.

pher, says that in his youth he was very gay and licentious, but the accidental perusal of a book entitled "Heaven taken by Storm" revived in his memory the teachings of his pious mother and made him serious, and from that time he became as distinguished for his piety as he had before been for the absence of all religion and a course of vice. It is also said that he received a supernatural intimation of his own approaching death. There is a passage in Dr. Alexander Carlyle's Autobiography, respecting Colonel Gardiner and Dr. Doddridge's narrative of his conversion, which excited an interesting discussion and throws doubt on the popular narrative.

GARDINER, STEPHEN, the English prelate and statesman, was born at Bury St. Edmunds, England, in 1483, and studied the classics and civil and canon law at Cambridge. He became secretary to Cardinal Wolsey, and while acting in this capacity won the favor of Henry VIII., and became notorious for the part he took in aiding and abetting him in procuring a divorce from Catherine of Aragon. He went to Rome to seek the consent of the pope to this iniquity, and to Cam-

bridge to procure from that university a declaration in conformity with the king's desires. On his return he was made secretary of state, and, in 1531, bishop of Winchester, in reward for his devotion to the king's interest. He took part in the court which pronounced for the divorce. He was an implacable foe of the Protestant Reformers, and was the framer and enforcer of the "bloody statute of the six articles," popularly known as "the whip with six lashes," the cause of much bloodshedding and many tortures. He was instrumental in procuring the divorce of two other of Henry's wives, Anne of Cleves and Catherine Howard, and at the king's suggestion drew up articles of heresy against Catherine Parr, in order to get rid of her. Thus to the last he proved himself the base tool of a wicked man. He was kept in the Tower during Edward VI.'s reign, but released by Mary, who was crowned by him, and who made him her chancellor and prime minister, the influence and power of which posts he employed to light again the fires of persecution, in which Hooper, Latimer and Ridley suffered, along with many others. He



GATE OF THE GOVERNMENT HOUSE, BENARES, EAST INDIES.

died in 1555. Gardiner was a man of learning, but of no principle; he was destitute of every qualification for the office of a bishop, and was filled with a worldly spirit. Wily, vindictive, unscrupulous, he hesitated at no step which could gratify his revenge or promote his interests; ambition was his motive through life, and the object of that motive was the dignity of cardinal—an object in which he was disappointed. His whole life illustrates the fact that power over mankind was the object for which he lived.

GAREB (gah'reb). 1. The name of one of David's worthies, 2 Sam. xxiii. 38; 1 Chr. xi. 40. He is called "the Ithrite"—*i. e.*, a native of Jathir. The rendering Jethrite, son of Jether, is opposed to the fact that in notices of this sort it is usually the birthplace, and not the descent, that is mentioned. The Syriac reads in the latter clause 'Arab from Lachish.

GAREB, the name of a hill near Jerusalem, Jer. xxxi. 39. As the root signifies *to scratch*, and the Syriac name is the name for *leprosy*, this hill is supposed to have been the place to which lepers were sent out of the city.

GARGOYLE (gar'goil), sometimes printed **GARGYLLE** and **GURGOYLE**, a term in mediæval architecture used to describe the species of water-spout which projected from the eaves of houses, usually made in some grotesque form resembling the figure of an animal or a caricature of some human subject.

GARISSOLES (gar-is-sole'), ANTOINE, a Protestant minister, was born at Montauban, in France, in 1587. In 1610 he was ordained and assumed a pastoral charge at Puy-laurens. Ten years after this he returned to Montauban, and in 1627 was made professor of theology at that place. At the meeting of the synod of Chaventon, 1645, he presided with signal ability, and distinguished himself by his determined resistance to the demands made by the government, which would have crushed the liberties of the Protestants. He boldly arraigned the theory of mediate imputation held by Placcæus; and when the Protestant schools were crippled in their resources, he remained at his post as professor of theology with no hope of remuneration for his services. He died at Montauban, July, 1651.

GARIZIM (gar'e-zim), 2 Macc. v. 23; vi. 2, a form of Gerizim.

GARLANDS (gar'lands), Acts xiv. 18. These were wreaths or chaplets made of branches, flowers, feathers and even precious stones. In heathen countries it was customary, at sacrifices, to decorate, not only the victims brought as offerings, but also the altars, priests, and the very doors of the houses with garlands or wreaths. These were usually selected with special reference to the supposed partiality of the gods to which they were devoted. In the Christian Church, in mediæval times, garlands were borne upon the heads of the assistant clergy, in the celebration of the mass, carried in the funeral procession before the corpse, placed before the altar, or used for the decoration of images. Guests at feasts were occasionally also crowned with flowers. According to Chrysostom, in the marriage ceremony in the earlier periods of the Church, they were used to crown the parties contracting marriage, in imitation of what was considered an innocent heathen ceremony. This custom still prevails in the Greek Church.

GARLIC (gar'lik), Hebrew *shum*, Num. xi. 5. Hasselquist, whilst mentioning that garlic (*Allium sativum*) is much used by the modern Egyptians, expresses a doubt whether it was known to the Israelites, "as it does not grow in Egypt, but is brought thither from islands in the archipelago." On this point, however, the inscription quoted by Herodotus may be held as conclusive. He expressly mentions garlic as one of the articles of food supplied to the builders of the pyramids, and with his statement tallies the latest and best authority. "Though garlic grows in Syria, that brought from Egypt is most esteemed. Till the name 'Syrian' was tabooed in Cairo, during the war, those who sold it in the streets cried, 'Tôm shâmee,' 'Syrian garlic,' it was then changed to 'Infa e' tôm,' 'garlic is useful.'" Even in the days of the Israelites imported varieties may have been preferred to those of native growth, but there can be little doubt that the pungent bulb was as popular in the streets of Noph and On, as it is now in Cairo and Damietta. Both the common garlic (*Allium sativum*) and its less rank congener, the shallot (*A. Ascalonicum*), are well-known bulbous-rooted plants, along with the hya-

cinth, the squill, the star of Bethlehem, forming a tribe in the beautiful order of the lilies. Besides other medicinal properties, garlic is said to have a considerable effect in quickening the circulation and stimulating the entire system.

GARMENT. See **DRESS**.

GARMITE (gar'mite). This appellation is given to Keilah, apparently the town, 1 Chr. iv. 19. Nothing can be affirmed with certainty of it.

GARNER (gar'ner). In the Authorized Version the Hebrew word *otsar* signifies a place where goods or treasures are deposited for safe keeping. The word "treasury," as in 2 Chr. xxxii. 27, and granary and barn, as in Matt. iii. 12 and Luke iii. 17, is of the same signification. Among the Egyptians granaries were large structures raised above ground, but among the Romans they were vast repositories dug in the earth, thoroughly defended on the sides from damp, and well covered. The granaries for army stores were of vast size and held great quantities of grain, which were often preserved in them for many years.

GARNET (gar'net), a precious stone. See **SARDIUS**.

GARNET, HENRY, born at Nottingham, England, about 1555, and became a convert to Romanism; he visited Rome in 1575 and joined the Jesuits, and in 1586 was made provincial of the order in England. He was implicated in the Gunpowder Plot, for which he was tried and condemned. He allowed that he was aware of the plot, but tried to take refuge for his silence behind the seal of confession. It is thought that the king would have spared his life had he not, in reply to some interrogatories, asserted the lawfulness of equivocation in cases where men were required to accuse themselves. He is enrolled among the Jesuits as a martyr.

GARNETT (gar'net), JOHN, D.D., successively Fellow of Sidney Sussex College, Cambridge, and Lady Margaret's preacher, bishop of Ferns, 1752, bishop of Clogher, 1758. He died in 1782. His principal work is entitled "A Dissertation on the Book of Job, its nature, argument, age and author; wherein the celebrated text, ch. xix. 25, is occasionally considered and discussed; to which are added four sermons." In this work the author "contends that the Book of Job is an allegorical drama designed to represent the fall and restoration of a captive Jew, and with a view to recommend the virtue of patience. The author he supposes to have been Ezekiel, and the period of its production subsequent to the Babylonish captivity." The dissertation is ably written and ingeniously reasoned, but the hypothesis it is designed to support is a mere fancy, and the author adds nothing to our resources for understanding the book to which it relates.

GARNIER (garn-yeay'), CHARLES, a French Jesuit and missionary priest. The child of wealthy and noble parents, he was born in 1606, and when thirty years of age joined the mission which went out to Canada to convert the Indians. Its central point was Itonatiria, in Thunder Bay, on Lake Huron. The devoted men of this mission endured terrible hardships, and their missionary efforts were very successful among the Hurons. But the desolating Iroquois war of revenge broke out in

1641, the Huron tribe was exterminated, and the missionaries, forty-five in number, put to the most cruel deaths in 1650. Among those who perished thus in the Huron wilderness was Garnier.

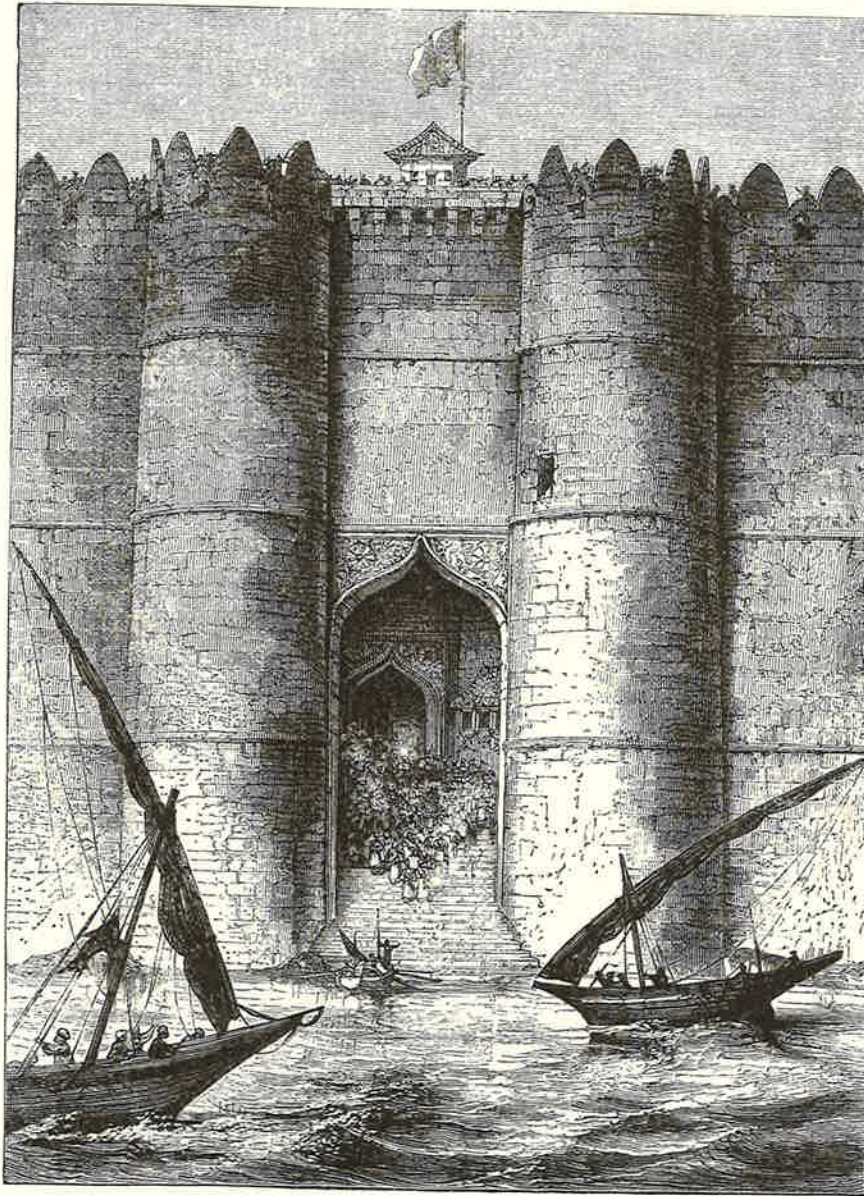
GARNIER, JEAN, a learned Jesuit, was born in Paris, France, in the year 1612. He entered the order at the early age of fourteen, and soon displayed great aptness for study and imparting instruction. During a period of forty years he held with usefulness to the society various professorships of theology and literature, and wrote important works on the Pelagian controversy. He died at Bologna, October 16, 1681.

GARNISH (gar'nish) signifies, as in 2 Chr. iii. 8, to adorn or ornament with precious stones. The term is used in reference to attire of a gorgeous character, as in Rev. xxi. 19, and to the furniture of a house, as in Matt. xii. 44.

GARRETSON (gar'ret-son), **FREEBORN**, a distinguished American missionary and pioneer of the Methodist Episcopal Church, was born in Maryland, August 15, 1752. He entered conference in 1775, the year of his conversion, and was ordained elder in 1784 by Dr. Coke and sent as a missionary to Nova Scotia. Four years after, with twelve young ministers, he commenced the work of evangelizing the western portion of the New England States and the eastern part of New York. His ministerial life was one of great earnestness and usefulness. One of the earliest pioneers of Methodism in the United States, his vigorous mind, decided character and unusual zeal and fervor contributed largely to the growth and prosperity of the Methodist Church in this country. For over fifty years he was one of the most laborious and useful ministers of his age, preaching the gospel in nearly all the New England and Atlantic States from Nova Scotia to the Gulf of Mexico. He died September 26, 1827.

GARRISON (gar'ri-son). The different Hebrew words so rendered are from the same root; but they do not all express the sense of our term "garrison." The translation is accurate in 1 Sam. xiii. 23; xiv. 1, 4, 6, 12, 15; 2 Sam. xxiii. 14; but in 1 Sam. x. 5; xiii. 3 probably a pillar or monument was meant, which the Philistines had set up to mark their superiority or some victory gained, and which Jonathan threw down. The same word designates the "pillar of salt" of Gen. xix. 26. Further, in 2 Sam. viii. 6, 14; 1 Chr. xviii. 13; 2 Chr. xvii. 2, officers rather than garrisons are intended; and in Ezek. xxvi. 11 pillars (perhaps those of the temple of the Tyrian Hercules) are meant.

GARVE (garv), **KARL BERNARD**, one of the best modern German hymn writers, was born near Hanover, January 4, 1763. He pursued his theological studies in the seminary of Barby, and subsequently became professor of history and philosophy at Niesky. After laboring successively at Amsterdam, Ebensdorf, Norden and Berlin, in the latter city especially with distinguished ability, he was placed at the head of the Moravian community at Neusals-on-the-Oder, and remained here until the increasing infirmities of age compelled him to resign in 1838. His religious poetry is



WATER-GATE AT JINGEERA, EAST INDIA.—See GATE.

characterized by deep religious feeling, rare beauty of language and smoothness of versification. He died June 22, 1841.

GASHMU (gash'mu), Neh. vi. 6, a form of the name Geshem.

GASSENDI (gas-sen'de), **PIERRE**, one of the most celebrated of the philosophers of France, was born in 1592 at Chantersier, in Provence. Before he was 20 years of age he became professor of philosophy at Aix, but he soon resigned the chair, and gave himself up wholly to his scientific pursuits. In 1645 he was appointed professor of mathe-

matics in the college royal of Paris, and his lectures were exceedingly popular. In fact, he was distinguished as an astronomer, naturalist, theologian and mathematician. Gassendi combated the metaphysics of Descartes, and divided with that great man the philosophers of his time, almost all of whom were Cartesians or Gassendians. Gibbon calls him the most philosophic among the learned and the most learned among the philosophic of his age. He died in 1655. Gassendi's most important works are his "De Vita et Moribus Epicuri," "Syntagma Philosophiæ Epicuri," and "Syntagma Philosophicum."

In the first two he gives an account of the life and doctrines of Epicurus, with great learning clearing them of misrepresentation, and while controverting some of the speculative notions of Epicurus, vindicates and extols his moral teaching. In the last he expounds his own system. Among his other works are several astronomical treatises and "Lives of Tycho Brahe and Copernicus." Notwithstanding the estimate of Gibbon, it must be admitted that Gassendi was better fitted for science than philosophy. His expositions and defence of the principles of Epicurus failed, as they deserved to fail, to rejuvenate a system which, if adopted by society, would certainly eventuate in corruption, and which is beyond doubt opposed to the morals of Christianity. As certainly as pleasure is recognized as the chief good, even though it be proclaimed that by the term is meant the pleasure of the good man, an easy conscience will adopt a suitable rule, the appetites will be indulged, and personal ends and aims will rule. In metaphysics he was the precursor of Locke, as he held a sensational system, but he was not a materialist. He was really the founder of no philosophical sect, but he left his mark on the thought of his age, and his views served to stimulate the great minds of a later age. Dalton in chemistry, Hobbes, Locke, Barrow and Newton were all affected in their investigations by the suggestions of his powerful mind.

GASSNER (gas'ner), **JOHANN JOSEPH**, a Romish priest, was born at Brauz, August 20, 1727. After pursuing a course of study in theology at Innsbruck and Sprague, he was ordained priest and settled as pastor at Klosterle in 1758. After filling this position for several years, he professed himself able to cure diseases by exorcism, traveled much, and was favored with many remarkable cures. Lavater regarded many of these as the result of an extraordinary power of faith. Several bishops at length declared their disapprobation of his deeds and opinions, the emperor Joseph II. peremptorily forbade exorcisms, and Gassner died in retirement, April 4, 1779.

GASTRELL (gas'trel), FRANCIS, D.D., an English divine, eminent for his pulpit eloquence and his written apologies of Christianity. He was born at Slapton, Northamptonshire, in 1662, and became successively preacher at Lincoln's Inn, canon of Christ Church, Oxford, and bishop of Chester. He disputed with the archbishop of Canterbury the legality for ecclesiastic purposes of degrees conferred by him, for which he received the thanks of the university of Oxford; he spoke in the House of Lords against the sentence on Atterbury, bishop of Rochester, and wrote against both Collins' and Clarke's views on the Trinity. He died in 1725. His chief works were "The Certainty of the Christian Revelation," and "The Christian Institutes, or Sincere Word of God," the latter of which was often reprinted.

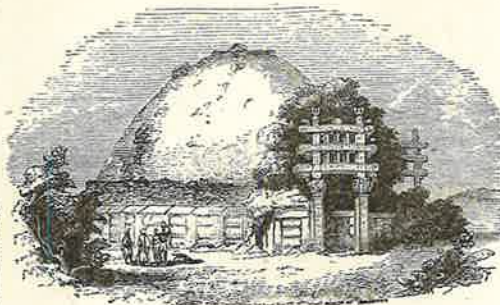
GATAKER (gat'a-ker), CHARLES, born at Rotherhithe, England, in 1614, a zealous controversialist and an eminent Calvinistic clergyman of the Church of England. He was register of Hoggeston for about thirty years. He wrote a number of religious works, among which the chief one was entitled "The Way of Truth and Peace." He also wrote "Animadversions" on the "Harmonia Apostolica" of Bishop Bull, to which the bishop replied with spirit. He died in 1680.

GATAKER, THOMAS, B.D. Gataker was born in London, England, September 4, 1574. In 1611 he was appointed to the rectory of Rotherhithe, having filled for ten years previously the office of preacher to the society of Lincoln's Inn. He was a member of the Westminster Assembly of Divines, and was held in high esteem by his contemporaries for his great learning. He died July 27, 1654. While at Lincoln's Inn he preached a series of sermons upon the use and abuse of lots, and upon the kindred topics of games of chance and divination. The substance of these he subsequently published under the title, "A Discourse of the Nature and Use of Lots, a treatise historical and theological." His more important literary labors were undertaken at a later period of his life, and after he had become incapacitated by illness for the discharge of his pastoral duties. Amongst these were—1. Annotations on Isaiah, Jeremiah and Lamentations, included in the so-called Assembly's annotations, and of which it is by far the most valuable portion. It forms nearly one-fourth of the entire work. 2. "De Novi Instrumenti Stylo Dissertatio," which is a defence of the views of the Hebraists against those of the Purists. Bound up with this volume is a translation into Latin of the Jerusalem Targum on the Pentateuch by Francis Tayler, which was published at Gataker's instigation, and has his commendation prefixed. 3. "Cinnus, or a Controversial Miscellany." This contains two only out of the six books which it was the author's intention to publish. A further portion was published after his death by his son Charles Gataker, and the nature of the work is sufficiently set forth in the title of this volume, "A Miscellany in which light is cast on many passages of Scripture by comparing them with others." The work is still of recognized value.

GATAM (ga'tam), one of the sons of Eliphaz, Esau's eldest son, reckoned among the "dukes" in Edom, Gen. xxxvi. 11, 16; 1 Chr. i. 36.

GATE, the common rendering of Hebrew *shaar*, from the root "to cut asunder," "to divide," and

meaning originally "fissure," "aperture," then an "entrance," the entrance into a camp, a palace, a temple, etc., but especially a city. It first occurs in Gen. xxii. 17, in God's promise to Abraham that his posterity should possess the gates of his enemies, signifying that they should have power or dominion over them. The gate was the place for great assemblies of the people, Prov. i. 21; for reading the law and proclamations, 2 Chr. xxxii. 6; Neh. viii. 1, 3; for administering justice, Josh. xx. 4; Ruth iv. 1; of fortification and strength in war, Jud. v. 8; Ps. cxlvii. 13. The gate of the town was also a market-place, 2 Ki. vii. 1, apparently as now for country produce. The gate often signified the city, Gen. xxii. 17; xxiv. 60; Deut. xii. 12; Ps. lxxxvii. 2, or the people of the city, as it was necessarily the most public thoroughfare of the town, 2 Sam. xv. 2, and the chief place of concourse either for business or pleasure, where the people went to learn the news, Gen. xix. 1, and to gossip, Ps. lxix. 12; to prefer suits, or to attract the notice of the sovereign or dignitary at his going out or his coming in, Esth. ii. 19, 21; iii. 2. The priests and prophets seem to have delivered their discourses, admonitions and prophecies in the gates, Isa. xxix. 21; Amos v. 10; Jer. xvii. 19, 20; xxvi. 10. Jeremiah mentions that



MOUND TOMB TEMPLE AT SANCHI TOPE, EAST INDIA.
—See GATE and BUDDHA.

See the engravings of the elaborately ornamented Gate of this Tomb, pages 693, 694, 695.

the heads of the people met under the new gate of the temple on the occasion of a disturbance amongst the people, ch. xxxvi. 10. Criminals were punished outside the gates, 1 Ki. xxi. 10, 13; Acts vii. 58; Heb. xiii. 12. The king of Ai was buried in the entrance of the gate, Josh. viii. 29. Pashur smote Jeremiah the prophet and put him in the stocks at the high gate of Benjamin, Jer. xx. 2. At Rome the executions took place outside the Porta Metia or Esquilina. The burial-places, as now, were beyond the gates. Gates of "death" or "hell" denoted the region of the departed, or the dominion which was conceived to belong to the region, Job xxxviii. 17; Ps. ix. 13; cvii. 18; Isa. xxxviii. 10; Matt. xvi. 18. The Mohammedans assign seven gates to hell. To exalt the gate, to exhibit vanity, Prov. xvii. 19.

Gates of cities, as places of security, were fortified, and had two valves, generally of wood or of wood covered with sheets of copper or iron, Ps. cvii. 16; Isa. xlv. 2; Acts xii. 10. There were often also two gates, an outer and an inner one, and they were further protected by outworks or walls in advance of the gates. The Assyrian sculptures contain frequent representations of double and even triple walls with fortified gates in each. Botta shows the fortified gate with the "chamber over the gate," 2 Sam. xviii. 24, 33, the windows being square, while the gates are arched. That the double valves of the gates were of wood is to be inferred from the repeated representations

of setting fire to them by the besiegers. In the walls of Babylon were "100 gates of solid brass." The gates of the ancient cities of Greece and Etruria were flanked by towers. The entrances to the temples of Thebes in Egypt, to which, in all probability, Homer alludes in the epithet "hundred-gated," which he gives to that city, were all flanked by towers. For the numerous gates of Jerusalem, see under that heading. That the valves were of wood and burned with fire we learn from Neh. i. 3. Subsequently the six great gates were covered with iron. The gates of cities were opened at sunrise and closed at sunset, Neh. vii. 3. They were closed during warfare, comp. Josh. ii. 5; viii. 14, and "thrown wide open on festive occasions," Ps. xxiv. 7, 9.

Gates—i. e., valves of iron and brass—mentioned in Scripture are conjectured to have been wood plated with metal. The Greek and Latin poets Hesiod, Ovid and Virgil all speak of gates of iron. Maundrell describes the principal gates of the mosque at Damascus as being in his day covered with brass.

Gates of stone were, Isa. liv. 12, most probably formed of a single slab turning on pivots inserted into sockets above and below. The doors leading to the tombs of the kings near Jerusalem were each formed of a single stone seven inches thick, sculptured to resemble four panels, and turning on pivots. Similar doors are described by Dr. Clarke in the sepulchres at Telmessus, and likewise by Irby and Mangles in the sepulchres near Bysan (Bethshan). They are also found in the Hauran, beyond the Jordan and in Persia.

Gates of wood were usually of two valves, and secured by strong locks of brass, iron or wood, Dent. iii. 5; 1 Sam. xxiii. 7; 1 Ki. iv. 13; 2 Chr. viii. 5; Jer. xiv. 2; xlv. 31; Ps. cxlvii. 13; Nah. iii. 13. Faber surmises that the wooden gates had wickets to allow of passage without opening the large gate, Matt. vii. 13. Some of the passages in the Assyrian palaces appear to have been closed by a strong single valve, probably of wood, which was fastened by a wooden lock like those still used in the East, of which the key is as much as a man can conveniently carry, and by a bar which moved into a square hole in the wall. It is to a key of this description that the prophet probably alludes: "And the key of the house of David will I lay upon his shoulder," Isa. xxii. 22; and it is remarkable that the word of the text for key in this passage of Scripture, *maphthead*, is the same in use all over the East at the present time, but pronounced *mufiah*. The key of an ordinary street door is commonly thirteen or fourteen inches long, and the key of the gate of a public building, or of a street, or of a quarter of a town, is two feet and more in length. The key has a certain number of iron pegs at one end, which correspond to so many holes in the wooden bar or bolt of the lock, which, when the door or gate is shut, cannot be opened until the key is inserted, and the impediment to the drawing back of the bolt removed by raising up so many iron pins that fall down into holes in the bar or bolt corresponding to the pegs in the key. The ancient Egyptian doors seem to have been secured by similar locks. The Egyptians also sealed their doors with clay, as we learn from the sculptures, from tombs at Thebes actually so closed, and from Herodotus. Seals of soft clay with a hole pierced in them, in which were the remains of charred string, have been found at Khorsabad, and were probably used as a means of knowing whether certain doors had been opened, Dan. vi. 17, according to the present practice in the East, where a clay seal is placed over the lock on goods in khans.

We are in ignorance as to the contrivance of the upper pivots of the Assyrian doors, whether they were inserted into the lintel, or whether certain copper rings in the British Museum were not fixed into the walls above the slabs for the purpose of receiving the pivots.

Portions of the law were written on the gates of towns and on the doors of houses, Deut. vi. 9; xi. 20; and a similar practice is still continued in the East, where the gates of both public and private Mohammedan buildings are inscribed with passages from the Koran, see the engravings on page 167. The ancient Romans also decorated their gates with figures and inscriptions.

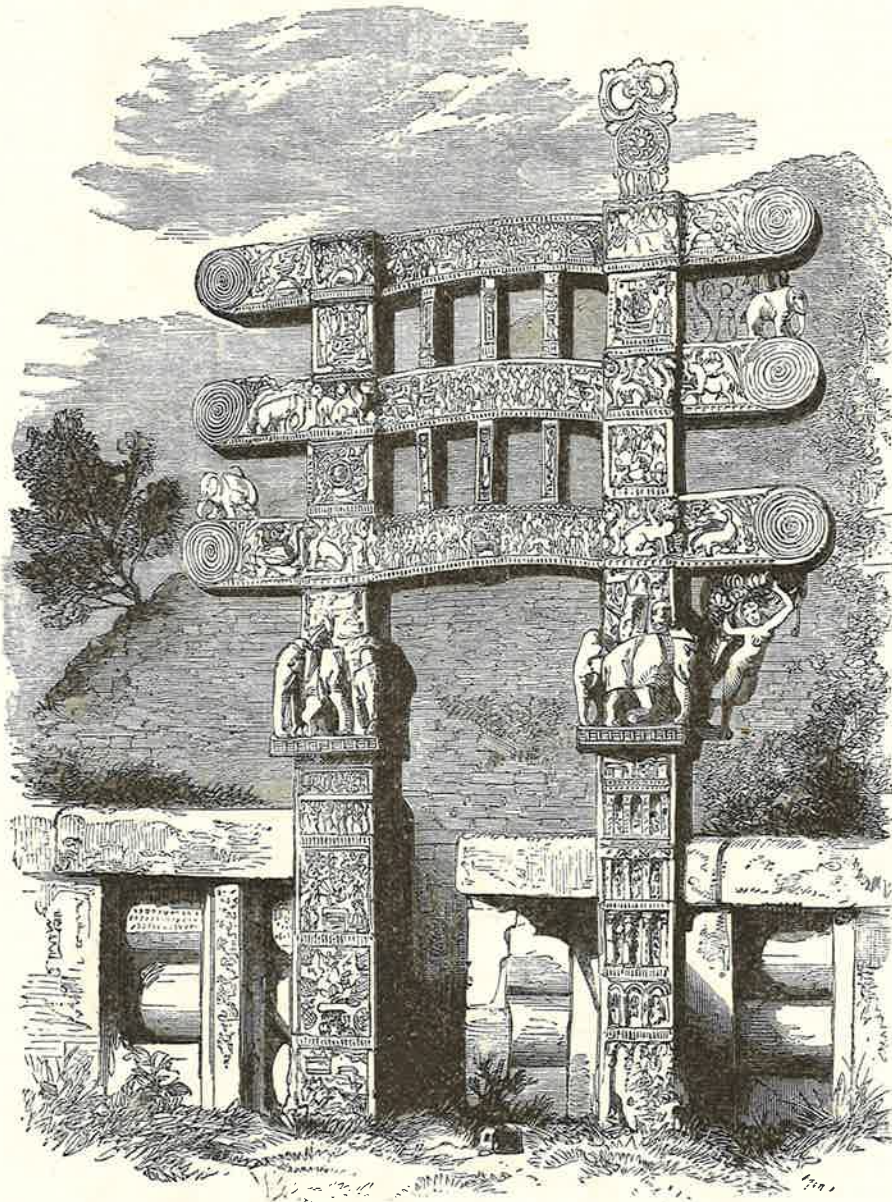
The chief entrance to ancient Egyptian houses was sometimes through a porch of two or more columns, occasionally with a flight of steps. Above or on the lintel was painted the name of the owner, or a sentence of good omen, doubtless put up at the dedication of the house, a ceremony also in use among the Jews. The door was in the centre, or at a corner of the front, and turned on pivots, and was frequently painted with numerous devices. In order to strengthen the wall over a doorway, a beam of wood or stone was let into it, and the jambs were upright posts on which the lintel rested. Sometimes, besides the framework and flat beams, the doorway had a round log for its lintel. Over the lintel was the cornice with an overhanging curve like that of the roof, generally with the winged globe or other significant decorations, highly colored. The stone lintel and the floor behind the threshold of tombs and temples contained the holes in which the pivots turned, as well as those of the bolts and bars, and the recesses for receiving the opening valves. Some of the bronze pins have been discovered in the tombs. The folding doors had bolts in the centre above as well as below, and a bar was fixed across, from one wall to the other.

Gates as places of Punishment and Sepulture.—The Assyrian sculptures again most aptly illustrate these customs, for there are numerous examples of execution by impalement outside the city walls and of burying outside the gates. That the practice prevailed with the ancient Romans we have the evidence of the several avenues to Rome, which are lined with the ruins of ancient sepulchres, and of the Street of the Tombs at Pompeii. That it is still the custom in the East we may just refer to the multitude of beautiful structures outside the Bab e'Nasr, and the gate at the foot of the citadel of Cairo.

Gates as places of Jurisdiction and Judgment.—“Judges and officers shalt thou make thee in all thy gates; and they shall judge the people with just judgment,” Deut. xvi. 18; xvii. 8; xxi. 19; xxv. 7. Not only the chief judges, but the inferior magistrates, Ps. xxxi. 23; Lam. v. 14; Jer. xxxvi. 10, and occasionally kings, held courts in the gates, 1 Ki. xxii. 10; 2 Sam. xix. 8; Jer. xxxviii. 7; xxxix. 3. The judges sat on chairs at an appointed place within or under the gates, 1 Ki. xxii. 10;

the whole length of one side of the court, 1 Sam. xx. 25, in which case the master sits in one corner. The Assyrian sculptures also afford examples of the high seats without a back, such as the prophet Eli “fell from off backward by the side of the gate,” 1 Sam. iv. 18. The ancient Trojans assembled their elders in the gates of the town to determine causes. The Romans used the Porta Capena for this purpose. The custom of holding courts of justice in the gate of the capital town prevails throughout the East; the governor of every city, town or village sits in or near to the gate to settle the affairs of all within his jurisdiction. The very title of the Sultan, *the Sublime Porte*, is derived from the Italian *porta*, or gate; and the office of the Capugi Bashi of Constantinople (basha of the gate) must be analogous to that which Daniel held in Babylon.

The first transaction on record of a legal character is that of the purchase of a field by Abraham, which took place in the gate of the city of Hebron, then called Kirjath-arba, Gen. xxiii. 10, 18. Then the judgment between Boaz and a relation of Naomi's, Ruth iv. 1. That this custom of giving judgment at the gates of cities and royal abodes was universal in the ancient world we learn also from Egyptian, Assyrian and Greek sculptures. The metaphorical language, “And thy seed shall possess the gates of his enemies,” is derived from the custom of the king sitting at the gate of the city or palace to give audience or judgment, and in obedience to which ancient custom the statues of the Pharaohs and kings of Egypt are always placed at the gates of the temples. On Egyptian monuments, before the entrance of the mansion of the blessed, sits Harpocrates, the type of youth and new life, and a hideous monster, the prototype of Cerberus, sometimes called the devourer of the wicked—guards of the gates



GATE OF THE TOMB TEMPLE AT SANCHI TOPE, EAST INDIA.—See GATE and BUDDHA.

See engravings of sections of this Gate on the succeeding two pages—they serve to show the elaborate carvings more clearly.

2 Chr. xviii. 9. The sculptures found by Botta contain representations of an arm-chair or seat of judgment in which the king sat at the gate. A high seat, called *kursi*, exactly like this excepting in the decorations, is to be found in the court-yard of all respectable houses in Cairo, where the master sits to give judgment in domestic affairs. These seats are never wanting in the court-yard of the houses of sheiks, of heads of tribes, or of persons in authority. The seat is placed in some shady part of the court against a wall or column, exactly as described in Scripture, 1 Sam. i. 9, and in some houses it is converted into a high sofa continued

of the Amenti or hades. In the sculptures on the sarcophagus in the Soane Museum, the weighing of the deeds of mankind, or the place of judgment, is at one of the many gates of Amenti, Tob. xxxviii. 17, which are always guarded by a great serpent. At Thebes there is a bas-relief representing the king giving audience at the door of his tent. The Assyrian sculptures show us Sennacherib at the door of his tent giving judgment in the case of the Jewish prisoners taken at Lachish. The gates and courts of judgment in the palaces themselves are sufficiently indicated by the subjects represented on the walls. The Ionic trophy monument excavated

at Xanthos by Sir Charles Fellowes furnishes a representation of a Persian satrap sitting at the gate of the city under the shadow of an umbrella dictating terms to Greek ambassadors.

In the Assyrian palaces the gates were remarkable for many significant illustrations of Scripture. The principal gates were guarded by six symbolic figures, compounded of the man, the bull and the eagle, the elaborately-sculptured wings being extended over the back of the animal. These figures are built into the sides of the opening. We regard these symbolical combinations of the human-headed figure of a bull with eagles' wings as probably derived from traditional descriptions of the cherubim, handed down after the Deluge by the descendants of Noah; and to the same origin also may be attributed their situation as guardians of the principal entrances of the palaces of the Assyrian kings. In the Assyrian palaces such compound figures are never found, excepting as guardians of portals. Ordinarily, the entrances on each side of the central portal recede from the general line of the façade, and are guarded on each side of the doorway by winged divinities which turn their faces to the entrance and present the pine cone to those who enter, affording a remarkable similarity to Egyptian temples. In

Assyria he who was privileged to enter was met by the divinity presenting him with the fir cone, and in Egypt the king is represented receiving from the divinity in the same way the symbol which is understood to signify life. Another curious feature of the entrance to Assyrian palaces or temples is that the tile or brick pavement ceases at the threshold, and their place is supplied by a single large slab of gypsum, the width of the jamb, and covered with a cuneatic inscription divided into two columns. Before the three doors of the façade forming the porch are holes the size of one of the bricks forming the pavement, from eleven to thirteen inches square and about fourteen in depth. These holes are lined with tiles and have a ledge round the inside, so that they might be covered by one of the square bricks of the pavement without betraying the existence of the cavity. In these cavities Botta found small images of baked clay of frightful aspect, sometimes with lynx' head and human body, some with human head and lion's body, and others with the upper part human, but terminating in bulls' legs and tails. As we have no analogous contrivances in the temples of Egypt and Greece, we can only speculate on these peculiarities in the Assyrian structure. It may, however, be surmised, from the constant recurrence of the emblematic figures at the entrances, that this part of the palace or temple in the Assyrian mind was of the greatest importance, and connected with the religious opinions of the nation. Hence it was trebly guarded by divinities, inscriptions and hidden gods, from the approach of any subtle spirit or more palpable enemy. With respect to the clay images, they may

be the "teraphim," a name given to certain images which Rachel had stolen from her father Laban, the Syrian, and "put them in the camel's furniture and sat upon them," Gen. xxi. 19, 30, 34, circumstances which favor the conclusion that the tera-

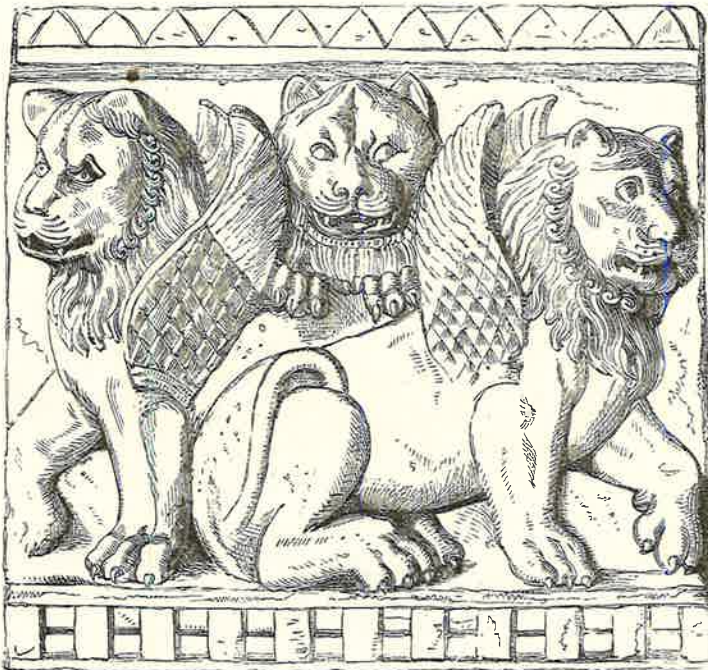
guages, and easily interchanging in many. These speculations are strongly supported by the existing characteristics and superstitions of Eastern nations; the pertinacity with which all Orientals adhere to ancient traditions and practices; the strongly implanted prejudices entertained in the court of Persia respecting the going out and coming in of the shah to his palace, and the belief in unseen agencies and the influence of the evil eye, which has prevailed in all countries, and still exists in some, especially in Asia and the South of Europe. The gates above described formed the side of a court, the size and decoration of which favored the conclusion that it was a court of reception—the place where offerings were presented and where justice was administered; the king's gate—the gate of judgment—the "porch for the throne where he might judge, even the porch of judgment," 1 Ki. vii. 7. In this court were wont to assemble the princes, governors, judges, treasurers, counselors, sheriffs, and all the rulers of provinces, Dan. iii. 2, 3, of Assyria. When the king gave audience, the porch or seat of judgment was on the southwestern or shady side of the court, and communicated immediately by the several entrances with the interior of the palace. It was in a court or a gate of this kind in the royal abode of Baby-

lon that the prophet Daniel sat when Nebuchadnezzar had made him the "sultan" or ruler over the whole province of Babylon, Dan. ii. 48, 49; and it was in a similar court of the king's house in Shushan the palace, that Haman watched to speak unto the king to hang Mordecai, Esth. vi. 4.

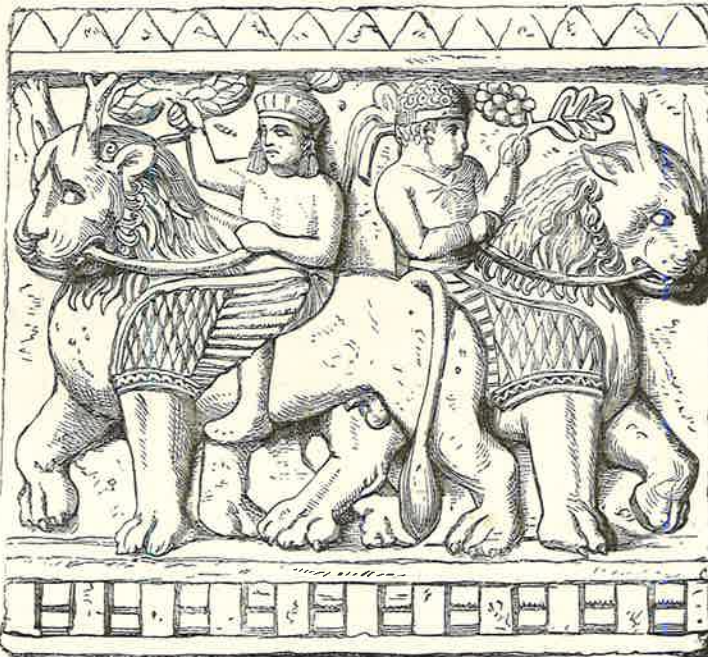
GATE, THE BEAUTIFUL. See TEMPLE.

GATES, THE BEAUTIFUL, the designation of those ornamental doors which in Eastern churches stood between the narthex and the porch. Often there was an inner and an outer narthex. They were spaces in the western part of the church. The outer contained the porch and the area in the front, and the inner was the place where catechumens, penitents and sometimes schismatics and unbelievers were admitted. It was also the place for watches, funeral rites and sometimes baptisms.

GATH, one of the five royal cities of the Philistines, Josh. xiii. 3. It is first mentioned by Joshua as one of the few places in Palestine in which the giant race of Anak were left after the conquest of Palestine, xi. 22. Goliath, the champion of the Philistines, was a Gittite, and of the Anakim, 1 Sam. xvii. 18. Another remarkable man of the same race is mentioned in 2 Sam. xxi. 20–22. When the Philistines captured the Ark of the Covenant, they carried it first to the temple of Dagon at Ashdod, thence to Gath, and finally to Ekron, 1 Sam. v. Among the most singular episodes in the history of David was his adventure at Gath, whither he fled



A SECTION OF THE GATE SHOWN ON PAGE 693.



A SECTION OF THE GATE SHOWN ON PAGE 693.

gin—a meaning analogous to doorway, the margin or boundary of a chamber. Thus both the Hebrew and Arabic afford significations immediately connected with the gods teraphim; and we have yet another illustration, furnished by the modern Persians, who call their talismans "telifin," really the same word, the *l* and *r* being the same in some lan-

from Saul. He thought he would not be recognized, and that as a refugee from the Israelitish court he would be welcomed. But he was at once recognized as the conqueror of Goliath, and his fate appeared to be sealed. However, "he feigned himself mad in their hands," and acted so successfully that he deceived Achish the king, and was dismissed, 1 Sam. xxi. 10, etc. To this romantic incident we owe one of the most beautiful odes in the Bible, the 56th Psalm. A few years later David returned to Gath, and was well received by prince and people, probably because they were now fully informed of the deadly hostility which existed between him and Saul, 1 Sam. xxvii. He appears to have succeeded in attaching so devotedly to his person and cause some of the brave Gittites, that they ever afterward constituted part of his body-guard, and were his staunchest friends, 2 Sam. vi. 10; xv. 18-22, etc. When David came to the throne he captured Gath; but it does not appear to have remained in possession of the Israelites, 1 Chron. xviii. 1; 1 Kings ii. 39. Gath was the scene of many a fierce contest during his reign and those of his two successors, 2 Sam. xxi. 20. It was captured by Hazael, king of Syria, during the reign of Jehoshaphat, B. C. 856. The most signal victory ever gained by the Israelites over the Philistines was under the youthful king Uzziah, who dismantled Gath with their other principal fortresses, 2 Chr. xxvi. 1-7. The city appears to have been in ruins in the time of Amos, vi. 2; and with the exception of an incidental allusion to it in a proverb, Mic. i. 10, we hear no more of it in history. It is not enumerated by the later prophets with the other royal cities of Philistia, Zeph. ii. 4; Zech. ix. 5, 6.

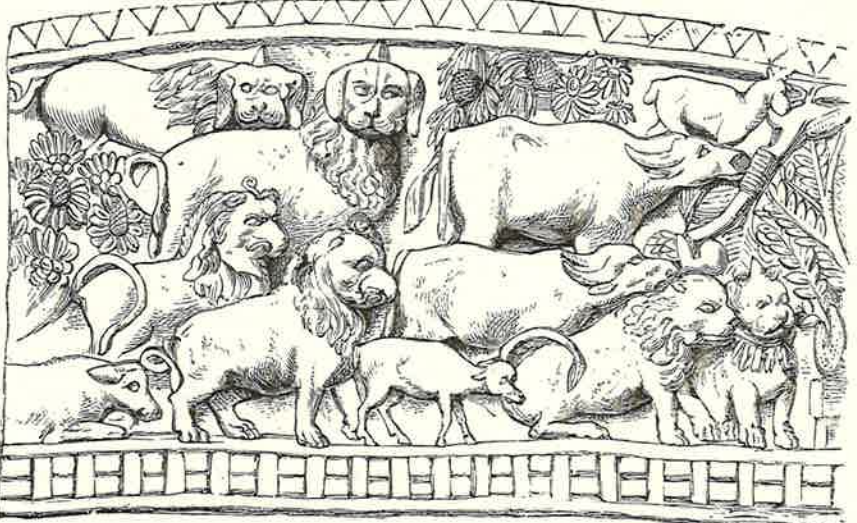
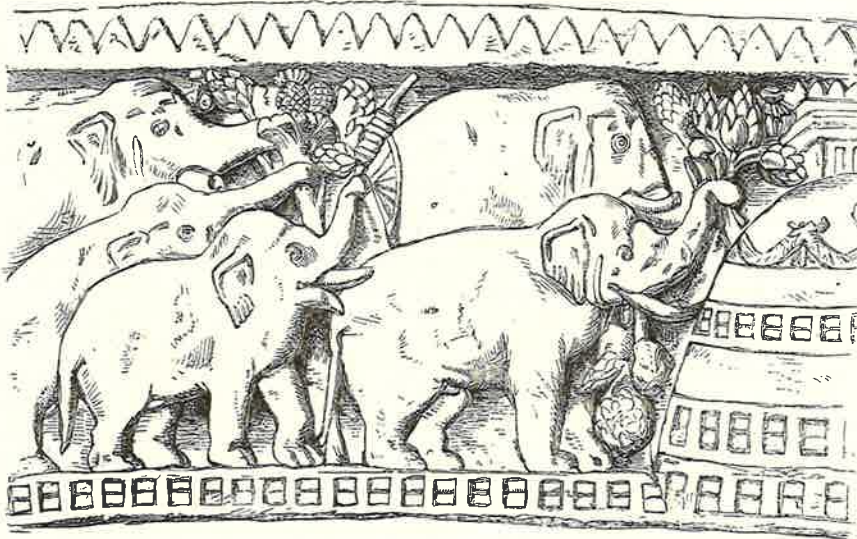
The site of Gath has long been a subject of difficulty and controversy among sacred geographers. Its exact position is not indicated in Scripture. There are, however, some incidental references which point with tolerable definiteness to the district in which it must have stood. From its having been the scene of such frequent contests between the Israelites and Philistines, we conclude that it lay upon the border; that is, in the plain, close to the foot of the hills of Judah. This is corroborated by the words of 1 Sam. vii. 14: "The cities which the Philistines had taken from Israel were restored from Ekron unto Gath." The former city we know was upon

the north-east border of Philistia; and Gath was thus farther south, on the border also. Again, in 1 Chr. viii. 13 it is said that "Beriah and Shemah

is mentioned in connection with Shochoh and Adullam, which were a few miles south of Bethshemesh. Josephus places Gath within the tribe of Dan, which did not extend much south of Bethshemesh, Josh. xx. 40. We may also infer that it lay on or near the road leading from Shochoh to Ekron; for when the Philistines fled on the death of Goliath, Saul pursued them by "the way of Sharaim, even unto Gath and unto Ekron"—the same way led to both cities, 1 Sam. xvii. 52.

These various notices point to one district as that in which Gath must have been situated—namely, to the confines of Philistia, lying north-west of Shochoh, and south-west of Bethshemesh. There is, however, one very distinct statement of Jerome, which would locate it on the extreme south of the Philistines' territory. Bonfrenius suggests that there were several places of the same name, and this may account for the discrepancies. Eusebius mentions a Gath, between Antipatris and Jamnia; and the Crusaders identified Gath with Jamnia. Thomson tries to show that Gath was the ancient name of Eleutheropolis.

Dr. Porter made a journey to Philistia in 1858, one object of which was to identify, if possible, the site of this ancient city. After a careful examination of the country, he was led to the conclusion that Gath stood upon the hill called by the Crusaders "Alba Specula," and now "Tell es-Safieh." Its position answers in every respect to the notices above referred to. It is about seven miles from Bethshemesh, eight from Shochoh toward Ekron, and six north of Eleutheropolis. The site is a most commanding one, and would form, when fortified, the key of Philistia. It is close to the mountains of Judah. The tell is about 200 feet high, with steep sides, now in part terraced for vineyards—*Gath* signifies a "wine-press." On the summit are the foundations of an old castle, probably that built, or rebuilt, by the Crusaders; and all round the hill are great quantities of old building stones. On the north-east is a projecting shoulder, and the declivities below it appear to have been scarped. Here stands the modern village. Its houses are all composed of ancient materials, and around it are ruins and fragments of columns. In the sides of the hill, especially toward the south, a great number of cisterns have been excavated in the limestone rock.



SECTIONS OF THE GATE SHOWN ON PAGE 693.

were the heads of the inhabitants of Aijalon, who drove away the inhabitants of Gath." Aijalon lay at the foot of the mountains near the north-east angle of Philistia; and it would seem that Gath was not far distant from it. In 2 Chr. xi. 8, Gath

They are generally large square chambers with circular openings about three feet in diameter. There can be little doubt that this is the site of the long lost city of Gath.

GATH-HEPHER (gath-hef'fer), a town on the north-eastern border of Zebulun, situated between Japhia and Ittah-kazin, Josh. xix. 13. There is only one other reference to it in Scripture, where Jonah the prophet is said to be "the son of Amittai, of Gath-hepher," 2 Ki. xiv. 25. A very clear topographical notice of Jerome in his preface to the book of Jonah, connected with a local tradition, enables us to identify this ancient town. About three miles north-east of Nazareth, and nearly the same distance east of Sepphoris, stands the little village of *Mashhad*. It is on the top of a rocky hill, and is divided by a wady from Kefr Kenna. Beside it is an old *tomb*, said by both Moslems and Christians to be that of Jonah the prophet. The name *Mashhad* is always given in Syria to the tomb or shrine of a saint or prophet, where people are accustomed to assemble for wor-



HUTS OF ANCIENT GAUL.—See GAUL.

ship, and this may probably have supplanted the ancient name Gath-hepher.

GATH-RIMMON (gath-rim'mon). 1. A town of Dan, apparently situated in the northern part of the plain of Philistia. It was one of the cities allotted out of that tribe to the Levites, Josh. xix. 45; xxi. 24; 1 Chr. vi. 69. Both Eusebius and Jerome describe it as, in their day, a large village, twelve miles from Diospolis (Lydda), on the road to Eleutheropolis. Robinson suggests that it may be identified with the town of *Geth*, which Jerome places five miles from Eleutheropolis on the way to Diospolis, and with the modern village of Deir Dubban, where there are some remarkable caverns. Deir Dubban, however, is more than twenty miles from Lydda, and is consequently much too far south for either the notices of the Bible or the statement of Jerome. The site of Gath-Rimmon has not yet been discovered. It must be sought for near the base of the mountains east of Ramleh.

2. Another town of the same name, is mentioned in Josh. xxi. 25. It was assigned out of the tribe of Manasseh to the Levites. The parallel passage in 1 Chr. vi. 70 reads Bileam or Ibleam, instead

of Gath-Rimmon; and some have hence inferred that the latter is an error, having crept into the text through oversight from the preceding verse. It is much more probable, however, that these were both names of one place. In a wine-producing country it was natural to give the name *Gath*, "wine-press," to a number of places. Bileam or Ibleam was situated in the plain of Esdraelon near Megiddo. See **IBLEAM**.

GAUBIL (go-beel'), ANTOINE, born at Gail-lac, France, in 1689; he joined the Jesuits, and was sent at the age of thirty-two as a missionary to China, where he continued till his death in 1759. He gained the affections of the Chinese by his gentle manners, and their respect and admiration by his astronomical knowledge, and the way in which he made himself thoroughly acquainted with their history and literature. He became such a master of the Chinese language that he was appointed interpreter at the court of Peking. He wrote a valuable history of Genghis Khan and the Mongolian dynasty, and translated the "Chou-king," a book ascribed to Confucius, and held in the highest veneration by the Chinese; this Gaubil enriched with notes.

GAUD (gawd) is the name of the tenth large bead which is found in a rosary, and when the person who is using the beads in prayer comes to a "gaud," a paternoster is repeated.

GAUDEN (gow'den), JOHN, was born at Mayland, Essex, England, in 1605. He was an unprincipled man, ambitious and worldly-minded. He was made dean of Bocking, Essex, in consequence of a sermon he preached before the House of Commons. In the revolution he took the side of the Parliament, and was named as one of the Westminster Assembly of Divines, but he strenuously opposed both the trial and execution of King Charles. It is his connection with this monarch that has rescued Gauden's name from oblivion, for he claimed the authorship of the book, "Eikon Basilike," which he published after the king's death. This claim is a subject of great dispute, but it would appear that Gauden possessed himself of the MS. of the king's meditations, and published them in the form which caused so great a sensation, that it is said that its appearance before the king's death would have prevented that tragedy. After the Restoration, he was made bishop of Exeter, and translated to Worcester; but failed to obtain the see of Winchester, which he greatly coveted.

GAUDENTIUS (gaw-den'sh'us), SAINT, bishop of Brescia, was much against his will forced to accept the appointment. He has left some writings of minor importance; but his name stands out in connection with a deputation which in 405 went to Constantinople to intercede with the emperor Arcadius for St. Chrysostom, patriarch of that see. He died in 427.

GAUDY-DAY, the term by which a church festival used to be designated, because of the fact that joy and gladness, as well as prayer, should characterize the season.

GAUL (gawl), the name by which, among the Romans, the region now called France was designated. Portions of it were early subjugated by the Roman arms, and the victories of Julius Cæsar in reducing the remainder and consolidating the different districts into an orderly province are among

the most interesting and valuable lessons of ancient history. The proximity of Gaul to Italy, made the affairs of the adjacent province of more immediate importance than those of Hispania, as modern Spain was designated. The subjugation of Gaul and the adjoining Belgia opened the way for an incursion into Britain, and the prosperity of the rising towns in Gaul not only attracted a growing population, but served to bring great masses of people very rapidly under the influence of the early missionaries of Christianity. Hence the towns in the South and East of Gaul soon became important centres of Christian labor, as in the case of Irenæus at Lyons and other leaders who carried the gospel with great success to the north and the west.

GAULANITES (gaul'an-ites), a party among the Jews, the followers of Judas, a native of Gaulan in Galilee, who in A. D. 10 excited his countrymen to take up arms, rather than pay tribute to the Romans. They were also called Galileans and Gaulanists. They were speedily destroyed.

GAULANITIS (gawl-a-ne'tis). See **GOLAN**.

GAULTIER (go-tyay'), FRANCOIS DE, a Protestant author and divine, was born during the first half of the seventeenth century in the department of Gaul. He presided over the synod of Bas-Languedoc in 1681, and believing his safety in France compromised on account of his zeal in the Protestant cause, he retired to Switzerland, and afterward to Holland. He was held in high esteem by the Prince of Orange, sent by him on a confidential mission to the elector of Brandenburg, who received him at his court and made him his chaplain. He died at Berlin, 1703.

GAUME (gawm'), JEAN, a Romish theologian and writer of the Ultramontane school, who while vicar general of the diocese of Nevers, France, in 1852, excited a great controversy by the publication of a pamphlet in which he condemned the study of the Greek and Latin classics in a course of education, and proposed to substitute the reading of the Fathers of the Church. Falling under the censure of the bishop of Nevers, he resigned his office the same year. He died in 1869.

GAURS (gawrz). In different parts of the East there are persons known by this name who are supposed to be descendants of the ancient Parsees, who trace their faith and customs up to Zoroaster. The Mohammedans, who savagely treated the Zoroastrians in Persia when the followers of the "false prophet" overran Persia, describe the Gaurs as being monsters of cruelty and iniquity, but the testimony of travelers and residents in the East vouches for their simplicity and gentleness, though they are exceedingly ignorant and superstitious. As little is known of them, it cannot be affirmed that their tenets are those taught in the Zend (see **ZOROASTER** and **ZEND AVESTA**), or that they have received a number of Jewish tenets, and even certain doctrines of Christianity, which had been carried to the East. See **MAGI**.

GAUSSEN (go-song'), ETIENNE, a Protestant theologian of France, was born at Nismes, in the beginning of the seventeenth century, wrote many works marked with considerable vigor and depth of thought, and was held in high estimation in the schools of Germany and Holland. He was at one time professor of philosophy in the Prot-

estant academy at Saumur, and afterward succeeded Josue de la Place as professor of theology. He died in 1675.

GAUSSEN, LOUIS, was born in Geneva, Switzerland, August 25, 1790, and was settled as



COSTUME OF EARLY GAUL.—See GAUL.

a pastor at Satigny in 1816. It was his good fortune at this place to be greatly influenced by Cellerier, a man of simple faith and great Christian fidelity. With him he protested against an ordinance infringing upon Christian liberty, and republished the Helvetic Confession in French, with a preface setting forth the value and importance of such a confession of faith. For twelve years he labored here to re-inspire the national Church with new life and to sustain evangelical Christianity. His name became known throughout Switzerland, and his zeal and orthodoxy aroused the displeasure of the Romanists and involved him in controversy. Associated, however, with Merle D'Aubigné and Galland, he formed the "Evangelical Society" for the distribution of tracts, and permitted nothing to divert or drive him from the path of duty. In 1834 he accepted the professorship of theology in the new evangelical school of Geneva, and gave renewed evidence of his attachment to strictly orthodox doctrine. Several of his works have been translated into English. He died June 18, 1863.

GAUTAMA (gow'ta-ma). See SAKYA MUNI.

GAUTBERT (go-bay'r'), or **GAUZBERT** (go-bay'r'), a nephew of Archbishop Ebbs, and one of the earliest missionaries to Sweden, set out for that country in 834, and commenced to preach the gospel. He erected at Birks the first Christian church in Sweden, and gathered here a large number of converted pagans; but the pagan priests inciting the people to hostility against the missionaries, Nithard, his companion, was killed, and

83

Gautbert narrowly escaped across the frontier. He died about 864.

GAY DE VERNON (gay-deh-ver'non), **LEONARD**, a French priest, born at Limousin, in 1748. He was curé of a village near Limoges when the French revolution broke out, and was the originator of the change of "Domine salvum fac regem" into "fac gentem." He was one of the most violent republicans, but got into trouble with the Directory, and was exiled. He returned in 1799, and signalized himself by his hatred of the papacy, for which he fell under ecclesiastical censure.

GAYLEY (gay'le), **SAMUEL**, an eminent minister of the American Presbyterian Church who gained a deservedly high character as an instructor of youth, and who did as much as any man of his day in fostering a taste for the accurate study of classical learning. He had fine intellectual powers of an analytical character, and he was therefore thoroughly qualified for grounding students in such elementary study as enabled them afterward to advance by themselves. He had more than a thousand young men under his care, from twenty States of the Union, from Canada, Cuba, Ireland, England, Mexico, Poland, Barbadoes and India. Having established the classical institute in Wilmington, he removed to Media, Pennsylvania, where he did a great work among the youth of this land. He was born in the county of Tyrone, Ireland, in the year 1802, and he died in 1862, greatly lamented by the



COSTUME OF EARLY GAUL.—See GAUL.

heads and professors of colleges over the country, who esteemed him for his great intellectual and social worth.

GAZA (gah'zah), "strong," "fortified," one of the five princely cities of the Philistines, but which, unlike Gath, has withstood the desolations of many generations, and continues to the present time a comparatively thriving and well-peopled place.

It may be regarded as one of the oldest cities in the world, being mentioned in Gen. x. 19 as one of the border towns of the Canaanites. Like Gath it was also one of the seats of the giant race, the Anakims, that were prior even to the Canaanites, Josh. xi. 21, 22. It was included in the lot of Ju-



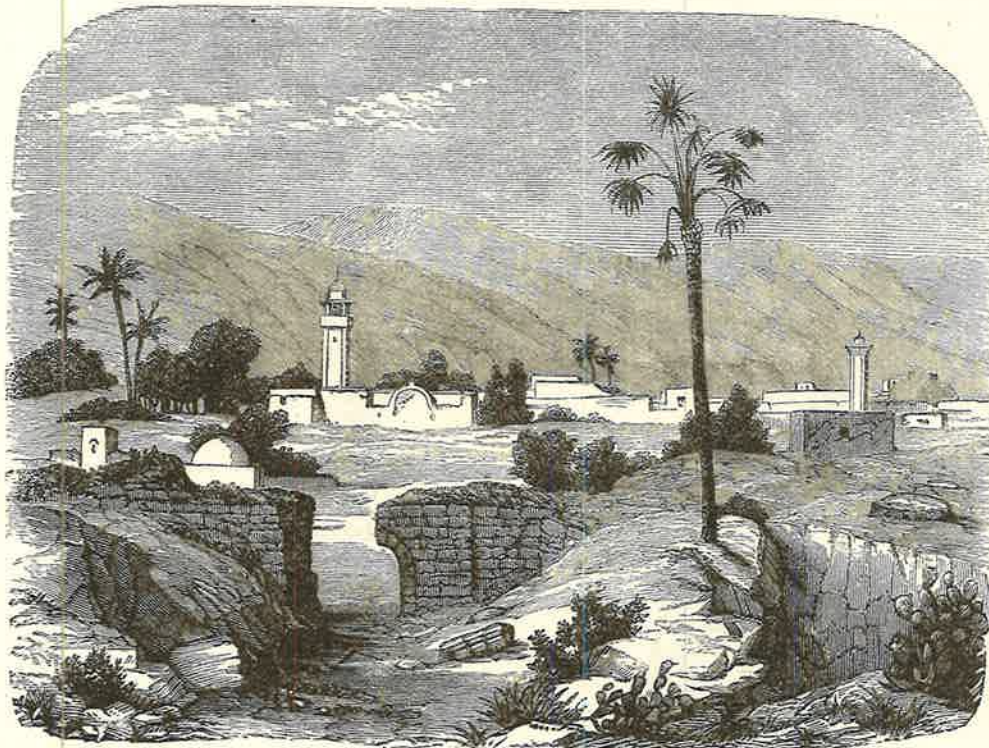
COSTUME OF EARLY GAUL.—See GAUL.

dah, and is said to have been taken by the tribe, along with Askelon and Ekron, Jud. i. 18; though it is clear they did not attempt to drive out the original inhabitants, nor interfere with the regular government, but were content with some nominal fealty. By and by it became the scene of Samson's mournful captivity and last triumph, Jud. xvi. Afterward it had its full share in the varying fortunes of the Philistine territory; and had ever and anon to endure sieges which frequently brought it to the brink of ruin. "To the Egyptians it was the key of Palestine, to the Syrians it was the key of Egypt," hence it was the scene of many a severe conflict. That it was a strongly fortified place, as its name imports, appears alone from the resistance it made to the arms of Alexander. So vigorously was it then defended by the forces under the command of the eunuch Batis, and of such massive strength were its walls, that the engineers of Alexander's army found themselves completely baffled in their attempts to effect a breach. They were obliged to erect an enormous mound 250 feet in height, and about a quarter of a mile in width, on the south side of the town; and even with this advantage, and the use also of the engines that had been employed at the siege of Tyre, the besiegers were frequently repulsed, and Alexander himself sustained no slight bodily injury. It was at last carried by escalade, and the garrison put to the sword. The town itself was not destroyed, but most of the inhabitants that remained were sold into slavery, and a fresh Arab population settled in their stead. During the Maccabean wars it was taken and retaken several times; on being taken by Simon it

was strongly fortified, and peopled by Jews in place of its former idolatrous inhabitants; further on still it stood a whole twelvemonth's siege against Alexander Jannæus, and at last was carried only by treachery, etc. In the gospel age it appears to have been a place of some importance; it was among the cities given by Augustus to Herod, as a mark of the imperial favor; and after his death it was assigned to the province of Syria. Though not noticed among the places visited by the apostles in the early propagation of the Christian faith, it is known to have become the seat of a Christian church, whose bishop frequently appeared in the records of the ancient councils. There are evidences of idolatry having retained a hold of the place for centuries after the Christian era; as many as eight heathen temples are said to have existed in it at the beginning of the fifth century.

The present Arabic name of the city is Ghuzzeh, and its population is estimated by Robinson and by

Serai, the great mosque, the government offices, and the houses of the chief citizens, all stone buildings, *once* substantial and in repair, though no one can tell how long ago. On the south-east is a large suburb more densely populated than the hill; on the south-west is a smaller one; and on the north is another still smaller. All these are of mud architecture, differing in nothing from the villages of the surrounding plain, except that here and there is a large mosque and minaret. The present town has no gates, no fortifications, no defences of any kind; and yet from its position one would think it had more need of them than any other place in Syria. It is not only a frontier town, but being situated on the borders of the desert it is open at any moment to a Bedawy *raid*. Yet it never suffers; and the secret of its safety is just this—the inhabitants are themselves half freebooters, half receivers, whom the Bedawin deem it more politic to conciliate than to plunder."



VIEW OF A PORTION OF GAZA.

Porter at about 15,000 inhabitants, of whom only a few hundreds profess to be Christians; the rest are Mohammedans. It stands about three miles from the sea, and the farthest south of any of the towns on the Philistine coast. Some have supposed that the ancient town stood considerably nearer to the shore; but there is no certain evidence of this. Robinson says, "Between the city and the shore are hills and tracts of sand, on which are scattered a few trees and hedges. Around the city on the south, east and north are numerous gardens hedged with prickly pear, which forms an impenetrable barrier. The soil of these is exceedingly rich and productive. Apricots and mulberries were already ripe [21st May]; the former delicious and abundant. Many palm trees are scattered around the city, though they form no grove as in Egypt; while beyond the gardens, toward the north, lies the extensive olive-grove through which we had passed." "The town itself," says Porter, "looks like a collection of large villages that chance had placed near each other. The nucleus stands on a broad-topped hill, which constitutes a kind of *west-end* containing the

From what has been stated respecting Gaza, it will be evident that the expression in the message to the evangelist Philip, "Go toward the south unto the way that goeth down from Jerusalem to Gaza, which is desert," Acts viii. 26, must have respect not to the city itself of Gaza, but to a part of the way leading to it. Even in the present day, Gaza could not with propriety be described as desert; and much less could it have been so in Philip's time. Coins still exist of Gaza that were struck in honor of Titus, Hadrian and some following emperors, showing it to have been a place of considerable importance both at and subsequent to the gospel era. But that portion of the road which lies between Eleutheropolis and Gaza passes through a region which is now, as it was probably then also, without villages, and might fitly be called desert.

GAZARA (gaz'a-rah), the name of a town of importance in the history of the wars of the Maccabees. Its site is placed near Azotus, 1 Macc. xiv. 34, and it is nearly always mentioned in connection

with Joppa and Jamnia. The Gaza in 1 Macc. xiii. 43, and the Gadara in Josephus, should doubtless be read Gazara. It may perhaps be identified with the Gadaris of Strabo, also described by him as a town not far from Azotus. Gazara was the scene of many battles in the Maccabean period, and was alternately possessed by each of the opposing parties. When Gorgias, general of Antiochus Epiphanes, was defeated by Judas Maccabæus, his forces were pursued "unto Gazara, and unto the plains of Idumæa, and Azotus, and Jamnia." Nicanor was also defeated by Judas, and pursued from "Adasa to Gazara." After the defeat of the Idumæans, Judas went against Timotheus, who fled to Gazara for refuge. Judas, after several days' siege, took the city; many of its towers were burnt, and Timotheus himself killed. When Bacchides returned to Jerusalem, after the defeat of Jonathán, he fortified several cities, and among them Bethsura and Gazara, and the tower of Jerusalem; and it was again fortified by Simon, when it had been recovered by the Jews. Simon built himself a house at Gazara, and also made it the abode of his son John, the captain of all his hosts. It is described as being "a very strong hold." Gazara is mentioned with Joppa in the treaty of friendship between Hyrcanus and the Romans after the death of Antiochus VII.

It is mentioned by Eusebius, as being four miles from Nicopolis; but it was more probably nearer the sea-coast, as in the Maccabees and Josephus it is nearly always coupled with Joppa, Azotus and Jamnia; and again in distinct language as bordering upon Azotus. It appears to have been the same place with **GAZER** or **GEZER**, a town frequently mentioned in the Old Testament. As David chased the Philistines from Geba to Gazer, 2 Sam. v. 25; 1 Chr. xiv. 16, so Judas defeated Gorgias at Emmaus and pursued him to Gazara, 1 Macc. iv. 15. Pharaoh, the father-in-law of Solomon, took Gazer, 1 Ki. ix. 16, 17, then a Canaanitish city, burnt it, slew the Canaanites that were in it, and gave it in dowry to his daughter, Solomon's wife. This must have occurred during the reign of David, or early in that of Solomon, and it seems out of the question to suppose that Pharaoh, when the Israelite kingdom was so powerful, could have advanced far into the interior of the country. The site near the sea-coast is therefore confirmed by this circumstance.

Gazara may be identified with the modern village of *Yazur*, three miles and a half to the east of Joppa, though as a coast-town and a place of strength in the time of the Maccabees, it is unlikely that it should have so entirely lost its importance. It must however be remembered that names sometimes linger in the neighborhood of sites.

GAZARITES (gaz'ar-ites). In the twelfth century a number of the Albigenses strayed away to Gazare, in Dalmatia, so as to secure religious liberty. They were known by the term Gazarites. They were discovered and condemned by Pope Innocent III.

GAZATHITES (gaz'a-thites), the inhabitants of Gaza, Josh. xiii. 3, called also Gazites.

GAZEB (gaz'eb), **GUILLAUME**, a theologian and writer of ecclesiastical history, was born at Arras in 1554. He was canon of the collegiate church of St. Peter of Aive, curé of the parish of St. Marie Madeline, and professor of belles-lettres at Louvain. He was a diligent student, and au-

thor of a work on ecclesiastical history and numerous other publications. He died at Arras, August 25, 1611.

GAZELLE (ga-zel'). See ANTELOPE.

GAZER (ga'zer), 2 Sam. v. 25; 1 Chr. xiv. 16. See GEZER and GAZARA.

GAZERA (gaz'e-rah). 1. 1 Esd. v. 31, probably a corruption of Gazzam, Ezra ii. 48. 2. 1 Macc. iv. 15; vii. 45, identical with Gazara.

GAZEZ (gaz'ez), the son of Haran and grandson of Caleb. He is first called the son of Caleb, and then more definitely the son of Haran, 1 Chr. ii. 46.

GAZITES (gaz'ites), the inhabitants of Gaza, Jud. xvi. 2, called also Gazathites.

GAZZAM (gaz'zam), one of the Nethinim, whose descendants returned from Babylon, Ezra ii. 48; Neh. vii. 51.

GEBÄ (ge'bah). Considerable confusion has arisen from the close similarity in the names of three towns of Benjamin; *Geba*, *Gibeah* and *Gibeon*. It would even appear that the names were regarded as interchangeable, for in Jud. xx. 10 and 33, we find Geba where Gibeah is meant, and in 1 Chr. xiv. 16, Gibeon is given instead of Geba, comp. 2 Sam. v. 25; 2 Ki. xxiii. 8. Still more confusion has been caused by a want of uniformity in our English Version. Thus the Hebrew is rendered in different passages *Geba*, Josh. xxi. 17, *Gaba*, xviii. 24, on account of the pause accent, and *Gibeah*, 1 Sam. xiii. 16; xiv. 5. Geba, Gibeah and Gibeon are shown to be distinct places in Isa. x. 29 and Josh. xviii. 24, 25.

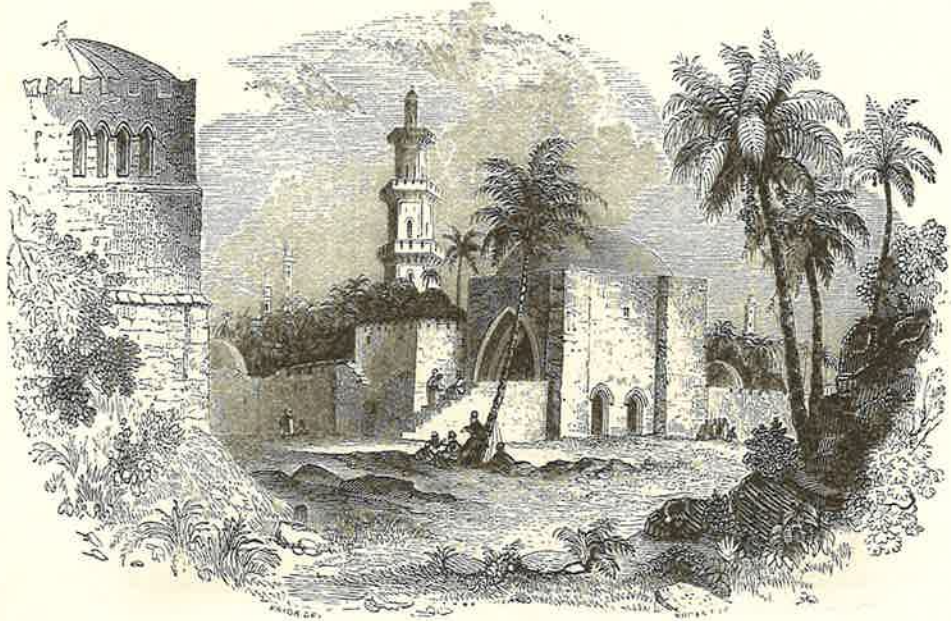
The position of Geba is so clearly indicated in several passages of Scripture, that we have no difficulty in identifying it with the village of *Jeba*, which stands on the top of a rocky ridge overlooking the whole eastern declivities of the mountains of Benjamin. It is about six miles north of Jerusalem, and a mile south of Michmash. The latter occupies another ridge, and the wild glen of Suweinit separates it from Jeba. Jeba is a small village, and most of its houses are half ruined. A few remains of antiquity can be traced in the large hewn stones that appear in the foundations and walls of the modern houses.

The story of Geba is soon told. It was allotted to Benjamin and given to the priests, Josh. xviii. 24. It was held for a time by the Philistines; but Jonathan, the son of Saul, took it; and the Philistines soon afterward assembled in great force at Michmash, 1 Sam. xiii. 3, 16. The Israelites under Saul took up a strong position at Geba. The two armies were separated by the deep ravine called the "passage of Michmash." This difficult pass became the scene of Jonathan's daring and successful adventure. Accompanied only by his armor-bearer, he went down into the ravine, clambered up the northern cliff "on his hands and on his feet," and attacked the enemy. They were taken by surprise. The shock of an earthquake occurring at the moment increased their terror. Saul from the opposite ridge saw the turmoil, and heard the cries of distress. The Philistines fled in confusion, and were driven from the mountains, 1 Sam. xiii. 17-xiv. 23. Dr. Porter was greatly struck on visiting Jeba, and crossing the ravine to Michmash, with the minute topographical accuracy

of the Scripture narrative. Geba lay on the northern border of the kingdom of Judah, and hence we can understand why it was fortified by Asa, 2 Ki. xxiii. 8; 1 Ki. xv. 22. It is one of those towns mentioned by Isaiah in describing the march of Sennacherib on Jerusalem, Isa. x. The topography of the district throws some light on that beautiful passage. When the army reached Michmash they left their baggage there; and the troops, thus disencumbered, were able to cross the ravine and bivouac on the heights of Geba. The town was occupied by the Benjamites after the captivity, Ezra ii. 26. It appears to have been unknown to Eusebius and Jerome.

GEBÄ, Judith iii. 10. This is probably the modern *Jeba*, a large village on the brow of a hill, three or four miles north-east of Samaria.

GEBÄL (ge'bal), a province only once mentioned in Scripture, and in connection with Moab, Amalek and the Hagarenes, Ps. lxxxiii. 7. This



THE GREAT MOSQUE AT GAZA.

shows that it is distinct from the Gebal of Lebanon. It was evidently situated in the south-eastern border of Palestine; and there can be no doubt that it is identical with *Gebalene*, a district embracing the northern section of the mountains of Edom. Its name "gebal," "mountain," is descriptive of its character. The Jerusalem Talmud reads *Mount Gabla*, instead of *Mount Seir*; so also does the Samaritan in Deut. xxxiii. 2. Seir, however, was the ancient name of Edom; whereas Gebal was only a part of it. Josephus calls it *Gobolitis*, and Eusebius *Gabalene*. These writers, with Jerome and Stephen of Byzant, agree in locating it around or beside Petra.

To the accurate observations of Burckhardt and Robinson we are chiefly indebted for our knowledge of this ancient province. The latter says: "This tract of mountains south of the district of Kerak (the ancient country of Moab), and separated from it by the Wady el-Ahsy, is at the present day spoken of as divided into two districts. The northern bears the name of *Gebäl*, 'mountains,' beginning at Wady el-Ahsy, and terminating toward the south, according to Burckhardt, at Wady el-Shuweir. Yet the southern boundary would seem

not to be very definitely assigned; for esh-Shobek, although it lies south of that wady, was sometimes spoken of to us as belonging to Jebal." The chief towns in Gebalene were Tophel, Bozrah, Arindela and Shobek, the *Mons Regalis* of the Crusaders.

GEBÄL, a very ancient city of Phœnicia, situated on the coast, at the foot of Lebanon, 24 Roman miles north of Beyroot, the inhabitants of which were called **GIBLITES** (gib'lites). Joshua speaks of "the land of the Giblites" in such a way as to show that the territory attached to the city was large, apparently including the ridge of Lebanon north of Sidon. The Giblites were celebrated for skill in architecture, and were employed by Solomon in building the temple, probably on the recommendation of Hiram, king of Tyre, whose subjects they were. In 1 Ki. v. 18, the word "*The Giblites*," is wrongly translated "stone-squarers." Ezekiel, in describing the glories of Tyre, says, "The ancients of Gebal, and the wise men thereof, were in thee thy calkers, xxvii. 9;" from which it

appears that the Giblites were also famous as naval architects.

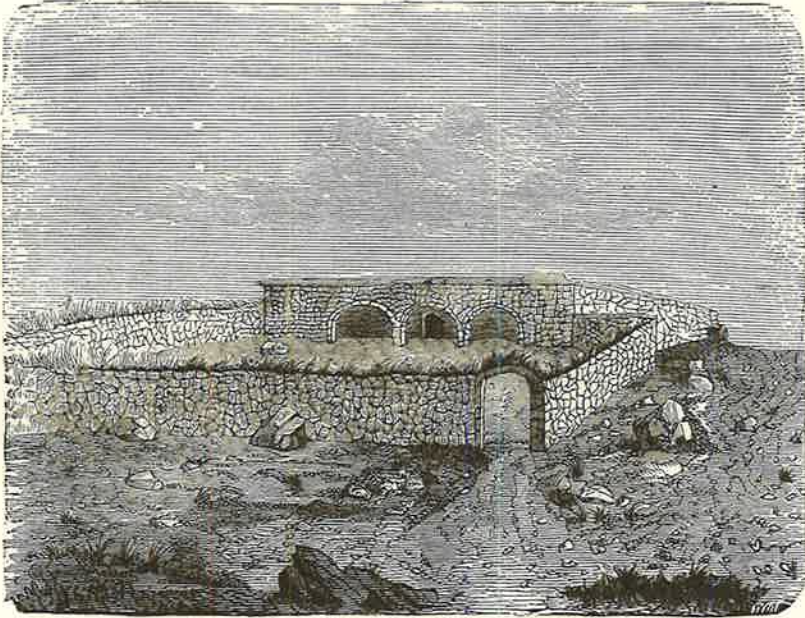
The Greeks changed the name Gebal into *Byblos*; hence the Septuagint give it in 1 Ki. v. 18, and Ezek. xxvii. 9. Among the heathen the town was noted as the birthplace and principal sanctuary of Adonis. In the time of Alexander the Great it possessed a fleet of war vessels. It continued to flourish for many centuries, and became the seat of a bishop in the early ages of Christianity. Under Arab rule it resumed its ancient name, but soon lost all its ancient power and splendor. The modern name *Jebeil* is the diminutive of the Hebrew *Gebal*.

Jebeil stands on a spur of Lebanon, close to the shore. Below it is the ancient harbor, now so choked up with sand and ruins as to be only capable of sheltering a few fishing-boats. The old ramparts are in ruins; but the castle or citadel is still an object of special interest. Its substructions are formed of massive *beveled* masonry, and afford one of the best specimens of mural architecture extant, well worthy the fame and skill of the ancient Giblites. Some of the stones are nearly 20 feet long. The traces of a Roman theatre remain;

and great numbers of granite columns are strewn through the streets and ruins, and even over the surrounding fields, showing how splendid the city once was. Now a poor village, of some 600 inhabitants, is its only representative.

GEBER (ge'ber). 1. The name of one of the officers of Solomon who were set over distinct provinces for revenue or commissariat purposes, 1 Ki. iv. 19. 2. A Geber is also mentioned at ver. 13 as the father of another of these officers.

GEBHARD TRUCHSESS (gep'hart trook'sess), archbishop and elector of Cologne, was born near Waldburg, in 1547. He became a Protestant, and married Agnes, countess of Mansfield. Excommunicated by the pope and deposed, he applied to some of the Protestant princes of Germany to aid him; but the jealousy and disunion which characterized them, prevented his obtaining any succor. Being exiled, he went to England, and obtained from Queen Elizabeth some pecuniary relief.



AN ORIENTAL SHEEPFOLD.—See FLOCKS.

GEBIM, a place apparently not far from Jerusalem on the north, the inhabitants of which are represented as preparing to flee on the approach of Sennacherib's army, Isa. x. 31.

GEBIROL (geb'e-rol). See **IBN GEBIROL**.

GED, WILLIAM, a practical goldsmith and artist of Edinburgh, Scotland, was born about 1690. He claims space here, on account of the fact that he was the originator (1725) of the method of printing from plates cast in plaster moulds. The printers met his efforts to introduce his invention with jealous opposition, and prevented him from making it a pecuniary success. He printed an edition of *Salust*, 1744, from plates cast according to his process. He died in 1749. Ged's invention was subsequently taken up and improved by M. Firmin Didot, who applied the term "stereotype" to the process.

GEDALIAH (ged-a-li'ah) occurs as the name of various persons, of whom otherwise we know nothing, Ezra x. 18; Zeph. i. 1; 1 Chr. xxv. 3, 9; and is of historical moment simply as the name of the governor who was appointed by Nebuchadnezzar,

after the destruction of Jerusalem, to preside over the affairs of the feeble remnant that still survived in Judea, Jer. xxxviii.; 2 Ki. xxv. 22. As it was the mind of God that the king of Babylon should for a time have the ascendancy over the land and people of the Jews, so it was in conformity with his will that those who were left behind should submit themselves to Gedaliah, as Nebuchadnezzar's deputy. The prophet Jeremiah accordingly went to Mizpah and put himself under Gedaliah's protection, Jer. xl. 6; he used his influence also with the people in endeavoring to persuade them to the same peaceful course. But there was a party whose chafed spirits and blighted ambition would not suffer them to fall in with any arrangement which formally acknowledged the supremacy of the king of Babylon; and this party, headed by Ishmael, of the seed royal, who had taken refuge for a time among the Ammonites, entered into a conspiracy to slay Gedaliah. Information of the plot was secretly conveyed to Gedaliah, that he might take measures to have it defeated; but he

refused to give credit to the intelligence, and so, in the midst of a repast, was treacherously murdered by Ishmael and his associates. This was done only about two months after the destruction of Jerusalem. The murderers made their escape to Egypt.

GEDALIAH, FAST OF. See **FASTS**.

GEDDES (ged'des), ALEXANDER, was born in the parish of Ruthven, Banffshire, Scotland, 1737. He was first educated in a private family at Aberdeen, and next at the Roman Catholic seminary of Scalau. At the Scotch college at Paris he studied six years, and returning to his native land, he became a priest at Dundee, and afterward in Banffshire. Being suspended by Bishop Hey for liberality, he left Scotland in disgust, and went to London, 1779. The university of Aberdeen, to its honor, conferred on him the title of LL.D. In London he found a generous and kind patron in Lord Petre. He died the 26th February, 1802, aged sixty-five.

Geddes published a translation of the Old Testament, containing the books from Genesis to Ruth.

In 1800 appeared the first volume of "Critical Remarks on the Hebrew Scriptures." Death prevented him from finishing what he had begun. His version of the Psalms, printed as far as Psalm cxviii. at his death, was not published till 1807.

The Bible, as edited by Geddes, contains a new translation, with a corrected text of the original, various readings, explanatory notes and critical observations. The work itself was preceded by a "Prospectus," by a supplement to the prospectus in the form of a letter to the lord bishop of London, by a general answer to the queries, counsels, etc., which had been offered to him, etc. An address to the public was issued, in consequence of the severe remarks made upon his works and himself. In 1794 he published a reply to the pastoral letter of the vicars apostolic who had condemned his translation, in the form of a letter to Bishop Douglas.

The work by which he is known shows great learning, taste and ingenuity. Besides being an excellent Greek and Latin scholar, as numerous publications attest, Geddes was familiar with the Italian, French, German and Spanish languages. He was well versed in Hebrew, knew the principles of Biblical criticism and was able to apply them. His character was that of a warm-hearted, independent, honest man, who followed truth, as far as he thought he saw it, with a fearless mind. It is matter of regret that he should have indulged here and there in remarks which betray a levity and skepticism calculated to wound the feelings of others. His own Church persecuted him as a heretic. Protestants looked upon him in the same light and stood aloof, or they attacked a man far their superior in attainments. His life was written by John Mason Good, 1803.

GEDDES, JANET. Chambers in his *Cyclopedia* records the traditional history of this celebrated Scotch woman, who took a prominent part in resisting the introduction of the liturgy or service-book into the Church of Scotland, in 1637. Sunday, 23d July, 1637, an immense crowd had filled the High Church of St. Giles, in Edinburgh. On the dean beginning to read, his voice was lost in a tumultuous shout, and an old woman, said to have been one "Jenny Geddes," who kept a vegetable stall in High street, bawling out, "Villain! dost thou say mass at my lug?" (that is, at my ear), launched her stool at the dean's head. Universal confusion ensued, and the dean, throwing off his surplice, fled to save his life. The bishop of Edinburgh, on attempting to appease the storm, was assailed by a volley of sticks, stones and other missiles, accompanied by cries and threats that effectually silenced him. This tumult proved the death-blow of the liturgy in Scotland. Still it has been doubted if any person of the name existed, and the exploit has been claimed for a woman named Barbara Hamilton, wife to John Mein, the postmaster of Edinburgh, who opposed the service-book of Archbishop Laud in the year 1637.

GEDDES, MICHAEL, born in Scotland, about 1640, attained the distinction of one of the four first Warner exhibitioners at Baliol College, Oxford. He was chaplain to the English factory at Lisbon for eight years, but was, at last, silenced by the Inquisition. He is known as an ecclesiastical historian, and as such is spoken well of by Southey, and by Burnet, whom he succeeded in the chancellorship of Sarum. He died in 1714 or 1715. He wrote a "History of the Church of Malabar," and "The Church History of Ethiopia," besides

"Miscellaneous Tracts," "Tracts against Popery," and numerous other works.

GEDDUR (ged'dur), 1 Esd. v. 30, perhaps a corrupt form of Gahar, Ezra ii. 47.

GEDEON (ged'e-on), Heb. xi. 32, the Greek form of GIDEON, which see.

GEDEON, one of the ancestors of Judith, Judith viii. 1.

GEDER, GEDERAH, GEDEROTH, GEDOR, all applied to a city in the territory of Judah, but whether they were all different cities cannot be ascertained. Nothing of historical interest is connected with the names, Josh. xii. 13; xv. 36, 41, 58; 2 Chr. xxvii. 18; 1 Chr. xii. 7. The last in the list, GEDOR, is commonly identified with a height in the mountains of Judah, having on it some ruins, and bearing the name of Jedûr. Gedor is thought, from 1 Chr. xii. 7, where mention is made of certain brethren of Saul, Benjamites, sons of Jeroham of Gedor, to have been also a town of Benjamin; and the allusion made to a Gedor in 1 Chr. iv. 39, in connection with the tribe of Simeon, seems to refer to some place on the boundary line between Judah and Mount Seir.

GEDERATHITE (ge-der'a-thite), a native or resident of Gederah, 1 Chr. xii. 4. Jozabad, so called, was a Benjamite, but he might have lived at Gederah.

GEDERITE (ged'er-ite), a native of Geder, or Gederah, 1 Chr. xxvii. 28.

GEDEROTH (ged'e-roth). 1. A city in the plain country of Judah, Josh. xv. 41, and one of those which the Philistines took from King Ahaz, 2 Chr. xxviii. 18. 2. A town of Judah in the Shephelah, but lying south of the preceding, and probably not far from Eleutheropolis. Jozabad the *Gederathite* was one of David's followers; but he was a Benjamite, and could scarcely be from this place, 1 Chr. xii. 4. The site is unknown.

GEDEROTHAIM (ged-e-ro-tha'im), a town in the low country of Judah, Josh. xv. 36. The Septuagint regard the word as connected with the preceding word Gederah. Winer looks on it as an ancient gloss, on the ground that the number of the cities is given as fourteen, whereas, if Gederothaim be reckoned one, the number will be fifteen; but the same discrepancy occurs elsewhere, and is best explained by supposing that some names were added by a later hand without a corresponding change being made in the number.

GEDOR (ge'dor). 1, 2. Two names, occurring among the genealogies of Judah; 1 Chr. iv. 4, 18; it is questionable whether persons are here meant, or a place. 3. A Benjamite mentioned in the genealogy of Saul, viii. 31, ix. 37.

GEGNÆSIUS (geg-nay'zh'us), **TIMOTHEUS**, a Paulician leader who flourished about the year A. D. 700. The sect at this time was divided into two parties, growing out of an antagonism between a Romanist and a Protestant principle. "Gegnæsius held that spiritual gifts were communicated by tradition, and connected with the regularity of succession." His brother Theodore refused to admit such a principle, and the controversy involving

new charges against Gegnæsius, he was ordered under the reign of Leo the Isaurian to appear at the capital and undergo a trial. The examination was conducted by the patriarch, before whom Gegnæsius contrived to answer all the questions proposed to him respecting his orthodoxy in a satisfactory manner, attaching however quite a different sense from the true one to the formularies of Church orthodoxy. This trial having been reported to the emperor, Gegnæsius received from his sovereign a letter of protection securing him against all further complaints and persecutions.

GEHAZI (ge-hah'ze), the minister or attendant on the prophet Elisha. He it was that suggested that the Shunammite had no child, when the prophet had proposed to do something for her; and he, when the child that was given died, was sent to lay his master's staff upon its face, 2 Ki. iv. For his false and fraudulent conduct in regard to Naaman he was punished with incurable leprosy. He is once again heard of narrating to the king (Joram?) the wonderful deeds of Elisha, 2 Ki. viii. 4, 5.

GEHENNA (ge-hen'nah), the Greek form of *gêhinnom*, "the valley of Hinnom," Josh. xv. 8, a ravine to the south of Jerusalem, where the Jews offered their children to Moloch, and which was polluted by Josiah, 2 Ki. xxiii. 10. In consequence of its gloomy appearance, of the fires burning there, and of its being a receptacle for foul things, the word was used as symbolizing the place of eternal punishment, and translated "hell," Matt. v. 22, 29, 30; x. 28; xviii. 9; xxiii. 15, 33; Mark ix. 43, 45, 47; Luke xii. 5; James iii. 6. See HINNOM.

GEIER (gi'er), **MARTIN**, a Lutheran theologian, was born at Leipzig, April 24, 1614. He was educated at his native place, and at the universities of Strasburg, Jena and Wittenberg. In 1639 he became professor of Hebrew at Leipzig, and subsequently pastor, superintendent and professor of theology. In 1665 he reluctantly removed to Dresden as Oberhof-prediger and Kirchenrath. He died at Freyburg, August 22, 1681. Geier published a commentary on the Psalter, on Daniel, on Proverbs, and on Ecclesiastes. "De luctu Hebræorum" appeared at Leipzig.

GEIGER (gi'ger), **ABRAHAM**, born in 1810 at Frankfurt-on-the-Main, a German rabbi and Orientalist, and zealous Reformer among the Jews. He gained the prize offered at Bonn for a treatise on "The Hebrew Sources of the Koran," and with other learned Jews established a periodical in connection with Jewish theology.

GELASIUS (gel-ah'zh'us). 1. **THE ELDER**, was consecrated bishop of Cæsarea in 380, by his uncle Cyril, bishop of Jerusalem. He wrote several works, of which only some fragments explanatory of the Apostles' Creed, and of the traditions of the Church, remain. 2. **OF CYZICUS** (siz'e-kus), a bishop of Cæsarea, in 476, compiled a history of the Nicene Council, which Dupin and Cave agree in considering of little or no value.

3. [I.] **BISHOP OF ROME** in 492, and four following years. He had a sharp contention with Euphemius, patriarch of Constantinople. He is said to have held a council at Rome to determine on what books were canonical, but both council and decree

are rejected by Cave. Asseman gives a "Missale Romanum Vetus," which bears the name of this Gelasius. 4. [II.] John Cajetan, a Benedictine monk of Monte Cassino, assumed the title of Gelasius II., when made pontiff. The emperor Henry V. set up Maurice Burdin as anti-pope, under the title of Gregory VIII. Gelasius had to fly from Rome, and died at Clugni, at the end of the first year of his pontificate. He left six epistles, and a life of Erasmus.

GELDENHAUER (gel-den-how'er or ghel-den-how'er), **GERARD**, born in 1480, at Nimeguen, and hence often called **GERARD OF NIMEGUEN**, was sent by Maximilian of Burgundy to Wittenberg to inquire into the state of the Reformed Church there, and was so impressed with what he saw and heard, that he himself forsook the popish religion. This led to a quarrel



THE LONG-EARED GOAT OF SYRIA.—See FLOCKS.

between him and Erasmus, whose friendship he had made at the university of Louvain, and who reviled him under the name of "Vulturius Neocomus."

GELILOTH (ge-li'loth), a place mentioned in describing the boundary of Benjamin, Josh. xviii. 17; but when the same frontier is elsewhere described we find Gilgal, xv. 7. Geliloth was therefore either another name for Gilgal, or appears by a transcriber's error.

GELLATLY (gel-lat'le), **ALEXANDER**, a man of vigorous intellect and an earnest, faithful minister of the gospel in connection with the Associate Church, was born at Perth, Scotland, in 1720. After pursuing his theological studies in connection with the Antiburgher Synod of Scotland, he was sent out by that body in 1752 as a missionary to the inhabitants of Eastern Pennsylvania, who were chiefly composed of emigrants from Ireland and Scotland. Here, with the assistance of Rev. Andrew Arnot, he formed the Associate Presbytery of

Pennsylvania. Mr. Gellatly was settled successively at Middle Octorara, Lancaster county, and at Oxford, Chester county, Pennsylvania, where he labored to the close of his life. He died March 12, 1761.

GELLERT (gel'ert), **CHRISTIAN FURCHTEGOTT** (furkh/te-kot), a distinguished and popular German author, born at Hainichen in Saxony, on the 4th of July, 1715, and died in December, 1769. As a moralist he is known by his "Fables," which have no superior in the German language, and as a poet by his divine songs.

GEMALLI (gemal'le), a descendant of Dan, whose son Ammiel was one of the selected spies, Num. xiii. 12.

GEMARA (gem'a-ra). See TALMUD.

GEMARIAH (gem-a-ri'ah), the name apparently of two persons in the time of Jeremiah—1, the one, the son of Hilkiah, who, along with Elash, was sent by Zedekiah on an embassy to Babylon, and was entrusted by Jeremiah with a letter to the captives already carried thither, Jer. xxxix. 1-3; 2, the other, called the son of Shaphan, the scribe, and one of the few men of influence who paid regard to the word of Jeremiah. It was in his chamber in the temple buildings that Baruch read the prophecies of Jeremiah in the audience of the people; and he interceded, though in vain, to prevent the burning of the roll that contained them, Jer. xxxvi. 10-25.

GEMARISTS (gem'ar-ists), the order of Jewish doctors who formed a school near Babylon, and compiled a Gemara or commentary on the text of the Talmud.

GEMINI (ge-mi'ni), Jud. iii. 15, marg. There can be little doubt but that Gera was a Benjamite.

GEMISTUS or **GEMISTHUS PLETHO** (gem-is'tus pleh'tho), **GEORGIOS**, philosopher and philologist, born at Constantinople, in 1390. He was a zealous defender of the Platonist phil-

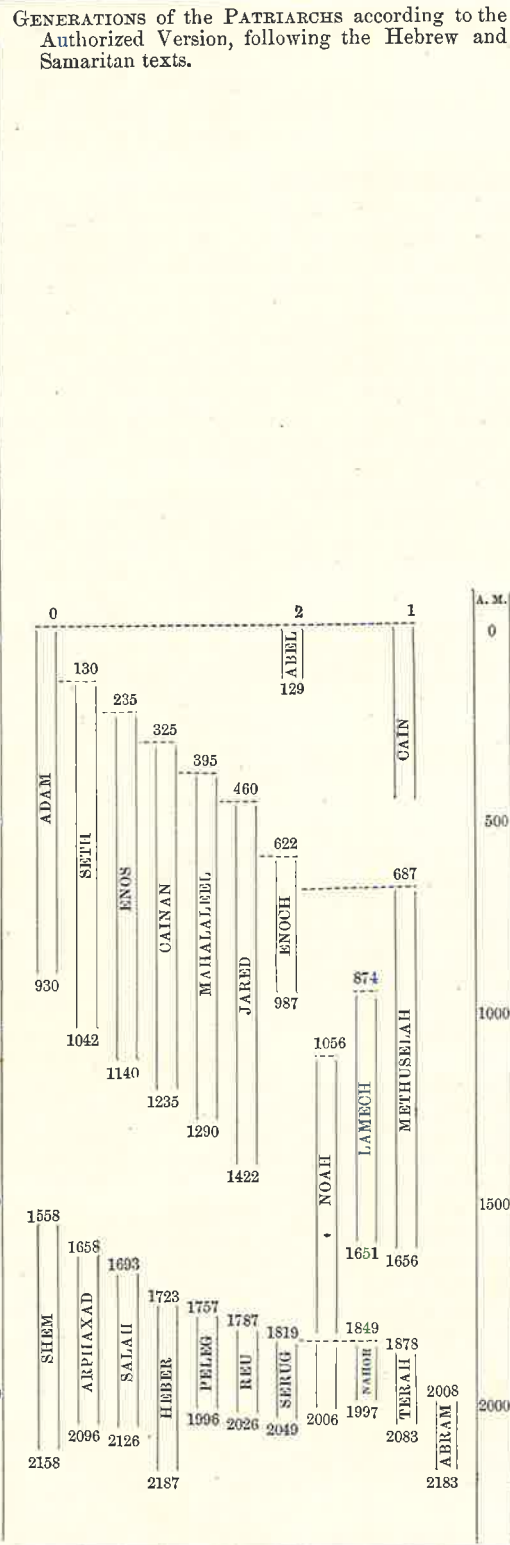
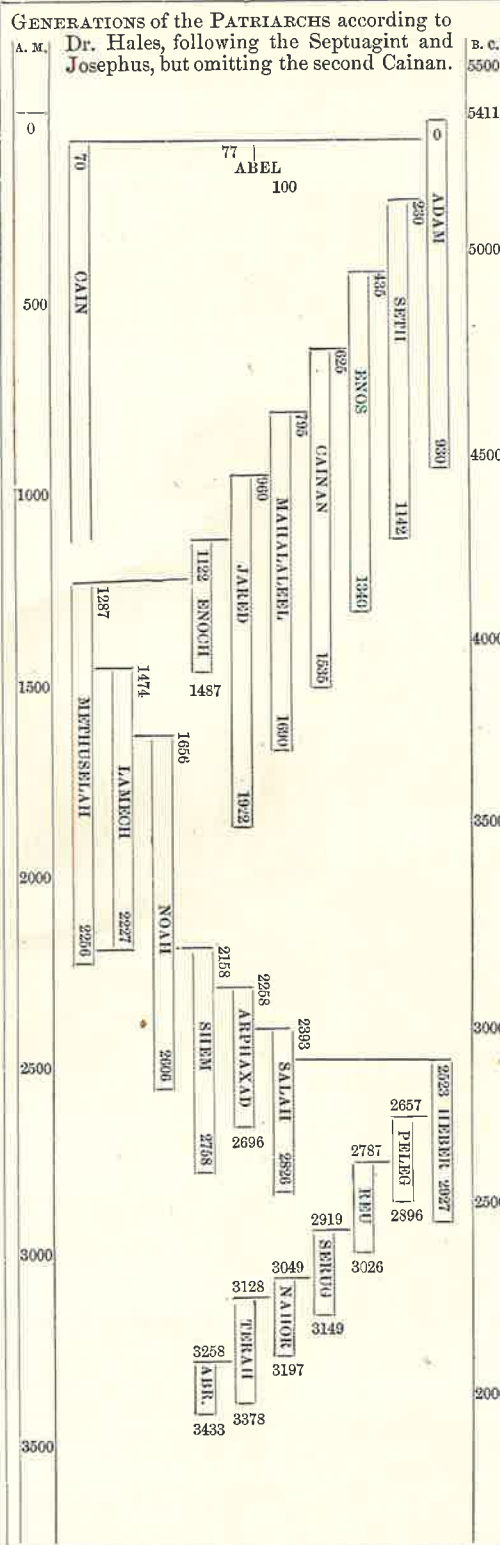
country, at the age of 101. His works are numerous, and embrace philosophy, history and theology.

GEMS. See STONES, PRECIOUS.

GENARCHES (gen'ar-chez), a term in Greek hierology or sacred literature which designates the first of a race, for example, Adam.

GENEALOGIES (gen-e-al'o-geez), formed of two Greek words, and signifying *race accounts*, or *family registers*, tracing the descent and ancestral relationships of particular tribes and families. The Jewish people, and the line of the human family out of which they sprung, from the remotest times paid special attention to the preservation of such registers. It had undoubtedly a divine authorization. The purpose of God in respect to the higher interests of mankind took from the first a specific family direction, and it was of importance that at least the more prominent links in the successive generations of those more nearly connected with the development of that purpose should be preserved to future times. The manifestations of the divine goodness were never indeed absolutely confined to any single branch of the human family, nor, even when they assumed most of a partial and restrictive aspect, were members of other tribes excluded from partaking in them, if only they showed themselves ready to fall in with the terms on which the way was laid open to the favor and fellowship of Heav-

en. But the imperfections that inevitably attached, in the earlier stages of the world's history, first to the organization of human society, and then to the means and agencies connected with the divine plan, led by a kind of necessity to the employment of particular races, through which, as the more select channels of working, the truth of God should be more especially dis-



osophy against the Aristotelian, and of the Greek Church against that of Rome. At the Council of Florence, 1438, his zeal and eloquence gained him the admiration of all, and he made many converts. He contributed to the revival of Platonism, in Italy; and Cosmo de Medici, his constant auditor, founded at Florence an academy for the study of the Platonic philosophy. He died in his native

closed and the testimony for it more faithfully maintained. It is the genealogy of mankind in its bearing on this higher interest, reaching from Adam through the line of Seth to Noah, then from Noah through the line of Shem to Abraham, then again from Abraham through the lines of Isaac, Jacob, Judah and David to Christ, over which the providence of God has most carefully watched, and which it has most fully exhibited in the historical records of Scripture. In other branches of the human family, and especially those more nearly related to the one in question, not a few genealogical tables are also given, but they have no more than a subsidiary place; and the chief interest and importance of the genealogical matter of Scripture hangs around the great central chain which connects Adam with Christ, and indeed with that more select portion of it which stretches from the call of Abraham to the birth of the Son of Mary. Nothing of spiritual moment now depends upon any question of genealogy except what lies along the track of this definite line.

It was different, however, under the old covenant. From the period of its establishment the people of God were obliged, not as a matter of family pride, or for the sake of a merely antiquarian interest, but for the determination of important questions of civil and religious polity, to keep with the utmost care and regularity their genealogical tables. It was these chiefly that preserved the landmarks between tribe and tribe, family and family, and regulated the succession to inheritances of land, so as

usually to render unnecessary the specific destination of property or the framing of wills. It was on these, as connected with the family of Aaron, that the right of any individual or family turned to enter into the sacred and honorable functions of the priesthood; and when, as happened on the return from Babylon, any persons claiming this distinction were found unable to produce the proper register establishing their descent from Aaron they were "removed, as polluted, from the priesthood," Ezra ii. 62. The settlement of the kingdom in the house of David imposed of course a similar necessity for scrupulous exactness upon the members of that house, in order to secure their title to any participation in its honors. So

in regard to the priesthood, that most exact tables of their descent and family connections had been kept from the time of their original appointment, and that not in Judea only, but in all the places of their sojourn, the members of the priesthood were at the utmost pains to have their family registers kept, so as to be above all suspicion. Josephus mentions these things respecting the families of the priesthood, because his own priestly origin and his immediate purpose in writing led him to refer more especially to them; but such exactness and careful preservation in respect to the priestly families necessarily implied a great degree of the same in respect to the families of the other tribes. As the keeping of correct genealogical

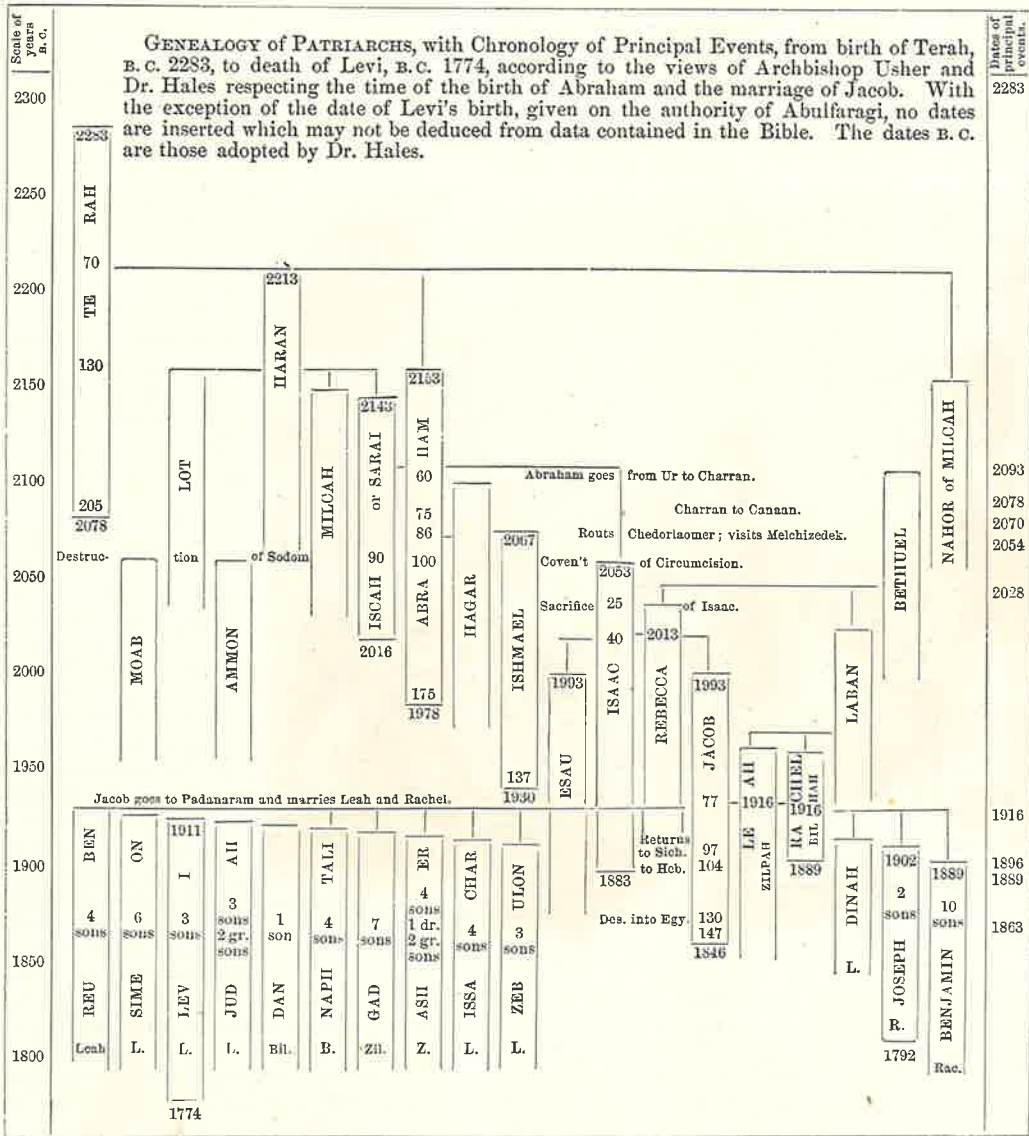
tables had a national interest, so it may be said to have formed a national peculiarity.

A report, indeed, is mentioned, in a fragment of Africanus, preserved by Eusebius, that the public registers had been destroyed by Herod, who was conscious of the infelicity of his Idumean origin, and sought thereby to prevent the possibility of its detection. But Africanus himself seems to have been doubtful of the truth of this report, for, after noticing it, he adds the qualifying clause, "whether the matter actually stood thus or not;" and Valesius, the learned editor of Eusebius, in his notes on the passage, justly rejects the story as altogether

at variance with the known facts of history. There can be no reasonable doubt that, down to the taking of Jerusalem by the Romans, the genealogical registers of the Jews were kept with singular care, and with sufficient accuracy to determine all ordinary questions of relationship and descent, but after that event they cease to be heard of. The fearful catastrophe which finally destroyed the place and nation of the Jews, also scattered their genealogies to the winds—fused family and family, tribe and tribe together; so that it henceforth became impossible to tell, if there were an altar, who had a right to minister at it, or if a throne, who stood in the line of succession to its honors. The hand of God was as visibly in this as in the general overthrow of the old typical constitution of things; and if a judicial blindness were not upon the minds of the Jews, they would see, in the loss of their genealogies and the distinctions there-with connected, the

clear sign of the abolition of their ancient polity, and the necessity of looking for a fulfillment of their prophecies of a different kind from what they had been expecting.

The relation of the genealogies of Scripture to questions of chronology is somewhat variable, and even where it seems most precise requires to be applied with caution. That some of the earlier lists have been framed with a reference to this use—those, for example, of Gen. v., and again of Gen. xi. 10-26—there can be no reasonable doubt; for, specifying, as they do, the exact year of each father's life when the son was born, through whom the line of descent was to be transmitted, they necessarily provide the materials of a chronological reckon-



ing in respect to the priesthood, that most exact tables of their descent and family connections had been kept from the time of their original appointment, and that not in Judea only, but in all the places of their sojourn, the members of the priesthood were at the utmost pains to have their family registers kept, so as to be above all suspicion. Josephus mentions these things respecting the families of the priesthood, because his own priestly origin and his immediate purpose in writing led him to refer more especially to them; but such exactness and careful preservation in respect to the priestly families necessarily implied a great degree of the same in respect to the families of the other tribes. As the keeping of correct genealogical

ing. But in the great mass of genealogical registers this is not done; we have merely a certain number of generations given, and, on the supposition of there being no blanks in these, for the sake of brevity or any other purpose, we can only form an estimate of the entire period by striking an average for the successive generations. We cannot, however, be always sure that every link in the chain is given; and a degree of doubt or uncertainty as to the number, not less than the length, of the several generations must render chronological calculations founded on such a basis in many cases problematical. Thus, the register of Levi, in Ex. vi. 16-20, gives only two links between Levi and Moses—Levi, Kohath, Amram, Moses; and it has been frequently argued on this ground that the children of Israel could not have been in Egypt at the utmost above the half of the four hundred and thirty years mentioned in Ex. xii. 40, as the term of their sojourning. Such also is the

in perfect accordance with other known instances of abbreviation, as in the priestly register of Ezra, ch. vii. 1-5, compared with 1 Chr. vi. 4-15, there is only one Azariah given, where the other has two, and several intervening generations are dropped out. Genealogies of this description appear to have been formed, not so much with the view of furnishing definite measurements of time as of noting the ramifications of tribal and family relationships, and certifying them in a manner from one age to another. For not this, but the former, was the matter of chief moment, as regarded the purpose and arrangements of the old economy, and to apply such family registers to the determination of historical epochs in a chronological respect, especially if in doing so some violence has to be done to the facts recorded in the history, is to turn them to a purpose for which they were not immediately destined, and which they may be incapable of serving. We know for

striking a probable average for each generation, the whole period from the settlement in Canaan to the commencement of David's reign is computed at 236 or 240 years—scarcely the half of the common reckoning from the historical data in the book of Judges. The chronology of the period is undoubtedly involved in some obscurity, and it is possible that the briefer period in question may be as near the actual time as the longer. But the genealogy of the house of David is a very narrow and uncertain basis on which to rest it, for here also several names may have been omitted—a supposition which appears quite probable, notwithstanding what Lord A. Hervey says to the contrary, by the much greater length of the genealogies of the house of Levi, which for much about the same period exhibit nearly double the number—seven between Phinehas and Zadok, and still more by the line of Gershom, 1 Chr. vi. It seems, therefore, rash to press a particular genealogy as alone entitled, in such a case, to be regarded, and still more so when this, of necessity, carries along with it a disparagement of the historical correctness of some of the narratives in Judges. See JUDGES, also JABIN.

Besides the tendency to practice abbreviation in the genealogical lists, the peculiar regard sometimes manifested in their construction to specific aims requires to be taken into account, in order to guard against improper deductions from them. No more is the *strictly historical* than the chronological element always made the ruling principle of their formation, for in not a few of them marked respect was had to the *mishpachoth* or family clans under which the offspring of each tribe ranged themselves, and in others a regard to specific numbers exercised a determining influence. For example, in the Levitical genealogy already referred to in Ex. vi., four sons of Kohath are mentioned—Amram, Izhar, Hebron, Uzziel; then follow the sons of three of these, while Hebron is dropped out, as if he had died without issue. But in 2 Chr. xxiii. we find no fewer than four sons ascribed to him; so that it must have been from some specific reason—in all probability because no distinct family sprung from him as its head—that Hebron has no offspring connected with his name in the earlier genealogy. An anomaly of nearly the reverse kind exists in the case of his brother Izhar, for while three sons are ascribed to him in Exodus, in the table of Chronicles there is only one, and he apparently different from any of the three. Such things clearly show that it was often not intended in particular genealogies to give a complete list of the descendants in that line, nor perhaps farther than was required to mark the formation of distinct families; whence calculations as to increase of population founded on those tables, and proceeding on the supposition of their including all the male offspring, are entitled to no confidence; they are based on insufficient data, and turn the genealogical registers to an account for which they were not framed. And the same doubtless may hold in other directions, as when they were constructed with a specific regard to the significance or convenience of certain numbers. A regard of this sort plays a prominent part, as will be more particularly noticed below, in our Lord's genealogy according to Matthew, affecting it in the way of what seems to us, viewing the matter in a simply historical aspect, arbitrary omissions and abridgments. It does so yet more peculiarly in the genealogy of Jacob's family in Gen. xvi., where, for the purpose of making out the seven times ten—the combined multiple of the symbols of sacred-



DRAWING WATER FOR THE FLOCKS.—See FLOCKS.

view taken of the matter in this work in the article CHRONOLOGY. It is connected, however, as is there admitted, with serious difficulties; such, indeed, as appear almost insuperable, when placed alongside other things connected with the same table. Tiele, in his "Chronology of the Old Testament," thus states them: "According to Num. iii. 27, the Kohathites were divided in Moses' time into four families, Amramites, Jehezarites, Hebronites and Ussielites, which together composed 8600 men and boys (women and girls not being reckoned). The fourth part, or about 2150 men and boys, would fall to the Amramites. Moses himself had only two sons. If, therefore, Amram, the son of Kohath, the father of the Amramites, were identical with Amram the father of Moses, Moses must have had 2147 brothers and brothers' sons; but, as this is an impossible supposition, it must be admitted as proved that Amram the son of Kohath was not the father of Moses, but that between him and his descendant of the same name a considerable number of generations has been dropped out." Such, at least, is one solution of the difficulty, and one

certain that the table noticed above in Ezra vii. would be misapplied if so used; we know also that such would be the case with the table in Matt. i., in which, though divided into three fourteens, the second certainly omits three names in order to exhibit the requisite number, and the third probably omits still more (as may be inferred by a comparison with the corresponding portion of St. Luke's table; see below). There is no reason known to us why it may not have been so in other instances.

What some have done with the genealogy of Levi in reference to the sojourn in Egypt, has been done by others—in particular by Lord Arthur Hervey, in his treatise (admirable in many respects) on the genealogies of our Lord—with that of Nachson, of the tribe of Judah, in the book of Ruth. Nachson was the representative of the tribe, in the line of Pharez, at the time of the exodus, and betwixt him and David, in the table referred to, Ruth iv. 18, 23, there are just four intervening links—Salmon (who married Rahab), Boaz, Obed, Jesse the father of David. Supposing this to be the entire line of succession, and

ness and completeness—Jacob is counted among his own family (reckoned with the sons of Leah); and two grandsons of Judah (Hezron and Hamul), and all Benjamin's ten sons, are contemplated as among the original settlers with Jacob in Egypt, though neither the two former, nor many of the latter, could be born till some time after the descent thither. The persons mentioned, with only an exception or two, which probably arose from subsequent changes, became heads of families (computable in Num. xxvi.); and the settling down for the Egyptian sojourn only appeared complete when these came into existence and made up the ideal number seventy. They have therefore a place in the genealogy which, along with its general historic aim, coupled the specific design of preserving a memorial of the other circumstances referred to. Such a regard to numbers and family distinctions may appear to us unnatural; it may seem to want exactness, or, as has been recently alleged, to violate historical verity; but the real question is, whether it did not exist, having certain ends to serve for the time then being which might otherwise have been lost? For if so, then it is as much our duty to consider it, and make reasonable allowance for it, as to make account of the idioms of language and forms of expression which are peculiar to the original records of Scripture. It is only through such knowledge and consideration that we get at the real purport and proper bearing of their contents.

If the principles now briefly indicated respecting the Old Testament genealogies are rightly apprehended and applied, no difficulty need be experienced on the general subject, nor will hasty and groundless deductions be raised on them. For the individual peculiarities and occasional corruptions found in connection with some of them we must refer to the particular names in connection with which they occur, and to the work of Lord Arthur Hervey already mentioned.

GENEALOGY OF JESUS CHRIST.—The question of chief moment, as regards the substance of the genealogies in relation generally to the interests of truth and righteousness, is the bearing they have upon the person of Jesus Christ, whether in reality he was, after the flesh, of the house and lineage of David. The word of prophecy declared he should be this; do the genealogies extant prove that he actually was so? On this point we have two genealogies to appeal to, preserved respectively by the evangelists Matthew and Luke, and each produced for the purpose of bearing evidence to the Davidic descent of our Lord's human nature; but this they accompany with certain marked peculiarities, and even some startling difficulties, which from an early period have exercised the ingenuity of interpreters and to unbelievers have often afforded occasions of assault.

1. One of these is common to both genealogies, and consists in this, that they both apparently give the descent of Jesus through Joseph, who was only his reputed father, not through Mary, who was his sole human parent. This has not always been admitted; and a very common, in itself plausible view of the subject, and one that, if it were fairly tenable, would afford a ready solution of several difficulties, has been to regard the one genealogy (Matthew's) as that of our Lord's legal connection with the house of David through Joseph, who in the eye of the law was his father, and the other (Luke's) as that of his real parentage and descent through Mary. But the words of the latter evangelist cannot by a natural construction be made to yield this sense. Their precise rendering is, "And

Jesus himself was about thirty years of age, when beginning—viz. to appear in public, or to enter on his mission—being, as was supposed, the son of Joseph, who was the son of Heli," etc. The plain and natural meaning of the passage evidently is, that by the common reckoning Joseph was the father of Jesus, and that this Joseph was the son of Heli, and so on. The clause *as was supposed*, goes no further than to intimate that it was but a reputed connection, the filial relationship of Jesus to Joseph; it indicates nothing as to there being any other link of connection with the remoter progenitor Heli; for the Heli is manifestly in apposition with Joseph; and what Joseph was to Jesus, Heli also must have been, only a stage farther removed. Had the meaning been, that Jesus was the reputed son of Joseph, but in reality the son of Heli—namely, his grandson, through Mary the daughter of Heli—the construction in the original would have needed to be different. And in further proof of this, none of the ancients appear to have had the idea, that the words of St. Luke could have had any meaning but that given above; they never seem to have imagined that the evangelist meant to mark the relationship of Mary, and not of Joseph, to Heli.

This therefore must be regarded as one of the peculiarities in the two tables; while both evangelists record the miraculous conception of Jesus, and consequently disclaim the real parentage of Joseph; yet when exhibiting the genealogical connection of Jesus with the house of David, they deem it enough to present the lineage of Joseph. How should this have been? Did Christ's legal connection with Joseph, as the husband of Mary, of itself determine the question of his relationship to the house of David, and constitute him in truth a member of that house? So it may fairly seem to be indicated by the prominence which is given to the royal pedigree of Joseph. The evangelists not only content themselves with exhibiting Joseph's genealogy; but when the angel goes to Mary to announce the miraculous conception, he is represented as going to a "virgin espoused to a man, whose name was Joseph, of the house of David," Luke i. 27. When the same or another angel is sent to Joseph to instruct him to consummate his marriage with Mary, he is saluted "Joseph, *thou son of David*," Matt. i. 20; and, still again, when the circumstances are narrated which led to the confinement of Mary at Bethlehem, it is said that they went thither because, not she, but Joseph, was "*of the house and lineage of David*," Luke ii. 4. On this ground Augustine threw out the idea, that simply from Joseph's relation to Mary by the marriage-tie, he was Christ's father, Christ being born of his wife in a manner far more intimate than if he had been adopted from another family. "And on this account," he adds, "if any one should be able to prove that Mary had no blood-relationship to David, it was competent to hold that Christ was the son of David, for the very same reason that Joseph was entitled to be called his father." There is undoubtedly an element of truth in this view. Jesus was the fruit of Joseph's marriage with Mary, not indeed as the offspring of his body, but as God's special gift to him through his proper

spouse. In every case, children are God's gifts to men; and if for high reasons God should dispense with the ordinary agency in bringing them forth, and substitute one extraordinary and miraculous, still the relationship in its essential characteristics would not be altered—the offspring being brought forth in the way of God's appointment, in lawful wedlock, would still be entitled to the proper filial relationship to the head of the family. Thus Jesus was God's gift to Joseph through his proper spouse; and Jesus being born in a Davidic family, the son by special dispensation of a Davidic person, he was in the eye both of human and divine law himself of the house of David.

Such, apparently, was the view taken of the matter by the evangelist Matthew, perhaps by both the evangelists. But it by no means excludes, it might possibly rather imply and take for granted, the relationship of Mary to the house of David. The Jews of the apostolic age, we can conceive, might admit her relationship, or make no question about it; but since the wife's tribal or family connection was properly determined by that of her husband, they might demand satisfaction as to Joseph's right to be reckoned of David's lineage. In truth, Mary's personal relationship to the same



FOUR-HORNED RAM.—See FLOCKS.

house is taken for granted by the angel who first announces to her the high destination of the son she was to be honored to bring forth, when he says, "And the Lord God shall give him the throne of his father David," Luke i. 32; an announcement which was made before she could know that her betrothal to Joseph was to be carried into effect, and while still she alone could be thought of as supplying an earthly link of connection with a particular family. It is most probable that her genealogy coalesced at a comparatively short distance back with that of Joseph—a circumstance which, if it existed, could scarcely fail to be known generally at the time. At all events, the statements made upon the subject by the two evangelists seem to proceed upon the ground, that the relationship to the house of David belonged in common to Joseph and Mary, and there is no evidence that the fact was ever questioned by the Jews.

2. But other peculiarities, and, on the supposition of both evangelists having given the genealogical descent of Joseph, somewhat perplexing difficulties attach to the two tables. For they differ even in regard to one of the nearest links of the chain—the father of Joseph, who appears as Heli in Luke, and Jacob in Matthew. And in the whole period between Joseph and David they have but two or three names in common. This will be more readily

seen from the following table, presenting this portion of the two genealogies:

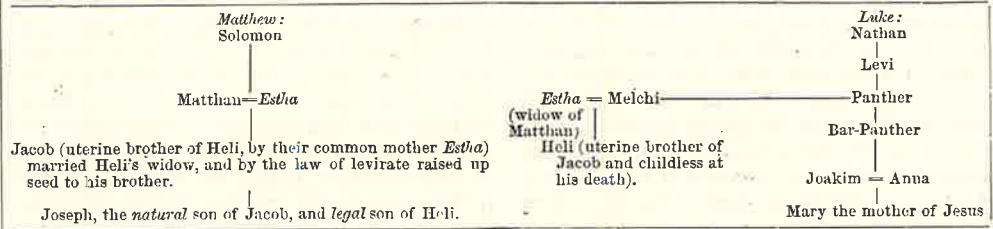
MATTHEW.	LUKE.
1. Jeconiah.	1. Neri.
2. Salathiel.	2. Salathiel.
3. Zerubabel.	3. Zerubabel.
4. Abiud.	4. Rhesa.
5. Eliakim.	5. Joanna.
6. Azor.	6. Juda.
7. Sadoc.	7. Semei.
8. Achim.	8. Mattathias.
9. Eliud.	9. Maath.
10. Eleazar.	10. Nagge.
11. Matthan.	11. Esli.
12. Jacob.	12. Naum.
13. Joseph.	13. Amos.
14. Joseph.	14. Mattathias.
	15. Joseph.
	16. Janna.
	17. Melchi.
	18. Levi.
	19. Matthat.
	20. Heli.
	21. Joseph.
	22. Jesus.

Various schemes have been devised to account for this serious discrepancy, and reconcile it with the truth of things; but none was so readily adopted, or met with such general and continued acceptance, as that of Africanus, which proceeded on the principle that the table of Matthew indicates a stricter bond of relationship than that of Luke—that in announcing what son each father in succession begot, the former gives the real or natural descent; while the latter, in naming successively the son of such an one as his father, included sons by adoption or relatives of the second and third degree; that, consequently, in the first evangelist we have the actual descent of Jesus from David; in the third, only the legal succession. It is strange that this explanation should ever have appeared satisfactory, and especially that it should have so long held its place, since the principle on which it is based is manifestly not in accordance with the facts of the case. The Jews made no such distinction in their genealogies as is implied in the explanation. It was all one whether these took the form of representing what son a father begot, or who stood in the relation of father to a son. In both cases alike they were wont to include a more distant, as well as a nearer, degree of affinity. In the table itself of St. Matthew, we find no fewer than three links in the chain omitted: Joram is said to have begotten Ozias, or Uzziah, although in reality he begat Ahaziah; and Ahaziah begat Jehoash, and Jehoash begat Uzziah. And instances are found in the Old Testament genealogies of persons being said to have begotten whole races and districts of people, merely because these sprung from them, Gen. x. 13, 14; 1 Chr. ii. 50.

The proper solution of the difficulty under consideration appears to be that which was proposed by Calvin and some others about his time, but was first distinctly set forth and vindicated by Grotius. "For myself," he says, "guided, if I mistake not, by very clear and not fanciful grounds, I am fully convinced that Matthew has respect to the legal succession. For he recounts those who obtained the kingdom without the intermixture of a private name. Then, he says, Jeconiah begot Salathiel. But it was not doubtfully intimated by Jeremiah, under the command of God, that Jeconiah, on account of his sins, should die without children, ch. xxii. 30. Wherefore, since Luke assigns Neri as

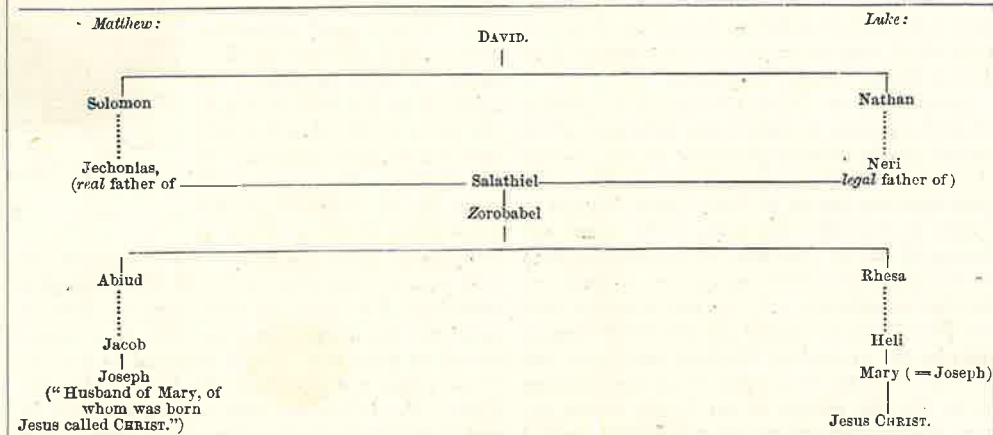
the father of the same Salathiel, a private man, while Matthew gives Jeconiah, the most obvious inference is, that Luke has respect to the right of consanguinity, Matthew to the right of succession, and especially the right to the throne—which right, since Jeconiah died without issue, devolved by legitimate order upon Salathiel, the head of the family of Nathan; for among the sons of David, Nathan came next to Solomon." On every account

is but a variation of the Matthat of Luke, there can be little doubt. Here the representative of the lineal appears once more to have become also the representative of the legal succession. Then, on the supposition of Matthat and Matthan being substantially one, Jacob, the son of Matthan, and Heli, the son of Matthat, must have been brothers; and if Jacob, the elder, had daughters, but no son, then Heli's son would come to be Jacob's heir-at-



this seems to be the natural and proper mode of explanation. It first of all presents a sufficient reason for the exhibition of a second genealogical table; for, as we plainly have the royal successions in Matthew's table, it could only be, if these did not in some instances accord with the actual parentage of the line which connected Jesus with David, that there could have been any temptation or conceivable reason for presenting another. Had Joseph's direct line of ancestors been all one with Solomon's direct or legal successors, this had been clearly the natural, as well as the most honorable, line of descent; no other had been needed, nor could it scarcely have been thought of. But if there were certain breaks in the line, then it came to be of some importance to know how the actual pedigree ran. It is also a confirmation of this view, that immediately after Jeconiah, when it is sup-

posed Solomon's direct line was first broken, the two tables coincide—the names of Salathiel and Zerubabel, the two next in order, being found in both. These would naturally be brought in from Nathan's line to take the place of Solomon's, which had come to a close in Jeconiah, of whom it was declared that "he must be written childless; for no man of his seed should prosper, sitting upon the throne of David, and ruling any more in Judah." Whether Jeconiah might leave any children behind him or not, this authoritative utterance could scarcely be regarded otherwise than as a sentence of exclusion from all right to the honors of the kingdom; and Salathiel, the eldest in the next line of descent from David, would naturally be substituted by those who had the charge of the registers.



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It would appear that after Zerubabel there was at least another break in the direct line of descent; so that the tables again diverge till we come to the third from Joseph; for that the Matthan of Matthew

ated. It is wanting in the Vatican copy of the Septuagint, but is in the other extant copies, though omitted by the same copies in the corresponding tables of 1 Chronicles i. It is wanting also in the Samaritan Pentateuch, as well as the Hebrew, and seems to have been unknown to Josephus. Nor does it appear to have been in the copies of the Septuagint used by Theophilus of Antioch in the second century, by Africanus in the third, or by Eusebius in the fourth. Jerome, in his annotations on the chapter, takes no notice of it, but Augustine had it both in his copy of the Septuagint and his copy of St. Luke. There can be little doubt that the name has somehow crept in by mistake, but whether into the Septuagint first, and then into the copies of Luke, or vice versa, cannot be determined. The probability is that it first appeared in the Septuagint. See CAINAN.

4. A peculiarity in Matthew's table—its division into three fourteens—is in perfect accordance with

a very common practice among the Jews respecting genealogies. They occasionally resorted to artificial arrangements for the purpose of aiding the memory. Lightfoot gives various instances in his "Hor. Heb." on Matt. i., and we have the following by Schoettgen from the Synopsis of Sohar: "From Abraham to Solomon there are fifteen generations, and at that time the moon was full; from Solomon to Zedekiah there are again fifteen generations, and at that time the moon was down, and Zedekiah's eyes were put out." Arrangements of this sort would naturally lead to abbreviations of some of the divisions; as here, in the second portion of Matthew's table, three links, as already noticed, are left out, to restrict the number to fourteen. It is very probable, also, that some were omitted in the last division, since for the fourteen of Matthew we have twenty-two in Luke. But such omissions were constantly made in the genealogical tables, even when there was no such purpose to be served by it, and was indeed rendered necessary by the inconvenient length to which the tables, when kept in full, often extended. It may be added, that to make out the second fourteen either David must be counted again, made the first of the second, as he had been the last of the first division, or after Josiah there must have dropped out a name, that of Jehoiakim. This name is given in a few MSS. in the form *Jēōakeim*, and whether it should be in the text or not, certainly Josiah did beget Jehoiakim, and Jehoiakim Jeconiah; so that, if the existing text is correct, we have again the intentional omission of a link in the chain.

5. A still further peculiarity may be noticed in the table of Matthew, which may be regarded as an additional proof of the respect had to system in its construction. It is the mention of certain female names in it, which are altogether five—Tamar, Rahab, Ruth, Uriah's wife (Bathsheba), closing with Mary, the wife of Joseph; all, it will be observed, out of the usual course—abnormal as regards the production of a chosen seed, and striking monuments in their respective generations of the grace and power of God. By much the most illustrious instance of this was Mary, chosen, though a fallen, sinful woman, to be the mother of that holy One who should be called the Son of the Highest. And as types of the virgin mother in this respect—types of the more remarkable and significant kind—the evangelist brings into remembrance, as he passes along the line of preceding generations, those ancestral mothers in Israel, who, from their natural relationship or their previous history, might justly be regarded as wonders in Israel, and as such prognostics of the amazing phenomenon realized in the person of the Virgin. The consummating wonder might thus seem abated, as it had in part been anticipated, by what had gone before it.

GENEBRARD (zhay-nay-brar'), GILBERT, a learned French divine, born at Riom, in 1537, and in 1563, became professor of Hebrew in the Royal College of Paris. He was an earnest partisan of the league against Henry IV. In 1592, the pope made him archbishop of Aix. He was the author of a controversial treatise, in which he maintained that bishops should be elected by the clergy and people, instead of being nominated by the king. For this he was banished. He also published an edition of the works of Origen, a "Commentary on the Psalms," and some works on Hebrew, and made translations of various Rabbinical works, and of Josephus' History, to which he

added notes and chronological tables. He died in 1597.

GENERAL (jen'e-ral), 1 Chr. xxiv. 34. See **ARMY, CAPTAIN**. The captain of the host or commander-in-chief is here intended.

GENERAL ASSEMBLY, the term used to designate the highest ecclesiastical court of the Presbyterian Church. Ministers and elders sit, deliberate and vote as members of the Assembly, and their numbers are regulated by the laws which obtain in the different churches.

GENERAL BAPTISTS, the name of those Baptists in England who hold the tenets of Arminius on redemption and grace. See **BAPTISTS, FREEWILL**, p. 274.

GENERAL CONFERENCE, the name of the highest judicature of the Methodist Episcopal Church. Below it are the Quarterly and Annual Conferences. The "General Conference" is composed of one member for every twenty-seven members of each Annual Conference, appointed either by seniority or discretion. It meets every four years, and has full power "to make rules and regulations for the Church," subject to certain limitations known as "constitutional restrictions."

GENERAL CONFESSION, the confession of sins made by a congregation or a number of persons assembled together, as in morning or evening prayer.

GENERAL COUNCIL. See **COUNCIL**.

GENERAL OF AN ORDER. In the Church of Rome the several communities, such as monasteries or other houses, are governed by their respective heads or rulers, and over them in their aggregated capacity there is a "general." 1. Individual communities are ruled over by abbots, priors or other officers. 2. Provincials have authority over the monasteries or convents of a province, and a "province" usually comprehends the "houses" in a nation. 3. The general has authority over all the members and all the officers of the order. The chapters of the different orders elect their generals, and the tenure of office is usually for three years, except in the case of the Jesuits, and among them the general rules for life. In all cases the person elected by the general chapter to the office of general of an order must be confirmed by the pope.

GENERATION (jen-e-ray'sh'un). This word is used in at least three shades of meaning in Scripture, which, however, are all closely related, and naturally grow out of each other. (1.) The radical meaning is that of the production of offspring, viewed objectively—offspring as produced, or related to the parent. In this sense it is applied to the offspring of an individual, or successions of offspring noted in a genealogical table. Such a table was called by the Hebrews *sepher toledoth*, or Greek *biblos geneoseōs*, book of generations, Gen. v. 1; xxxvii. 2; Matt. i. 1, 17, etc.—that is, lists of successive lines of descent from father to son. (2.) Then it is used as a mark of time, the successive lines of offspring being taken to represent so many stages in the world's history. Differing as the intervals do in this respect from one stage to another, *generation* could never be intended to mark a very definite period, and it must be understood with

some latitude. But people in such cases readily come to strike a sort of average in their minds, and as so many successive generations are observed to fill up the interval between two or more notable points of history, so they take generation to signify much about that space of time. Thus Herodotus says, "Three generations of men make an hundred years." The term is commonly used more indefinitely in Scripture, much in the sense of time, or successive divisions of time, as in Acts xv. 21, "from ancient generations," or from times of old; xiv. 16, "in bygone generations," or times that have gone past; Luke i. 20, "to generations of generations," or to periods of periods, or one age after another. (3.) Finally, the word is sometimes taken more concretely to denote the persons actu-



FREDERICK BARBAROSSA.—See FREDERICK.
From an old painting.

ally constituting a specific generation as exponents of its state or character. In this sense our Lord speaks of "this generation," or "an adulterous and sinful generation," "an unbelieving generation," Matt. xi. 16; xii. 39; xvii. 17, etc., and the apostles of an "evil" or "froward generation," Acts ii. 40; Phil. ii. 15. In all such expressions the existing races are viewed, not in regard to their paternity, or in the light of offspring, nor as filling up a certain space of time, but as possessing and exhibiting distinctive marks of character; they are identified with their age or time as its concrete representatives. In the same sense our Lord speaks of the children of this world being "in respect to their own generation" (for so the words should be rendered, Luke xvi. 8), wiser than the children of light—*i. e.*, in dealing with men of their own stamp and character they manifest a wisdom which is but rarely exhibited by God's people in regard to the higher interests with which they have more espe-

cially to do. It has been maintained by some, in particular by Stier, that in one passage—"Verily I say unto you, This generation shall not pass till all these things be fulfilled," Matt. xxiv. 34—our Lord identified *generation* with the Jewish race, and meant, in the passage referred to, that the Jews as a people should not be extinct, they should still have a separate and outstanding existence when the prophetic outline given by our



GENET.

Lord should have reached its complete fulfillment. But this is a very forced explanation, and not a single example can be produced of an entirely similar use of the word. Whatever difficulties may hang around the interpretation of that part of Christ's discourse, it is impossible to understand by the generation that was not to pass away anything but the existing race of men living at the time when the word was spoken.

GENESIS, THE BOOK OF. See **PENTATEUCH.**

GENESIUS (ge-ne'zh'us), SAINT, according to a marvelous but doubtful story, was a comedian in the time of Dioclesian, and while playing before the emperor the part of a candidate for Christian baptism, clothed in the robe of a catechumen, he was suddenly converted by the Holy Spirit. Neither the terrors of the scourge, nor the torture, could shake his faith, and he suffered decapitation in adherence to his convictions. His death took place, according to Tillemont and Ruinart, A. D. 286; according to Baronius and Fleury, A. D. 203. His day in the Romish calendar is August 25.

GENET (zheh-nay'), FRANÇOIS, a French theologian and casuist, born at Avignon, in 1640. At the desire of the bishop of Grenoble, he drew up a special system of morality. It received the approbation of the prelates of France and Italy, and was published under the title of "Moral Theology, or a Solution of Cases of Conscience, agreeably to the Bible, the Canons and the Holy Fathers." The pope made him bishop of Vaison, but he got into trouble with Louis XIV. with reference to a religious society the king wished to suppress, and was imprisoned. He escaped, and in attempting to cross a torrent, was drowned, 1707.

GENET (jen'et). The common genet is found in Africa, in the South of Europe, and generally in countries surrounding the Mediterranean. It frequents the borders of streams and rivers, especially near their source. It is naturally fierce, but it is easily domesticated; and when tamed, the genet is

kept for destroying rats and mice. The animal is slim and graceful, the neck long, and the head narrow, with a pointed muzzle. The color is a grayish-yellow, with black lines on the back, and the long tail is banded with black and white.

GENEVA BIBLE. See **VERSIONS.**

GENEVE (zhen-ayv'), ROBERT DE, was the third son of Amadeas V. of Geneva, born in 1342. He embraced the ecclesiastical profession, and rose to the cardinalate in 1371. During the time of Gregory XI. he displayed great political and military ability, especially in compelling Northern Italy to submit to the States of the Church. On the death of Gregory, he was declared pope, under the title of Clement VII., in opposition to Prignani, who took the name of Urban VI. (See the notice, under **CLEMENT**, of the second anti-pope of this name.) In the conflict between these rivals most of the sovereigns of Europe ranged themselves on one side or the other. Nor did the death of Urban, in 1389, terminate the contest. At length a general council was called, to whose decision Robert was in vain solicited to submit, when his sudden death, in 1394, ended the scandal, and Pedro de Luna was elected to the papal chair as Benedict XIII.

GENEVIEVE (jen-eh-veev'; French, zhen-ve-ayv'), SAINT, the patron saint of the city of Paris. She was born at Nanterre, France, in 422. At the instance of St. Germanus (see **GERMANUS, SAINT, OF AUXERRE**), she devoted herself, from the early age of fifteen years, to a life of virginity and active benevolence. Various miracles are ascribed to her, but what elevated her to the patronage of Paris was her gift of prophecy. She incurred the rage of the inhabitants, who were scarcely restrained by Germanus from killing her, for having predicted the invasion of Gaul by the barbarians of Asia, as revealed to her in a vision. Two years after there came the startling news that Attila and the Huns were marching on Paris. The affrighted inhabitants were on the point of abandoning the city, when Genevieve interposed, exhorted them to remain firm and promised that Attila should never enter Paris. Whether struck with the determination of the people or not, the ravager did withdraw, and the inhabitants, spared from desolation, put themselves under the protection of St. Genevieve. It is claimed for her that she was the means of converting Clovis, king of the Franks, who, being a pagan, became a professed Christian in 496, though possibly his marriage with the good princess Clotilda had more to do with his conversion than St. Genevieve. It was not until 1852 that a church in Paris was dedicated to her. In Suffolk, England, the churches of Euston and Fornham bear her name.

GENEVIEVE, SAINT, DAUGHTERS OF. See **NUNS.**

GENEVIEVE, SAINT, CANONS OF. See **MONKS.**

GENNADIUS (gen-nah'de-us). 1. Patriarch of Constantinople in 458 to 471, an eloquent and wise prelate. He reformed the abuses which had crept in among his clergy, and held a synod, the

object of which was to settle the disputes that divided the Eastern Church. His death, in 471, is said to have been caused by the appearance of a spirit announcing the devastation of the Church. 2. Patriarch of Constantinople, in 1453 to 1458, had acquired a great reputation as GEORGIUS SCHOLARIUS for his knowledge of philosophy and law, and corresponded with some of the learned men of Italy. He accompanied the emperor John Paleologus to the Council of Ferrara, where he delivered three eloquent orations in favor of union with the Western Church, though, under the influence of Mark of Ephesus, he changed sides, and wrote against the union. At the time of the council he was a layman, but twelve years after he embraced the ecclesiastical life, and entered a monastery. After the capture of Constantinople by the Turks, he was, in 1453, elected patriarch of that city. He was kindly treated by the sultan Mohammed, and delivered before him an apology for the Christian faith. He abdicated the patriarchate in 1458, and died in 1460.

3. OF MARSEILLES. A learned ecclesiastic and copious writer against heresies in general and the Nestorian and Pelagian in particular. The only works of his which we have are one on "Ecclesiastical Writers," which is a valuable sequel to St. Jerome's "Book of Illustrious Men," and a treatise on "Church Doctrines," which the Benedictines have, without authority, inserted among the works of St. Augustine. He died in 492.

GENNESAR (gen'ne-sar), THE WATER OF, 1 Macc. xi. 67, the Lake of Gennesaret.

GENNESARET (gen-nez'za-ret). See **TIBERIAS.**

GENNESARET, THE LAND OF (see **TIBERIAS**), a small district of Galilee lying on the western shore of the Lake of Tiberias, near Capernaum. Its situation is indicated by the narratives in John vi. 15-25 and Mark vi. 45-56. Jesus sent away the disciples from the eastern shore of the Sea of Galilee to Capernaum. When on their passage he came up with them, walking



CIVET.—See GENET.

on the sea. They land about dawn (the fourth watch) on the plain of Gennesaret; and that morning the multitudes follow him in boats to Capernaum, and find him there. Josephus gives so graphic a description of Gennesaret that we have no difficulty in identifying it, though the name has long disappeared: "Extending along the lake of Galilee, and bearing also its name, lies a tract of country admirable both for its natural properties and its beauty. Such is the fertility of the soil that it rejects no plant, and accordingly all are here cultivated by the husbandman, for so

genial is the air that it suits every variety. The walnut grows luxuriantly, together with the palm; and here there are figs and olives. It produces the grape and the fig during ten months without intermission, while the other varieties ripen the year round; for besides being favored by the genial temperature of the air, it is irrigated by a highly fertilizing spring called Capernaum. The tract extending along the shore of the lake which bears its name is thirty furlongs in length and twenty in breadth."

On the west side of the Sea of Galilee is a crescent-shaped plain, extending along the shore from the cliffs at Ain-et-Tin, the site of Capernaum, upon the north, to the hill behind Mejdal, the ancient Magdala, on the south, a distance of about three geographical miles. Its greatest breadth is nearly two. It is shut in by a semicircle of steep and rugged hills. Its soil is of extraordinary fertility, but only small patches of it here and there are cultivated. The rest is covered with tangled thickets of lote trees, oleanders, dwarf palms and gigantic thistles and brambles. The melons and cucumbers grown on the plain are still the best and earliest in Palestine. They are always the first in the markets of Damascus, Acre and Beyrout. This may be accounted for by the great depression of the plain, it being almost on the level of the adjoining lake, and thus more than 600 feet below the ocean.

Various conjectures have been made regarding the origin of the name *Gennesareth*. Some affirm that it is a corruption of the ancient Hebrew *Chinnareth*, the *ch* being changed to *g*, and *s* inserted by the Chaldee paraphrasts. Others derive the name from *gia*, "a valley," and *natzar*, "a flower or shoot;" and it would thus signify "valley of flowers." Others again, and perhaps with more probability, derive it from *geni* and *shar*, "the gardens of the prince."

GENNEUS (gen-ne'us), 2 Macc. xii. 2.

GENOVESI (gen-o-vay'ze), ANTONIO, an Italian philosopher and metaphysician, was born at Castiglione in 1712. He read lectures in philosophy at Naples for some time, but at length was attacked by numerous enemies for publishing his work on metaphysics, in which he recommended the works of Galileo, Grotius and Newton, and was accused of substituting philosophic doubt for traditional belief. The king of Naples, however, protected him, and made him professor of political economy and moral philosophy in the Neapolitan University. He was the author of "Elements of Metaphysics," "Philosophical Meditations on Religion and Morality," a "System of Logic," and numerous other works. He died in 1769.

GENTILES (jen'tilez), strictly *nations* or *peoples*, but in Hebrew phraseology occupying relatively the same place that *barbarians* did with the Greeks, only that the distinction in the one case had respect more to religious, in the other to civil and political considerations. Gentiles were all the world besides the Jews, just as the barbarians were all the world besides the Greeks. What rendered the Jews, however, a distinct and honored class was simply their election of God to the place of his peculiar people, by which they became the recognized depositaries of his truth and the consecrated channels of his working among men. Other nations might well enough surpass them in numbers, in extent of territory, in height of civilization or variety of resources; nothing was implied

in respect to such things; but in nearness to God, and those honors and advantages which are the more proper signs of his favor and blessing, the Gentiles, even in their most advanced state, stood at an immense distance from the Jews. Still, however, the distinction was only relative and temporary. Believing Gentiles in no age were excluded from sharing in the benefits conferred upon the Jews when they showed themselves willing to enter into the bond of the covenant. And in the very terms of the covenant, as originally made with Abraham and ultimately confirmed with Jacob, it was implied that the distinction was only for a time, that the good it more especially contemplated was for the Gentile as well as for the Jew, and that the Jew could only fulfill his calling by being made a blessing to the Gentile. Practically this came to be in a great measure lost sight of, and the relation between the two parties was chiefly known as one of mutual repugnance and antagonism—as if the interest of the one could only stand with the depression or downfall of the other. In this misunderstanding and perversion the Jews were, of course, chiefly to blame, as they alone had the means of fully apprehending the mind of God on the subject and giving due expression to it; and their carnal folly and infatuation drew along with it a fearful retribution, especially at the last, when, refusing to do the part it behoved them to do to the Gentiles, the Jews as a people were cast off, and the Gentiles brought into their place. By this relative exchange of places the Gentiles are warned to remember by what tenure they hold their position, and are also admonished to do with all zeal and fidelity for the Jews what the Jews have been so severely punished for refusing to do for them, Rom. xi.

GENTILES, COURT OF THE. See TEMPLE.

GENTILIS (jen-te'lis), GIOVANNI VAL-
LENTINO, a Neapolitan, born at Cosenza, in 1520. Having adopted the tenets of Socinus, he had to leave his country, and went to Geneva with the view of propagating his opinions. These, however, brought him into much trouble, and having broken an oath, by which he engaged not to leave without permission, and returning in 1566, he was seized, tried and condemned to be beheaded for having obstinately, and contrary to his oath, attacked the doctrine of the Trinity.

GENTILLET (zhen-te-lay'), INNOCENT, an eminent Protestant, who ably defended his views against both Socinians and Roman Catholics. Among his numerous works, the chief are his "Apology for the French Christians of the Reformed Religion," "A Consideration of the Council of Trent," and "Anti-Socinus."

GENUFLECTENTES (jen-u-flek-ten'tes), a class of catechumens in the early Church called "prostrati" or prostraters, because they were allowed to kneel in church during some part of the liturgy, and to receive the benediction with imposition of hands. Prayers were offered for them while they knelt, and forms of such prayers may be seen in the Apostolical Constitution. This class of pupils were permitted to enter the body of the church, and their place was near the ambo or reading-desk.

GENUFLECTION (jen-u-flek'shun), the bending of the knee in the exercise of prayer.

In the early Church adoration was rendered standing and prayer was offered kneeling, and in time this order was changed in different parts of the Church. Minute directions are given in the Romish Missal on the subject of kneeling at mass. In the Rubrics of the Church of England the people are warned that by kneeling at the communion "no adoration is intended, or ought to be done, either unto the sacramental bread and wine there bodily received, or unto any corporal presence of Christ's natural flesh and blood."

GENUINENESS (jen'u-in-ness). A document is said to be genuine when its text remains as it left the author's hands. Genuineness is therefore lost by additions, omissions or mutilations.



FREDERICK II.—See FREDERICK.
From an old painting.

GENUBATH (ge-nu'bath) [*theft*, if a Hebrew word, but possibly of Egyptian origin], the name of the son of Hadad, born to him in Egypt of his Egyptian wife, 1 Ki. xi. 20. The father left Egypt in order to prosecute his hostile designs against Solomon, but nothing is known of Genubath except that he was weaned by Tahpenes, the queen of Egypt, and brought up in the royal household, as if he had been a son of Pharaoh.

GEOFFREY (jef're). This is the Anglicized form of a name variously spelled in Latin and French, but which is readily recognized in the English. There have been five of the name who are more or less deserving of notice here.

1. [Geoffrey II.] OF ANJOU, who was surnamed MARTEL, a designation of a brave cavalier. He was born in 1007, and died in 1060. Like other princes of his time, he combined religious ardor with a martial spirit, and, moved by the former,

founded the abbey of the Trinity at Vendôme, and became a member of it. For upward of six hundred years after his death, his tomb was the object of an annual procession of the canons of St. Laud, by whom he had been viewed as a benefactor.

2. OF AUXERRE (o-sayr'), born 1120, became a pupil of Abelard, was so impressed by hearing St. Bernard preaching that he followed him to the abbey of Clairvaux. For the next thirteen years he was the secretary and companion of St. Bernard, and on his death succeeded him as abbot of Clairvaux; but the brethren not liking his strict discipline, he soon withdrew. He tried to act as peacemaker between the pope and the emperor Frederick Barbarossa, and also between Henry II. of England and the primate Thomas à Becket. He died about 1180.

3. OF BEAULIEU (bo-lew'), a distinguished French hagiographer, a member of the order of Dominicans. For twenty years he filled the office of almoner and confessor to Louis IX. He accompanied him in his crusade, shared his captivity,



GEOFFREY PLANTAGENET.

returned with him to France and attended him on his deathbed. By the order of Gregory X. he wrote a life of this canonized king. It is written from a religious point of view, and is therefore interesting, but as an historical document is of no value. He died in 1271.

4. Known also by the *nom de plume* of COLLUM CERVI, bishop of Châlons. He was the personal friend of Abelard, whom he received in his abbey of St. Medard-de-Soissons, and treated with a kindness to which that philosopher was a stranger. Nevertheless, he took part in the Council of Sens, and adhered to the judgment it pronounced against Abelard. He died in 1143.

5. OF VENDÔME, Latinized into GEOF- FRIDUS VINDOCINENSIS (je-of-fre'dus vin-do-se-nen'sis), a powerful French cardinal, born at Angers, in what year is not known. He was one of the most stirring men of his age, and endowed with brilliant qualities, but very haughty. He was the close friend of the popes Urban II. and Paschal II., both of whom he received in his abbey of Vendôme. Kings, too, more than once deferred to his authority, and so he exercised con-

siderable influence over the counsels of his time. Ultramontane though he was, he did not hesitate to rebuke Paschal when he yielded the right of investiture to Henry V. of Germany, telling him that "he had dishonored the papal chair." He died in 1132.

GEOFFREY PLANTAGENET was very greatly celebrated in the beginning of the twelfth century in the national affairs of France, Germany and England. Henry I. of England, who had managed to secure the English crown and eventually the rule of Normandy, thus excluding his brother Robert, had one daughter, Matilda, who in 1110 he betrothed to Henry V., the emperor of Germany, who died without issue, and in 1127, Matilda was married to Geoffrey, who was the son of Fulk, earl of Anjou. The name "Plantagenet" is derived from "Planta Genista," the Spanish broom plant, a sprig of which Geoffrey generally wore in his hat. Geoffrey was the father of the celebrated Henry II. of England, who received from Adrian IV. the authorization to invade Ireland, on condition of reducing not only the country politically, but especially ecclesiastically; and to collect from the people the well-known tax of "Peter's pence," and so securing that country to the spiritual sway of the pope. The Plantagenets reigned over England for more than three centuries. On the death of Richard II. they were divided into two branches, the Houses of York and of Lancaster, which were again united by the marriage of Henry VII. and his queen, whose son, Henry VIII., combined the claims of both Houses. The line closed on the death of Elizabeth. It was thus the son of Geoffrey who received from one pope authority to invade Ireland, and who in the controversy with Becket maintained a determined warfare with another pope on questions which involved the supremacy of the pope over the crown.

GEOGRAPHY (je-og'ra-fe). Every student of God's Word will acknowledge the importance of sacred geography. All the historic narratives of the Bible, and most of its doctrinal truths, are closely connected with the countries in which they were enacted and the places where they were revealed. Locality has given a peculiar tone and coloring to the whole literature and language of the Bible. Dr. Stanley has well said, that "from Genesis to the Apocalypse there are— even when not intending, nay, even when deprecating, any stress on the local associations of the events recorded—constant local allusions, such as are the natural result of a faithful and, as is often the case in the Biblical narrative, of a contemporary history." Nor is this all. Many statements are incidentally made in Scripture which appear to indicate that the authors were acquainted with the leading facts of geographical science, both physical and political. While, on the other hand, passages have been cited from Job, Isaiah, Psalms and Proverbs, which it has been thought betray a total ignorance of the simplest elements of geography. How are we to understand and how are we to reconcile these seemingly conflicting passages? What view are we to take of the geographical knowledge of the inspired writers, and by what canons are we to interpret their words? Are we to believe, as some affirm, that they were ignorant of even the elements of geographical science, and are we to interpret their statements accordingly? Or are we to believe, as others state, that, whatever may have been their own knowledge, they conformed in their writings to the popular

opinions and fallacies of their age? Or are we to believe that, under the teaching of the Spirit, they embodied scientific truth sometimes in popular, sometimes in poetic and sometimes in highly figurative language? We shall best prepare the way for a satisfactory answer to these questions by laying down one or two general principles.

It must be borne in mind that no part of the Bible was ever intended to furnish a systematic treatise on any of the physical sciences. The object of revelation is to convey to mankind truths which they could not of themselves discover, and which are essential to their salvation. In revealing these truths, the facts of science are often alluded to. Thus, in showing that God is sole Creator, the history of creation is given; in showing the origin of sin, a description of Eden is given; in showing that God is a universal and just ruler, the history of the Deluge, of the dispersion of the human family, of the destruction of Sodom, and of the Exodus, is given. In illustration of the same truth, allusions are made to the motions of the heavenly bodies, to the changes of the seasons, to the formation of rain and dew, to the clouds, lightnings and tempests. Knowing the object of revelation, we should not expect such topics to be introduced in a purely scientific manner, or in strictly technical language; but, on the contrary, in a popular manner, and in such language as would be easily intelligible to those immediately addressed.

It must further be borne in mind that the Bible is from God, and that every sentence of it, *when rightly interpreted*, must be in absolute accordance with fact. We are warranted in concluding that wherever the heavenly bodies are spoken of, and wherever the structure, physical convulsions and topography of the earth are alluded to, perfect accuracy is observed. It will not do to say that because the first principles of astronomy and geography were unknown to the ancient Hebrews, the inspired writers adopted popular fallacies. It will not do to plead that false views on scientific matters were permitted in the Bible, because true views would have been unintelligible. It will not do to argue that the sacred writers were inspired on points of doctrine, but not on points of science. It is true they used popular language, just as scientific men use it now; and we must interpret such language in the Bible as we interpret it in popular treatises on astronomy, geography, or general subjects. It is true the ancient Hebrews may have attached to many passages meanings widely different from those the scholar attaches to them now—they may have thought that the sky was a solid vault, that the earth has foundations, that the sun rises and sets; but we are not concerned with the false interpretations of ignorant men; we have only to do with the ideas the Spirit of God intended to convey. It is well known that modern science has corrected the opinions of men in regard to many natural phenomena. The term which conveyed one idea in former times, conveys another and a widely different one now; and yet the term may be as proper and as definite now as it was then.

These principles afford the key to passages in Scripture often misunderstood and misrepresented. The statements in the Bible bearing upon science are not systematic or technical; they are incidental, fragmentary and popular. We can interpret them all in accordance with true systems of science; but we could not construct a complete system out of them. The sacred writers set forth incidentally some of the leading facts of geographical science.

1. *The form of the Earth.*—In one or two passages the true form of the earth appears to be indicated. Thus, in Isa. xl. 22, "He sitteth upon the circle of the earth," also Prov. viii. 27. Rosenmüller, Kalisch, Gesenius and others, have concluded from a collection of sublime images from the Hebrew poets, that they believed the earth to be circular, rising out of surrounding ocean, and having the heavens spread over it as a canopy. They have argued that, because the sacred writers speak of the "rising" and "setting" of the sun, the "foundations" of the

3. *The division of the earth into land and sea.*—This is indicated in Gen. i. 10. The ocean, containing great monsters, is often referred to; as in Ps. civ. 25, 26; Job xli. 1. *Continents and islands* are distinguished, Esth. x. 1; Gen. x. 5; Ps. lxxii. 10; Isa. lxvi. 19.

4. *The great physical features of mountains, valleys and deserts.*—The mountains of Ararat, Lebanon and Sinai, are specified; the valleys of Lebanon and the Jordan; the "great and terrible wilderness," Deut. i. 19.

what a clear and comprehensive view Moses obtained, under Divine teaching, of the political geography and history of the whole ancient world. The great advances recently made in ethnography and comparative philology, illustrate at once the completeness and the accuracy of the masterly sketch given by the Hebrew lawgiver. The seven families of the Japhethites who peopled Europe and Northern Asia have been identified. Ham is the ancestor of all the southern nations of the ancient world. The numerous tribes that spring from



DEATH AND BURIAL OF ASA.—See FUNERAL and ASA.

earth, the "pillars" of heaven, of Jerusalem being in the midst of the nations, they could have known nothing of the very rudiments of geography. Such reasoning is opposed to all canons of sound criticism. If the writings of our own poets were dealt with in a similar manner, what would be the result?

2. *The cardinal points.*—Isaiah terms them "the four corners of the earth," xii. 11; Jeremiah, the "four quarters of the heaven," xlix. 36. The east is "before," or "in front of;" because the person is represented as facing the east. The west is then "behind," also "the sea;" because the sea was on the west of Palestine. The south was "the right," also "the dry." The north was "the left."

5. *The difference of climates.*—Job speaks of "cold out of the north," xxxvii. 9; and the heat of the south is alluded to by Job, xxxvii. 17, and by Luke, xii. 55.

6. *The cradle of mankind was Central Asia.*—The situation of Paradise is not known, but there can be no doubt as to the spot where the family of Noah settled after the flood. The ruins of Babylon still exist, Gen. xi.; and the seats of the great primeval kingdoms have recently been identified, Gen. x.

7. *The division of mankind into three branches, and the colonization of the various countries of the earth by them.*—The 10th chapter of Genesis shows

him have found a name in history. The Shemites were concentrated in Western Asia, chiefly between the Euphrates and the Mediterranean.

In the whole compass of ancient literature there is nothing to be compared with the 10th chapter of Genesis. The most extensive research in the world's earliest history and among its earliest monuments, and the most scientific investigation of the peculiarities of its modern nations and languages, alike form illustrative commentaries upon that remarkable passage.

The Bible also abounds in topographical details regarding Palestine and the countries adjoining. These are, in many instances, minute and singu-

larly graphic. Sacred geography may be said to embrace the whole world. It belongs, however, especially to Mesopotamia, Egypt, Asia Minor, Greece and Italy; while its main interest is concentrated on Palestine and the peninsula of Sinai. Those Oriental travelers and residents, such as Robinson, Wilson, Stanley, Thomson and others, who have had the fullest opportunities of judging, and who have become distinguished for their powers of accurate observation, have repeatedly testified to the faithfulness of Bible descriptions and the minute accuracy of Bible topography. Dr. Porter bears personal testimony to the same facts; and as he has visited nearly every known Scripture site in Syria and Palestine, and most of those in Asia Minor and Europe, he can speak with some degree of confidence. For fullness of detail in topography, for graphic sketches of scenery, for minute accuracy in the description of natural products, peculiarities of climate and manners and customs, no history, ancient or modern, can be compared with the Bible.

While geographical allusions are spread over the whole Bible, there are a few books which demand special notice. Genesis, in addition to the narrative of creation, sketches the establishment of the primeval empires and cities, and then the travels of the patriarchs in Canaan. In Numbers and Deuteronomy we have accounts of the peninsula of Sinai, Edom, Moab, Gilead and Bashan. Joshua is geographically one of the most remarkable books in the Bible. Stanley has well said, "Ten chapters of it are devoted to a description of Palestine, in which not only are its general features and boundaries carefully laid down, but the names and situations of its towns and villages enumerated with a precision of geographical terms which invites, and almost compels, a minute investigation." In Daniel we have a few notices of Babylon, and a prophetic allusion to the Babylonian, Persian, Grecian and Roman empires. The first three Gospels contain notices of the towns, people and products of Galilee. The topographical notices of John are confined chiefly to Judæa. The references in the Acts of the Apostles extend to Northern Syria, Asia Minor, Greece and Italy.

The Hebrews do not seem to have devoted any attention to geography as a science, though they were widely scattered at the commencement of our era, and occupied a distinguished place in literature. The Greeks probably led the way in systematic geography. The first map is said to have been constructed by Anaximander, about B. C. 600. Nearly a century later Hecateus of Miletus wrote a geographical work. These were followed by Strabo and Ptolemy. The Phoenicians and Egyptians were likewise distinguished as geographers. Ptolemy acknowledges that his great work was based on a treatise written by Marinus of Tyre. Pliny, the only Roman writer deserving of special mention in this place, was a mere compiler. As a geography his book is of little value. Sacred geography was not reduced to a system until a comparatively recent time. The "Onomasticon" of Eusebius and Jerome is an alphabetic list of places, with brief descriptions. The tract of Brocardus, written in the thirteenth century, is little more than an itinerary. To Samuel Bochart, a French Protestant minister (born 1599), belongs the honor of writing the first systematic work on Biblical geography. His "Geographia Sacra" is a storehouse of learning, from which all subsequent writers have drawn freely. Wells wrote his "Historical Geography of the Old and New Testaments" in the beginning of last century.

Reland's "Palæstina," published in 1714, remains to this day the standard classic work. Dr. Robinson's "Researches" opened a new era in Biblical geography. It, however, is neither complete nor systematic; it is only a book of travels, with most important historical and geographical illustrations. Ritter's "Palästina und Syrien" aims at system and completeness, but it is too diffuse. It gives a *résumé* of everything that has been written on Bible lands. A systematic and thorough treatise on Biblical geography is still a great desideratum.

GEOLOGY (je-ol'o-je) is that department of science which treats of the various strata that are found in the crust of the earth. It examines and describes these strata in their relation to each other, the minerals or substances of which they are composed and the fossils which are found in them. Observers of the kingdom of nature in different lands and ages have distinguished the leading characteristics of the mountainous and stony regions of the earth in the process of mining and other operations, but it is only in comparatively modern times that geology has assumed the position of a science. In this work it can only be referred to because of its connection with the cosmogony in the Mosaic record.

Among the ancients little attention was given to the examination of the earth's surface, for astronomy mainly claimed the attention of the students of nature in primitive times. When the mind of Europe awoke in the fifteenth and sixteenth centuries, organic remains were generally held to be mineral forms of peculiar shapes, and very absurd theories were put forth to account for their origin, even by men of learning. In the beginning of the seventeenth century it was asserted that minerals, especially of a marine form, were connected with the flood of Noah, and constituted decided proof for the fact of the Deluge. By the middle of the century a few thoughtful minds seem to have reached more rational views on the subject of fossils; and in 1688, Hook, in his work on earthquakes, describes their real character, and endeavors to prove that the upheavals and depressions of the crust of the earth which produced the phenomena of dislocations and other changes may have occurred between the era of the creation and the Deluge, as the Mosaic chronology was then understood. Burnet, in his celebrated "Sacred Theory of the Earth," produced a wonderful scheme of world making, and Whiston was equally wild and visionary, while Leibnitz held that the earth was an extinct sun; and the only portion of his system that was really worthy of his great name was his assertion that the sea must have covered all the land, as the prevalence of shells establishes this fact, and the existence of salts and fused matter in the earth proved that it had at one time been subjected to the influence of fire. Buffon, in 1749, gave forth a theory, and ere long the Sorbonne took him to task and compelled him to recant; and accordingly he retracted the position which, after many years of observation and reasoning, he had adopted, to the effect that the action of water had carried earth into the sea, that the retiring of the ocean had left dry land, and the action of water had produced similar results again and again.

Geological subjects became vastly attractive at the beginning of this century, and students of eminence endeavored by various theories to classify the facts which had been observed. Many of these systems were believed to be opposed to the Mosaic narrative, and alarm began to be felt by many at

the assaults which they believed were made with a hostile design against the Word of God. In the agitation and anxiety which prevailed, it seemed to be forgotten that God has revealed himself by the book of his works and the book of his Word, and that as both are from him there can be no antagonism between them when they are correctly interpreted. It was a matter of fact that frequently there had been wrong views of Scripture adopted by expounders of the Word, and it was equally apparent that the diversities of views among geologists showed that a rational agreement should be effected among the students of nature before they could with any consistency urge their theories as physical evidences which set aside the teachings of the divine Word. Such agreement has not even yet been reached by scientists, but thoughtful minds of both classes are now very generally persuaded that a harmony does really exist between the record of the stony volume and the record in the inspired Word. It is very obvious that the narrative in the beginning of Genesis does not profess to be a scientific discussion. It states the order in which the creative acts were performed, and shows that there was a successive formation of the various organisms which have inhabited the earth; and these formative acts had reference to the successive production of the inhabitants of the water, the air and the earth, terminating with the mammals, of which the crown and the glory was man.

Turning to the geologic record, it is found that a similar order is apparent in the fossil organisms which attest the history of the past. However long the periods may have been during which the early inhabitants of the planet had lived, and however vast the ages may have been for the wearing away of the rocks and earthy regions into the beds of primeval oceans, to be consolidated with their remains and to be again upheaved as continents and rocky mountains, with their fossil records of a former time,—long and hoary as these ages may have been, there is really nothing in either record to measure their duration, and all evidence that is reliable attests the fact that the order of succession is the same in both.

In the leading geological writers there has been a remarkable tendency to adhere to a classification of the strata in which the upper formations have been denominated the tertiary, those immediately below, the secondary, and the lowest of all, the primary. These again have been subdivided. For instance, the primary rocks include granite, gneiss, hornblende and others, often called "Azoic," from the fact that they are wanting in such fossils as would indicate the existence of animal life. Some of the upper strata of the primary, and some of the lower secondary, have been called transition, and this includes the Cambrian, the silurian, and the old red sandstone. The coal measures overlie the old red, and superimposed above them is the new red sandstone, and higher still lime rocks and cretaceous formations. The secondary thus includes coal veins, trias, lias, oolite, Wealden clay, greensand and chalk. In the tertiary, it is common to reckon two divisions, the tertiary and the post-tertiary, including freestone, marl, drift, clay, sand and pebbles, and on the surface lies the soil, which belongs to the historical period, on which exists the race of man, for whose comfort and well-being the arrangements and transitions of ages have all tended. As by the Creator he was ordained to be the lord of that world in which he was to behold the glory of the infinite and eternal Lord of all, so mutations, vast and wonderful,

were by the divine Hand the means of preparing his abode.

The study of geology is fraught with surpassing interest, but it demands a patient, cautious investigation by a logical mind. As astronomy carries the student out into immensity that he may behold the glory of God in the manifold orbs which roll in space illimitable, so geology leads the mind to see the glory of God as displayed in successive changes of time among the things which he has made, while both combine to show the existence of a Creator, a Ruler, a Sustainer, upholding according to law, and in all operations attesting the existence and presence of an infinite, eternal and omnipotent Author of all.

GEOMETRICAL DECORATED TRACERY, a term sometimes used to distinguish the early form of tracery in windows in which circles, trefoils, quatrefoils and geometric patterns are used. See **DECORATED ARCHITECTURE**.

GEOMETRICAL GOTHIC, a style which was transitive in its character between the Early English and the Decorated. It prevailed from about 1245 to 1315. The tracery in this style was of a simple character, showing only the introduction of those ornaments which were freely used in the Decorated and Florid periods.

GEON (ge'on), *Eccclus. xxiv. 27*, the river of Eden, Gihon.

GEORGE (j'orj), **SAINT**, lived in the time of the emperor Diocletian. He entered the army, and rose to responsible posts in it; but when the persecution broke out against his fellow-Christians, he complained to the emperor of his severe and bloody edicts, and was himself imprisoned in Nicomedia, and, after many tortures, decapitated. Hence he was regarded in the Greek Church as a martyr, and was canonized by Pope Gelasius in 494. Being through his mother connected with Palestine, his relics were in time transported to Lydda, said to have been his native place; and a splendid church, magnificent ruins of which exist at the present day, was erected over them, according to William of Tyre, by Justinian, though other authorities, with more probability, ascribe it to Constantine. When the Crusaders, under Godfrey of Bouillon, reached Lydda in 1099, they found the church in ruins, but the sepulchre of St. George untouched. Here they celebrated a festival to St. George, and installed him as their patron saint, because a short time previously, at the siege of Antioch, he was supposed to have aided them at the head of a large army, carrying a red-cross banner. This is probably the cause of his being so much regarded in Europe, for he is the patron saint of Valencia, and Aragon, and Barcelona, of the city of Genoa and the Isle of Malta, of Russia and of England. It was at a synod of Oxford, in 1220, that he was first acknowledged as patron saint of England, superseding Edward the Confessor, who had been so regarded up to that time. The legend of his combat with the dragon, or, as it appears in a painting at Rhodes, with a crocodile, probably arose out of his supposed help of the Crusaders at Antioch, and was intended to typify the triumph of Christian chivalry over the Paynim.

GEORGE. There are several persons of this name of sufficient prominence to claim our notice.

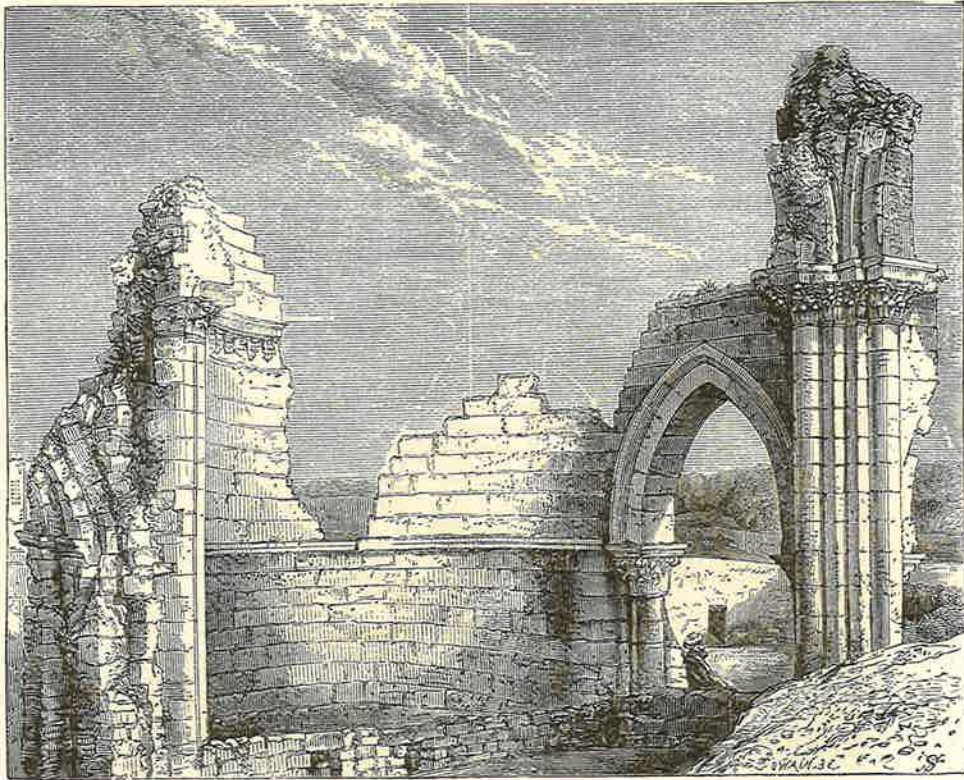
1. **OF ALEXANDRIA**, an ecclesiastical writer who lived at the commencement of the seventh

century. He wrote the life of St. Chrysostom, which is in the last volume of the Benedictine edition of his works. He is also supposed to have been the author of an anonymous but valuable work, the "Chronicon Alexandrinum," which extends from the Creation to A. D. 628.

2. **PRINCE OF ANHALT** and bishop of Merseburg, was born at Dessau, August 13, 1507. He was educated at Leipsic, and made cathedral-provost at Magdeburg, and such were his attainments that at the age of twenty-two he was chosen by Albert, elector of Mentz, to be one of his council, and secured his highest confidence. When the Reformation and the writings of Luther attracted public attention, Prince George was no idle or thoughtless spectator, prejudiced at first against the "novelties" of the Reformer, as they were called; he nevertheless gave the whole subject his prayerful investigation, embraced the doctrine of the Re-

Diet of Augsburg in the following year he also indorsed the Evangelic Confession, and declared his willingness rather to lose his head than renounce his religious convictions. An honored co-laborer in the work of the Reformation, he died December 17, 1543.

4. Surnamed **THE CAPPADOCIAN** (kap-pa-do'sh'an), was a famous heretic and intruder into the patriarchal chair of Alexandria when Athanasius was driven away from it in 356. He was filling the office of receiver of taxes at Constantinople when he was nominated by Constantius to the see of Alexandria. There he joined the Arian party, and persecuted the orthodox, while at the same time he insulted the pagans. These watched their opportunity, when Julian was on the throne, and having got the patriarch into their hands, put him to a cruel death, and then burned his body and cast the ashes into the sea, lest the Christians



RUINS OF THE CHURCH OF ST. GEORGE AT LYDDA.

formation and renounced all connection with the Romish Church. In 1545, at the request of Luther, he gave himself entirely to the work of the ministry, and was made bishop of Merseburg. He lived near to God in his Christian life, and was eminently useful in the work of the Reformation. He died October 17, 1553.

3. **ELECTOR OF BRANDENBURG-ANSPACH**, was born at Onolzbach, March 4, 1484. He was surnamed the confessor or the pious on account of the valuable services rendered to Luther, having been one of the first German princes who embraced and defended the doctrines of the Reformation. In 1515 he became jointly with his brother regent of the province; and upon the death of his brother and father, he assumed the authority in his own name in 1527. Three years previous to this he had become acquainted with Luther, and adopted his religious views. He accompanied Luther to the Diet of Spire in 1529, and there, on the 19th of April, signed the renowned protest against the majority decision of the German princes. At the

should honor them as relics of a martyr. It has suited Gibbon and others to identify this parasite embezzler and heretic with St. George, the patron saint of the Crusaders and of England, but there can be no question as to their being entirely different persons. A St. George, indeed, appears among the saints of the Church of the Abyssinians, and he is their patron; but seeing that that Church adopted the Arian heresy, it seems not improbable that their patron saint was the Arian George of Alexandria.

5. **OF CYPRUS** (si'prus), called also **GREGORY**, was selected by Andronicus Palæologus for the vacant see of Constantinople, while yet a layman, in 1283. By this appointment the emperor hoped to put an end to the troubles caused by the dissensions respecting the procession of the Holy Ghost. George quickly passed through the orders of priest and deacon, and was consecrated patriarch. The Armenians refused to acknowledge him, and appealed to the judgment of God. To obtain this it was agreed that each should write out a justifi-

cation of their conduct, that the two documents should be thrown into the fire at the same time, and that the party whose writing was not burnt should gain the cause. Before the fire could decide the Armenians gave way, and received the holy communion at the hands of the patriarch. He abdicated the patriarchate in 1289, and died the following year.

6. OF LAODICÆA, prominent as one of the leaders in the semi-Arian controversy in the fourth century, was born at Alexandria. At the Council of Nicæa in 325 he was deposed from

sacred offices in connection with the Church of St. Sophia in Constantinople. He was one of the most elegant of the Byzantine poets, and the "Corpus Byzantinæ Historiæ" contains several of his works. Among his works is a poem of three thousand verses on the "Creation," and one much shorter on the "Resurrection."

8. OF POLENTZ, was born at Meissen in 1478. His theological course was pursued in Italy; and visiting Rome, he was made private secretary to Pope Julius II. Becoming a member of the order of Teutonic knights, he visited Prussia,

1471. Upon his elevation to power in his province in 1500, he manifested a persecuting spirit toward the adherents of Luther and the Reformation, and used his power and influence to crush the effort for mental and moral disenthralment. He accused Luther to his uncle, the elector of Saxony, and endeavored to prejudice him against the great Reformer. He attended the controversy at Leipsic between Eck and Luther, and also held discussions with Luther alternately at Dresden and Wittenberg. Toward the close of his life, however, his religious views underwent a change. He died April 17, 1539.

10. SCHOLARIUS (sko-lah're-us). See GEN-NADIUS.

11. Called THE SYNCELLUS (sin-sel'lus), as being the secretary of Tarasius, patriarch of Constantinople. He was a wise and talented man, and well versed in chronology and history, and wrote a chronography from Adam to Diocletian. It forms the fifth volume of "Corpus Byzantinæ Historiæ."

12. OF SYRACUSE (sir'a-keus), patriarch of Constantinople in the seventh century. He was one of the elegant Byzantine writers of poetry, and enriched the hymnology of the Greek Church. He wrote some elegant Troparia, which form part of the "Menaæ," the breviary of the East. The precise years of his birth and death are not known.

GEORGE, KING OF TONGA, one of the Polynesian islands which have been converted to Christianity. King George, who was born at the beginning of the nineteenth century, was called after the king of England. He has exerted himself with rare energy to the improvement of his island. To the office of king he unites that of preacher. The clerical dress of the English Church, which he assumes on such occasions, presents a striking contrast to his hands, which, by the loss of their little fingers, proclaim that in former times he sacrificed to idols.

GEORGE, ENOCH, an eminent and useful minister of the Methodist Episcopal Church, was born in Lancaster county, Virginia, in 1768. After many years of service as a pioneer Methodist preacher, characterized by untiring zeal and great success, he was elected bishop in 1816. He died at Staunton, Virginia, August 23, 1828.

GEORGI (j'or'je), CHRISTIAN SIEGMUND, born at Luckau in 1702, was professor of theology at Wittenberg, where he died September 2, 1771. He took a prominent part in the controversy between the Purists and the Hebraists, and published a considerable number of dissertations in support of the views maintained by the former party.

GEORGIAN LANGUAGE. The Georgian language, which is also spoken by the Mingralians, Lazians and the Suani, belongs to the Iberian family. The chief characteristics of it are as follows: Its alphabet consists of thirty-five letters, it has no articles, the substantives have eight cases and no genders, the adjectives, when associated with nouns, are indeclinable, but when they stand by themselves are declined, the comparative is formed by the prefix *u* and the suffix *si*, and cardinals are obtained by prefixing *me* to the ordinals. It possesses eight conjugations, with several minor subdivisions, and the different persons are indicated by terminations and personal prefixes; it has several forms for the preterite and the future tenses, and only one form for the present tense; three



CATHEDRAL OF BURGOS.

the office of a presbyter on account of his Arian opinions. Removing to Syria, he afterward became bishop of Laodicea. During the reign of Constantius II. he was held in considerable favor, and with Basil of Ancyra published and attempted a wide dissemination of his views. A synod assembled at Ancyra in 358, adopting his views, issued "a long and copious document" of a doctrinal and polemical character, in which the questions at issue were discussed and defended at large. This creed was adopted by Constantius, and also by the synod of Sirmium, A. D. 358.

7. THE PISIDIAN (pi-sid'e-an) lived in the beginning of the seventh century, and held various

and in 1518 he was appointed by Albrecht, margrave of Brandenburg, the grand master, bishop of Sambia. A pupil of Luther by the name of Brissman, who had formerly been a Franciscan, visited Königsberg, within his diocese, and was invited by the bishop to preach in his cathedral the first evangelical sermon, September 24, 1523. In a short time the bishop himself openly espoused the cause of Luther. He was the first Romish bishop who embraced the doctrines of the Reformation, and it was in his diocese that the cause first became strongly entrenched. He died April 28, 1550.

9. DUKE OF SAXONY, was born August 4,

modes—viz., indicative, imperative and the participle—and supplies the place of the infinitive by a verbal noun; it has postpositions governing different cases, in addition to the prepositions, and can multiply verbs to any extent by the terminations *eleba* and *ola*, form abstracts from adjectives by the terminations *oba* and *eba*, as well as active personal nouns, adjectives, both active and passive, and diminutives, by various terminations and prefixes, and its construction allows many liberties. From the venerable old Georgian language a dialect developed itself, in the course of time, by the introduction into it of many Armenian, Greek, Turkish and other foreign words, and by the viciation of the pronunciation and spelling of many expressions. The two dialects have distinct alphabets; the alphabet in which the old Georgian is written is called *Kuzuri*—i. e., the sacred—and consists of the letters invented by Miesrob, and the alphabet of the modern Georgian is called *Keduli*, and is supposed to have been invented by the Georgians themselves in the fourteenth century. The old language is the ecclesiastical or literary, and is employed in all sacred and literary writings, whilst the modern is the civil dialect, or the dialect of common life.

GEORGIAN VERSION, THE, is one of the oldest versions of the Bible extant. See **VERSIONS**.

GERA (*ge'ra*) is given at Gen. xlvi. 21 as one of the sons of Benjamin. In the fresh table of Benjamin's offspring, given at Num. xxvi. 38, etc., Gera is not mentioned, which probably arose from the respect there evidently had to families, so that the descendants of Gera would be included among the Belaites. Again, in the table found at 1 Chr. viii. 1-5, there are two Geras, the second being probably a corruption in the text, and both sons of Bela, the eldest son of Benjamin. It is probable that Gera was actually the son of Bela and the grandson of Benjamin, and that in Genesis he is reckoned among the sons of Benjamin, as having ultimately become the head of a family of that tribe. Others seem to be mentioned there on the same account, not as being actually the immediate sons of Benjamin.

GERAH (*ge'rah*), the smallest Hebrew coin, the twentieth part of a shekel, equal to about three half-pence of our money. See **WEIGHTS**.

GERALDINI (*jer-al-de'ne*), **ALESSANDRO**, born in 1455, commenced public life as cup-bearer to Isabella, queen of Castile. He then took orders, and became tutor to the royal princesses. While thus occupied, Columbus made his proposal of a voyage of discovery, and Geraldini was largely instrumental in obtaining for him the help which he received. He subsequently went to England on the vain mission of reconciling Henry VIII. to Catherine of Aragon. Appointed bishop of Hispaniola in 1520, he sailed at once for his post, where he died in the midst of zealous labor in 1525.

GERANDO (*zheh-rong-do'*), **JOSEPH MARIE**, Baron de, a distinguished writer on philosophical subjects, was born at Lyons, 1772, and educated by the Oratorians. His "Comparative History of the Systems of Philosophy" (first published as a small tract, and gradually expanded till, in 1847, it extended to eight volumes) attracted the notice of Lucien Bonaparte, who made him secretary-general to the minister of the interior in 1804; and in 1805 he accompanied Napoleon to

Italy, where he remained for some years. He died in 1842.

GERAR (*ge'rar*), a city and territory of the Philistines which had at a very early period a king named Abimelech, perhaps the regular title of its chiefs, Gen. x. 19; xx. 1, 2. It is possible that this district might be the birthplace of Isaac. Abraham sojourned here, as also Isaac, and both committed the sin of denying their wives in Gerar. Both, too, made a treaty with the reigning sovereign, after departing from Gerar, to dwell in Beersheba. Amid the simple habits of nomad life such

pied along the sea-coast. The metropolis, to which Isaac first went, he admits may have been at *Khirbet el-Gerar*, three hours south-south-east of Gaza; but the "valley of Gerar," to which he retired at Abimelech's suggestion, he believes to be the modern *Wady el-Jerár*, much more to the south. There are indications here of fertility and ancient tillage.

GERARD (*je-rard'*). 1. **ALEXANDER**, a much esteemed minister of the Church of Scotland, and a professor in the university of Aberdeen. He was born at Garioch, in Aberdeenshire, in 1728, and educated at Marischal College and the university



INTERIOR OF WESTMINSTER ABBEY, ENGLAND.

a repetition of events is not improbable, xx., xxi., 22-34; xxvi. Gerar was a fertile country, for there Isaac reaped a hundred-fold. The exact limits of its territory it is not possible to ascertain; but it lay to the south of Gaza, extending, it would seem, almost to Beersheba. It was the point to which Asa pursued the Ethiopians, and the expressions then used prove it to have been a rich pastoral country, 2 Chr. xiv. 12-15. The valley of Gerar has been thought to be the modern *Wady es-Sheriah*, and some travelers have found traces of an ancient city near. Mr. Wilton has investigated the matter with much care. He believes that the country of Gerar reached far to the south, as the settlements of the Philistines were certainly in earlier times to the south of the districts they subsequently occu-

of Edinburgh. He was appointed to the chair of morals in Marischal College in 1750, and in 1760 he was transferred to the divinity chair. Eleven years afterward he removed to the theological professorship in King's College, which is associated with Marischal College in the university of Aberdeen. He distinguished himself by essays on taste, on genius, dissertations on the evidences of Christianity, the pastoral care, and he left two volumes of excellent sermons. He died in 1795.

2. **BALTHAZAR**, born in 1558, a Roman Catholic fanatic who, having obtained a place in the suite of the prince of Orange by representing himself a Protestant, assassinated him. His intention to do so was known to several French Jesuits and to the duke of Parma, from whom he received

encouragement to carry it out. He was executed for the murder in 1585, and a few years afterward the king of Spain, who had offered rewards for the deed, ennobled his family. The Romanists have enrolled him among their martyrs, and the bishop of Antwerp wrote a Latin ode "in praise of Balthazar Gerard, the brave tyrannicide."

3. Known by the surnames THOM, TUM, TUNC, or TENQUE, was the founder and the first grand master of the celebrated order of St. John of Jerusalem. He was born in the island of Martigues, near the coast of Provence, in the year 1040. A Benedictine monastery had been erected near the holy sepulchre, which was visited by pilgrims in great numbers, for whose comfort an hospital was erected, and the abbot made Gerard the manager of this hospital. This was in the year 1080, and the hospital was dedicated to St. John. He afterward formed the idea of a new order uniting the religious and the military ele-

GERASA (ger'a-sa) is not found in the English Bible, but, as already mentioned under GADARA, the "country of the Gerasenes," is, according to the probably correct reading in Mark and Luke, given as the scene of one of the most remarkable cures wrought by our Lord from demoniacal possessions, Mark v. 1; Luke v. 26. There was a city of the name of Gerasa which attained to considerable note a century or two after the Christian era, and of which important remains still exist. It has been thought that the name of this place came in consequence to be substituted for that of Gadara, making the country of the Gerasenes, instead of the country of the Gadarenes. But this is extremely improbable, especially as this Gerasa lay altogether away from the immediate neighborhood of the Lake of Galilee, about 35 miles south-east even from its southern extremity. No one in the least acquainted with the locality could have imagined that the country anywhere on the eastern side of the lake

demned to death on account of his crimes, and executed July, 1317.

GERBAIS (zher-bay'), JEAN, a doctor of the Sorbonne, professor of rhetoric at the Royal College of Paris, and principal of the college of Rheims, was born in Russois in 1629. He was the author of several works, and died in 1699.

GERBERON (zherb-'rong'), GABRIEL, a Benedictine of the reformed congregation of St. Maur, and an able writer in favor of Jansenism, born 1628 at St. Calais. On account of the active part he took in supporting the views of Jansenius, he was arrested by Louis XIV. Having escaped, he was seized by the bishop of Mechlin and thrown into the castle of Vincennes. But imprisonment not having the effect of making him change his opinions, he was released, and died in the abbey of St. Dennis. He died in 1711.

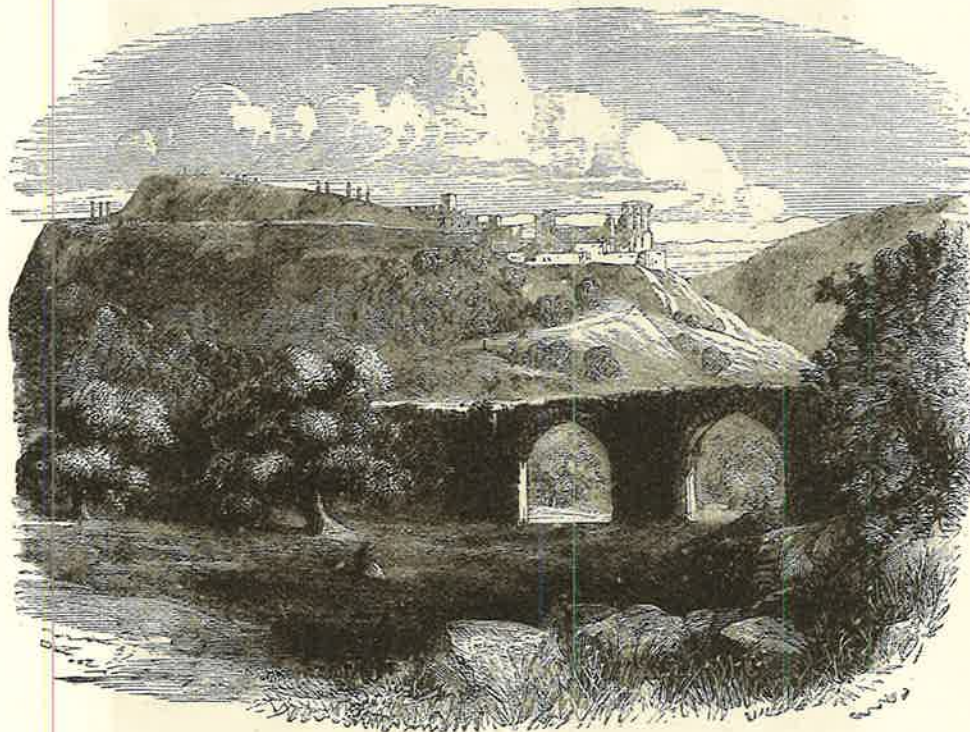
GERBERT (ger'bert), MARTIN, Baron von Hornau, a celebrated writer on music, born in the Austrian states in 1720. He was prince-abbot of St. Balaise, a Benedictine abbey in the Black Forest, and was eminent for his knowledge of and taste for the fine arts, particularly music. He traveled throughout the Continent for the materials of a work on the history of church music which he published in 1744. A still more valuable one appeared in 1784, entitled "Scriptores Ecclesiastici de Musica Sacra potissimum," a very valuable collection of the MSS. of Italian, French and German writers on church music. He died in 1793.

GERBILLON (zher-be-yong'), JEAN FRANÇOIS, a Jesuit missionary in China, born in 1654. He wrote "Observations on Great Tartary;" and an account of his travels is inserted in Du Halde's history of China. He was in great favor with the emperor, for whom he composed the "Elements of Geometry," and was his instructor in mathematics and philosophy. He was allowed to preach the Christian religion in China, and finally became superior-general of the Jesuit mission. He died at Pekin in 1707.

GERDIL (jer-deel'), GIANCINTO SIGISMONDO, born 1718, a Roman cardinal and prefect of the Propaganda possessed of considerable learning. He wrote a "Treatise on the Immateriality of the Soul," and also "Anti-Emile; or, Reflections on the Theory and Practice of Education against the Principles of J. J. Rousseau." He died in 1802.

GEREM (ger'em). See GANITE.

GERGESENES (ger'ge-seenz), Matt. viii. 28. According to several manuscripts, the right reading in this place is thought to be Gerasenes—i. e., inhabitants of Gerasa, a city not mentioned in Scripture, but yet known to be anciently of considerable importance. It was a town in Gilead, now termed *Jerash*, about twenty miles east of the Jordan, and five miles north of the Jabbok; the modern *Zurka*. The ruins are very beautiful and extensive; vast numbers of columns still remain, and huge masses of masonry. This place was too far from the Lake of Tiberias to be the scene of the miracle described; but as in its days of prosperity it had a large district attached to it, called by its name (possibly, too, superseding the name derived from Gadara), the spot where the possessed with devils were cured might be in the province. See GADARA.



MOUNT GERIZIM.

ments, and in 1100 he began to collect his associates, who were called "hospitallers of St. John of Jerusalem," who, besides the vows of chastity, poverty and obedience, bound themselves to relieve all Christians in distress. The order was approved and confirmed by Paschal II., and Gerard was recognized as the first grand master. Thus began that order which became so celebrated in history, when its members were known as the Knights of Rhodes, and afterward as that of the Knights of Malta. Gerard died in the year 1120.

GERARD, GILBERT, D.D., who was a son of Alexander Gerard, held the office of Greek professor in King's College after having preached for a short time at Amsterdam. In 1775 he was removed to the chair of divinity, and thus father and son held the same position in the same university. He died in 1815. He wrote "Institutes of Biblical Criticism," a work which has been greatly esteemed, and he also published a "Compendious View of the Evidences of Natural and Revealed Religion."

could have derived its name from that city. The remains of a town, however, have been discovered by Dr. Thomson, the American missionary, on the eastern shore of the lake, nearly opposite Capernaum, and to which the Arabs give the name of Gersa or Chersa, and identify it with the ancient Gergesa. "It is," he says, "within a few rods of the shore, and an immense mountain rises directly above it, in which are ancient tombs, out of which the two men possessed of the devils may have issued to meet Jesus. The lake (he further adds) is so near the base of the mountain that the swine, rushing madly down it, could not stop, but would be hurried on into the water and drowned." This seems quite probable; and it is also possible that "the country of the Gerasenes," or Gergesenes, may, as Dr. Thomson thinks, have been the original reading in all the three evangelists, the reference being to this town Gersa or Chersa.

GERAULD (zher'ol'), HUGUES, chaplain to Pope Clement V. and afterward bishop of Cahors, lived in the thirteenth century, was con-

GERGESITES (ger'ge-sites), Judith v. 16, the Girgashites.

GERHARD (ger'hard), JOHN, a learned Lutheran theologian of the sixteenth century, was born at Quedlinburg, Prussia, the 17th of October, 1582. After receiving much benefit from the spiritual instructions of John Arndt at a time of mental depression and bodily disease, he repaired to the university of Wittenberg in 1599, where he studied philosophy and attended theological lectures, but was afterward induced to study medicine, contrary to his own inclination. His decided bent toward theology, however, soon prevailed. From Wittenberg he went to Jena, and devoted himself to the study of the Scriptures, the Fathers and Hebrew. Some time after, he repaired to Marburg, then the most famous university for Lutheran theology. Leaving Marburg, he returned to Jena, and was appointed superintendent of Heldburg in his twenty-fourth year. In 1615 he accepted a call to Jena, where he lived and labored as theological professor and author during the remainder of his life. Great was his theological activity, and distinguished the reputation he acquired. Kings, princes and dukes did him honor, consulting him on all matters, ecclesiastical and others. He received no fewer than twenty-four invitations to other places, but declined them all. His death took place on the 20th of August, 1637, when he was but fifty-five years of age. His health was never good, and he led a life of incessant activity, exercising great influence over the religious history of his own country. Gerhard was a modest, pious, peace-loving man, who had largely imbibed the spirit of his divine Master. His works on doctrinal and practical theology are very numerous. Of those belonging to the department of exegesis, the chief is his "Commentary on the Harmony of the Evangelical History of the Passion and Resurrection of Christ," a completion of the work begun by Chemnitz and continued by Lyser. He also published commentaries on the various books of the Bible, some of which were highly esteemed in their day.

GERHARD, SAINT, was an excellent specimen of a mediæval saint, and the incidents of his life show the ideas which in his age were entertained respecting holiness. He was born in the year 890 at Staves, near Namur. On a certain occasion he left his companions when hunting to pray in a chapel. Here he had a dream to the effect that he was to enlarge the buildings, and bring the bones of Eugene the martyr to the holy edifice. This he did, and he added a convent in the year 918. Subsequently he entered the abbey of St. Denis, and here he got the bones of St. Eugene and of other saints, as this establishment has as many bones as would have supplied all the convents in France. Of course miracles followed, and so great became the renown of Gerhard that he had to retire to a cell in order to procure retirement and rest. He aimed at removing abuses in convents, and after twenty-two years of such labor he died in 957.

GERHARDITES (ger'hard-ites). About the year 1160 a number of German heretics in England were known by this name. They were the followers of a man called Gerhard, and they were accused of rejecting the sacraments of baptism and the Lord's Supper, and of disparaging the ordinance of marriage. They were condemned by a synod held at Oxford.

GERHARDT (ger'hart), PAUL, born in 1607 in Saxony, a German theologian and poet, known by his sacred songs, which unite with great felicity of expression true poetic feeling. They are the outpourings of a truly Christian heart. They were published, as corrected by himself, under the title of "Die Gesänge Paul Gerhardts." Some of them have been rendered into English by Miss Winkworth, in the "Lyra Germanica." He died in 1675.

GERIZIM (ger'e-zim), "mountain of the Gerzites, dwellers in a *shorn* or desert land," a mountain in close proximity to Shechem, and opposite to Mount Ebal. There is a Samaritan tradition that it was on Gerizim that Abraham was called to offer Isaac, and it is urged, in support of it, that to a traveler journeying from the Philistine plain, Gerizim would be seen afar much more conspicuously than Moriah at Jerusalem, and, further, that there was a Moreh near Shechem, Gen. xii. 6; Deut. xi. 30. But those most competent to form an opinion are decidedly opposed to the supposition. Dr. Thomson does not believe that Abraham would traverse the Philistine plain on his route, and declares it impossible, the habits of the country considered, that the patriarch, starting from Beersheba or near Beersheba, could reach Gerizim the third morning. Besides, the site of the temple was specially called Mount Moriah, 2 Chr. iii. 1. See MORIAH. There is another tradition, still less trustworthy, that

Melchizedek met Abraham on Gerizim. The only shadow of a reason in favor of it is that there is said to be a Shalem or Salem near Shechem, but the Salem of which Melchizedek was king was far more probably Jerusalem.

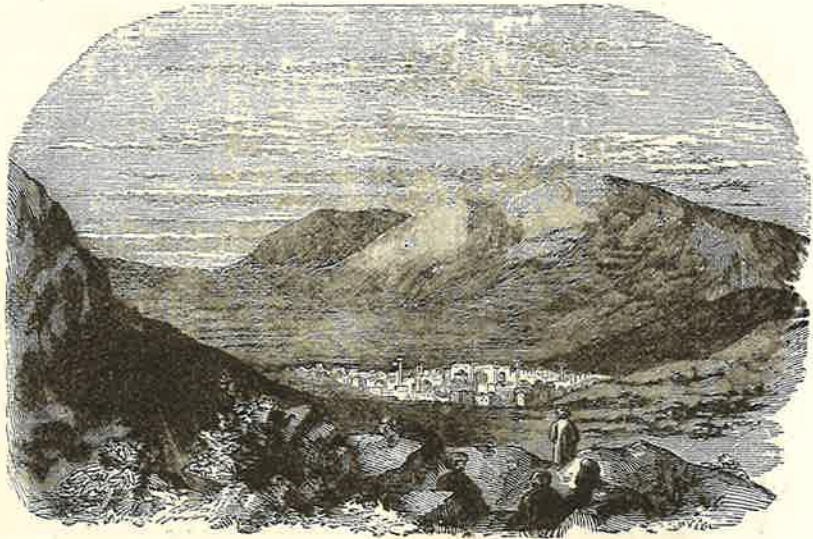
Passing from the region of conjecture to that of certainty, we find Moses directing that when Israel had passed into Canaan they should place a blessing upon Mount Gerizim, and a curse upon Mount Ebal, six tribes standing upon each, and all the people responding to what the Levites pronounced, an altar, too, being built on Ebal, or, according to the Samaritan Pentateuch, on Gerizim, on which the words were to be written, Deut. xi. 29, 30; xxvii. This was accordingly done, Josh. viii. 30-35. Some difficulty has been felt in regard to the topographical description of the two mountains as "in the land of the Canaanites, which dwell in the champaign over against Gilgal." But it is very probable that this Gilgal was not the place of the Israelites' early encampment after crossing the Jordan. See GILGAL. Besides, as Bishop Patrick observes in his note on Deut. xi. 30, "it is not said that the mountains were over against Gilgal, but the dwelling of the Canaanites (in whose country these mountains were) was over against it." See EBAL. It may be added that it was from Gerizim

that Jotham addressed his parable to the men of Shechem, Jud. vii. 20.

Objections have been made to these statements, as if it were impossible for the human voice to be sufficiently heard. A late traveler, Mr. Mills, has effectually settled it. His tent was placed between the mountains, in a spot where he thinks the ark might have stood. He ascended Gerizim, while a friend stood on Ebal. Mr. Mills read out the blessings, and his voice was distinctly heard at the tent, and by his friend on Ebal, who then read the curses with a similar result.

After the captivity, Sanballat obtained leave from Darius Nothus to erect a temple on Gerizim; here, therefore, the Samaritans worshiped till their temple was destroyed by Hyrcanus. They still, however, had an altar here, and cherished a determined hatred against the Jews, John iv. 20, 21. Of the later history of Gerizim it must be sufficient to say that a Christian church was at one time built on it, that it is still highly venerated by the small remnant of Samaritans and called *Jebel et-Tur*.

Dr. Thomson believes the yet existing ruins to be those of the Samaritan temple; more probably



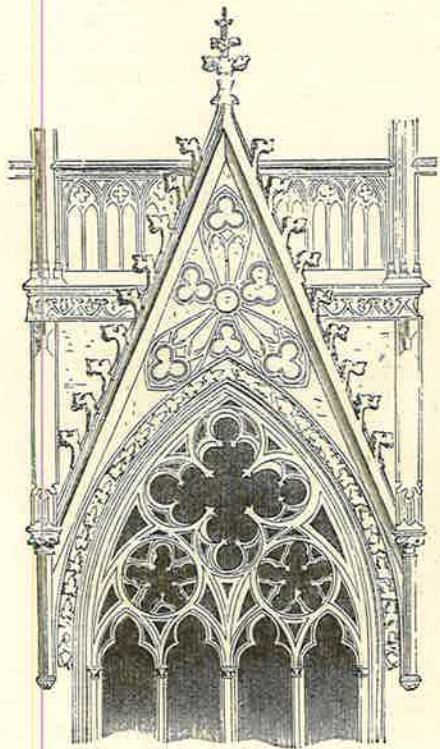
GERIZIM.

they may be those of the Christian church. They are extensive, the main building being 241 feet from east to west and 255 from north to south. "The walls are about six feet thick, and from seven to fifteen feet high. There are no ornamental carvings on any of the stones, but they are well cut and beveled after the Jewish or Phœnician manner. On the north there is a lower terrace of the mountain, covered with ruins, as of a village, and west of the main edifice is a smooth plat, now used by the Samaritans for their tents when they go there to celebrate their feasts. For vastness and variety the prospect from this temple is not surpassed by any in Palestine."

The top of Gerizim is now covered with massive ruins, at one corner of which is a small Mohammedan wely, with a white dome, visible over a large section of Central Palestine. The ruins are evidently those of Justinian's fortress. The walls are thick, the masonry massive, and at the angles are square towers. In the foundations of the western wall there are some ten or twelve large stones, and beneath these tradition places the "twelve stones" brought up by the Israelites from the bed of the Jordan, Josh. iv. A little to the south of the ruins is a smooth surface of natural rock, oval-shaped and declining toward an exca-

vated pit. This is the Samaritan "holy of holies," toward which they turn in prayer. The spot where they assemble to eat the passover is about 200 yards distant down the western slope of the mountain. Dr. Porter was present at their feast in 1858. The whole community were assembled. The lambs, previously selected, were killed. A deep circular pit, lined with rude masonry, was then heated with wood like an oven. The lambs were taken and suspended to a stick laid across the mouth of the pit. The whole was then covered over, and allowed to remain so till the flesh was roasted, Ex. xii. 9. All the Samaritans, men, women and children, except such as are ceremonially unclean, partake of the flesh. They eat it "in haste, with their loins girded, their shoes on their feet and their staves in their hand," ver. 11.

GERLACH (ger'lak), OTTO VON, born at Berlin in 1801, became in 1834 pastor of the St.



GABLE OF THE CATHEDRAL OF COLOGNE.—See GABLE and GOTHIC ARCHITECTURE.

Elizabeth Church in the suburbs of that city; was advanced to be consistorialrath and domprediger in 1847, and died 24th of October, 1849. His energies were expended principally on the practical duties of his office, but he found time also for some literary effort. His most important work is "The Holy Bible, according to Luther's Translation, with Introduction and Explanatory Annotations," of which the fourth volume, concluding the Old Testament, is the production of Dr. Schmieder of Wittenberg. This work, intended chiefly for family use, has been extensively circulated in Germany, and a portion of it has been translated into English, "Commentary on the Pentateuch." He published also "A Full Selection of Luther's Principal Writings, with Introductions, Notes and Index."

GERLACH, STEPHAN, a German theologian, born at Württemberg in 1546, whose life was chiefly spent in theological controversy. He accompanied the ambassador of Maximilian II. to

the court of the sultan Selim II., where he was for six years. During this time he obtained a great number of Greek MSS. for Crusius.

GERLE (zhärl), CHRISTOPHE ANTOINE, a French ecclesiastic, born in 1740, who in the states-general, in 1789, warmly adopted the popular cause. He subsequently advocated the pretensions of a would-be prophetess, named Suzanne, who proclaimed the political millennium; and in 1793 he was imprisoned as an accomplice of the pretended prophetess Catherine Theos, who called herself the mother of God, and was believed in and protected by Robespierre. Gerle died about 1805.

GERMAN (ger'man), BARTHELEMY, born 1663, died 1718, was, according to Moreri, a learned man who wrote very pure Latin, but put forward false principles of criticism. He was a Jesuit, and wrote against the views of the Benedictine fathers Mabillon and Constant respecting the deciphering of ancient characters. He was the author of a dissertation on the origin of the French nation.

GERMAN ARCHITECTURE, a style developed in the eleventh and twelfth centuries in Germany, which took the form of a modified Basilican arrangement. The type was a double apsidal cruciform ground plan, with double transept, domes and lanterns.

GERMAN METHODISTS. This society, adopting mainly the doctrines and form of government of the Methodist Episcopal Church in the United States, is composed chiefly of Germans and their descendants in the Middle and Western States. The proceedings of their deliberative bodies and the ordinary exercises of public worship are conducted in the German language. They include few men of especial prominence, but are an orderly and commendable organization for religious purposes. Their founder was at one time connected as a member, not as a minister, with the Moravian Church, and hence the sect is also known, though improperly, by the name of the United Brethren.

GERMAN REFORMED CHURCH. See REFORMED CHURCH IN AMERICA.

GERMAN VERSIONS. See VERSIONS.

GERMANUS (jer-mah'nus), or **GERMAIN** (zher'möng), SAINT, of Paris, was born at Autun, A. D. 496, and became bishop of Paris in 555. He was remarkable for his charity to the poor, his interest in the redemption of slaves and the strictly ascetic life which he led. He died in 576, and was buried in the church in Paris that is now called by his name.

GERMANUS, or **GERMAIN**, SAINT, OF AUXERRE, born of illustrious parentage at Auxerre, France, in the year 380, was created duke of several provinces by Honorius. He tired of this sort of life and entered the Church, where he soon obtained preferment, becoming bishop of Auxerre in 418. He was sent by Pope Celestine to Britain to crush out the Pelagian heresy, and was very successful in his mission. He remained in Britain nearly eighteen years, during which, besides other services to the Church, he established a number of schools which became celebrated. It was on his way to Britain that he met with and blessed GENEVIEVE, which see. He died in 448 at Ravenna.

GERMANUS. There were three patriarchs of Constantinople of this name, who demand each a brief notice. 1. The first, Germanus I., negotiated the abdication of the emperor Theodosius III. in favor of Leo the Isaurian. During the latter part of his patriarchate he strenuously opposed the emperor, who sided with the Paulicians in their opposition to image-worship, and was at length deposed in 730, and died in 740 or about that year. Shortly after his death the patriarch was anathematized by the Greek Church, and was subsequently enrolled by both Latins and Greeks among their saints. 2. The second, surnamed THE YOUNGER, a monk of Propontis, was elected patriarch of Constantinople; but the city being in the possession of the Latins, he resided at Nice, in Bithynia. He was very desirous to promote a union between the Greek and Latin Churches, and prevailed on the emperor to assemble a council on the matter, but nothing was done, and he afterward wrote a tract against the Latins. He also wrote an "Exposition of the Greek Liturgy." He died in 1255. 3. The third, while bishop of Adrianople, was elected patriarch of Constantinople in 1267, at the instance of his friend Michael Palæologus; but he soon retired from the post into a monastery. As a deputy of the emperor, he attended the Council of Lyons in 1277, when the union of the two Churches, Latin and Greek, was agreed on, but it was only temporary.

GERRHENIANS (ger-rhe'ne-ans), 2 Macc. xiii. 24, the inhabitants of Gerar, Gezer, or possibly Gaza.

GERSHOM (ger'shom). 1. The eldest son of Moses by Zipporah, Ex. ii. 22; xviii. 3. The family of Moses were not elevated above the ordinary Levites, 1 Chr. xxiii. 14; hence we find his descendants filling subordinate posts. One of these was probably that Jonathan who was priest in Micah's house of images, and afterward at Dan, Jud. xviii. 30; for the "Manasseh" named as his ancestor is not unreasonably thought to be Moses. Another was Shebuel, treasurer in the reign of David, 1 Chr. xxiii. 15, 16; xxvi. 24. 2. The form in which the name of Gershon, the son of Levi, appears in several places, 1 Chr. vi. 16, 17, 20, 43, 62, 71; xv. 7. 3. A priest who accompanied Ezra to Jerusalem, Ezra viii. 2.

GERSHON (ger'shon), the eldest son of Levi, Gen. xlvi. 11; Ex. vi. 16, 17; 1 Chr. vi. 1. Gershon is repeatedly written Gershom. See GERSHOM, 2.

GERSHONITES (ger'shon-ites), one of the great families of the Levites, descendants of Gershon, Num. iii. 21, 23, 24; iv. 24, 27; xxvi. 57; Josh. xxi. 33; 1 Chr. xxiii. 7; 2 Chr. xxix. 12. When the census was taken in the wilderness, the number of their males above a month old was 7500, those between thirty and fifty, 2630, Num. iii. 22; iv. 40. The Gershonites appear to have held the middle rank of the three families of Levites. It was their duty, when the tabernacle was moved, to carry the coverings and hangings, Num. iii. 17-26; iv. 22-28, 38-41; vii. 7; x. 17; xxvi. 57. When they reached Canaan, thirteen cities were allotted to them out of the territory of Issachar, Asher, Naphtali and Eastern Manasseh, Josh. xxi. 6, 27-33. Several eminent men were in later times of this family, as Asaph, 1 Chr. vi. 39-43; and their service was duly arranged in the days of David, 1 Chr. xxiii. 7-11.

GERSON (ger'son), 1 Esd. viii. 29. Gershom, Ezra viii. 2.

GERSON (zher-sōng'), JOHN CHARLIER DE, one of the most celebrated men of the fifteenth century, and a great forerunner of the Reformation, was born December 14, 1363, at Gerson, a small village in the diocese of Rheims. He was the eldest of twelve children, and was brought up by his parents in strict piety. Three of his brothers and four of his sisters took monastic vows. His paternal name was Charlier; but having entered at fourteen the college of Navarre in Paris, he adopted the addition de Gerson, in memory of his birthplace and in token of the new life he embraced. He soon acquired distinction, and rose rapidly in the Church. In 1392 he received from Pierre d'Ailly the degree of doctor; in 1395 he was appointed bishop of Puy; in 1396 he became bishop of Cambrai, and subsequently chancellor of the university of Paris.

Gerson took an active part in most of the controversies of the troublous times on which he was cast, for the most part aiming at promoting peace and healing the divisions of the Church. He took a leading part in the Council of Constance, and the greatest blot on his character is the share he had in the condemnation of Huss. At the close of the Council, finding his efforts at reformation baffled, and disheartened by his repeated failures, Gerson retired as a pilgrim into Bavaria and the Tyrol, and finally visited Vienna, where Frederick of Austria made him a professor in the university. Here he wrote his treatise "On the Consolation of Religion," which has been often reprinted, and his "Monotessaron," a harmony of the Gospels. In 1419 he quitted Austria and returned to France, on the death of the duke of Burgundy, to seek an asylum in the monastery of the Celestines at Lyons. Here he wrote his "Commentaries on the Psalms," and spent his time in the education of young children, saying that it was with little children that the reformation of the Church should commence. He instructed them in the rudiments of Latin and the Gospels, and taught them to say in their prayers, "O Lord, have mercy on thy poor servant John Gerson." After completing a "Commentary on the Song of Songs," he died July 12, 1429, aged 66. *Sursum corda*, "His Affections (literally Hearts) [were] above," was engraved on his tomb. The *De Imitatione Christi*, "On the Imitation of Christ," has been ascribed to him from the fact of its first appearing appended to a manuscript of his "On the Consolation of Religion." It is still a matter of dispute, and France, Italy and Germany contend for the authorship of this famous work. Gerson was a noble character, eloquent, earnest and of deep piety. His great aim was the reformation of abuses, discipline and manners, and of the corruption of the clergy, the ignorance and venality of the prelates. The infallibility and inviolability of the pope were in his idea gross superstition. He believed that the power to bind and to loose belonged to a general council, not to the pope; he condemned the self-flagellation of fanatics, and strove to abolish annates and extirpate simony.

GERSONIDES. See LEVI B. GERSON.

GERTRUDE (ger'trude), SAINT. There were two saints called Gertrude. One of them, who was born in 626, entered the nunnery of Nivelles, near Brussels. She was elected abbess when only twenty years of age, and she died in her nunnery in 659. The other was born at Eisleben, in Germany, and

in 1294 she was chosen abbess of a house of Benedictines at Roberdorf. She appears to have shared in a fair amount of the education of the age, as she knew the Latin tongue, and she had some knowledge of the Scriptures. Her piety was of a mystical character, and the only work which she produced, and which was reprinted in the sixteenth and seventeenth centuries and rendered into French, shows the decided leaning of her mind to clouded emotional views. She died in 1334.

GERVASIUS (ger-vah'zh'us), or **GERVAISE** (jer'vas, or jer-vayz'), SAINT, of Canterbury, an English Benedictine monk and Anglo-Saxon historian of the twelfth century.

in Hanover, 3d of February, 1786, and died at Halle, 23d of October, 1842. From the gymnasium of his native town he passed to the university of Helmstadt, now defunct, and subsequently to that of Göttingen, where he studied theology. After fulfilling the functions of a privatdocent at Göttingen for three years, he was appointed in 1809 professor at the gymnasium of Heiligstadt; and in the following year he was elevated to a theological professorship at Halle, where he continued to the end of his life. He devoted himself with great zeal to the duties of his chair, and became the most popular teacher of Hebrew and Old Testament exegesis in Germany. He continued to prosecute with much diligence the study of Hebrew, and di-



THE CATHEDRAL OF AUXERRE.—See GOTHIC ARCHITECTURE.

He wrote "Lives of the Archbishops of Canterbury, from Augustine to Hubert," in 1193, and several other works.

GERZITES (gerz'ites), 1 Sam. xxvii. 8, marg. See GERZITES. A connection has been supposed between this tribe and Gerizim, as if they had once occupied the district around that mountain, and had afterward migrated southward. But there is no historical trace of this, only a presumption arising from the name.

GESEM (ge'sem), THE LAND OF, Judith i. 9, the land of Goshen.

GESENIUS (geh-se'ne-us), WILHELM, the eminent Hebrew scholar, was born at Nordhausen,

rected his attention to the preparation of works adapted to promote familiarity with that language. His earliest aim was directed to the improvement of Hebrew lexicography. Before leaving Göttingen he had turned his mind to this subject, and he was no sooner settled in Halle than he set himself in earnest to accomplish what he had proposed. In 1810 appeared the first volume of his "Hebrew-German Dictionary of the Old Testament," which was followed by the second volume in 1812. This work, produced between the author's 22d and 26th year, he was accustomed himself to regard in later years as a juvenile performance, but it was such a performance as secured for him at once a foremost place among Hebrew philologists, and its appearance constitutes an era in the history of Shemitic learning. In this field Gesenius continued to labor

to the last. In 1815 he issued his "New Hebrew-German Dictionary for Schools," of which new editions appeared in 1823, 1828 and 1834, under the title of "Hebrew and Chaldee Dictionary for the Old Testament," and in 1833 appeared his "Small Hebrew and Chaldee Lexicon of the Old Testament;" but his great work in this department, and in which he was occupied at the time of his death, is the "Critical Philological Thesaurus of the Hebrew and Chaldee Dialects of the Old Testament," of which the first fasciculus appeared in 1829, the fifth in 1842, and which, completed by Rödiger, who added a sixth fasciculus (1853), occupies three volumes 4to. Of these works the first has been translated into English by Christopher Leo, the second by J. W. Gibbs, and the third, with corrections furnished by the author, by Dr. E. Robinson. To the improvement of the grammar of the Hebrew also Gesenius set himself with much diligence and perseverance, and in this department issued several important works. Gesenius was also

they are confined exclusively to the Biblical Hebrew, and so still leave us without a complete Thesaurus of the Hebrew tongue. As an exegete Gesenius is strong only in philology and the other adjutorial branches of interpretation; he affords valuable help in reaching the meaning of the prophet's words, but often sadly fails in apprehending the significance of his thoughts. During his later years he gave much attention to palæography, and his contributions to this branch of inquiry are of first-rate excellence, and leave behind them all preceding works in the same department.

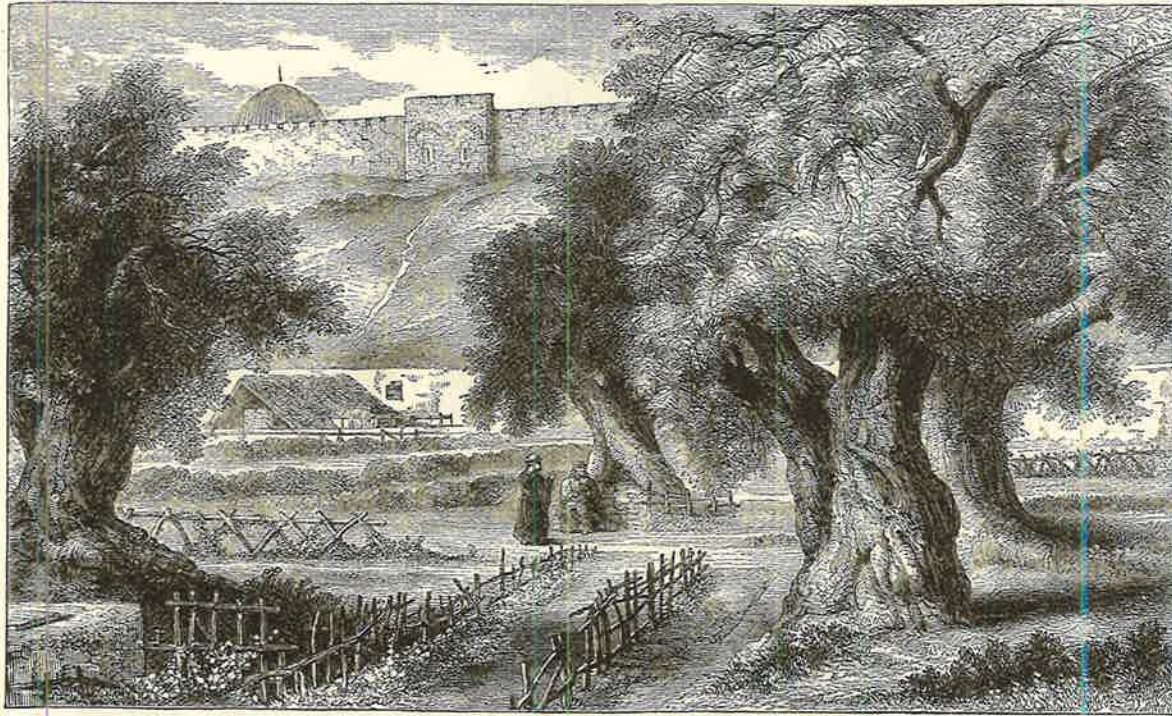
GESHAM (ge'sham), "filthy," a descendant of Judah, probably of the family of Caleb, 1 Chr. ii. 47. In several editions of the Bible it is more accurately called Geshan.

GESHEM (ge'shem), the name of an inveterate enemy of the Jews in the time of Nehemiah, called an Arabian, Neh. ii. 19; vi. 1. He took

It is plain, however, from these notices that Geshur lay in that portion of Syria which was connected with or adjoined to the land of Gilead, and that the conquered but not expelled Geshurites probably dwelt in the rocky fastnesses of Argob. This region is supposed to be the same with what is now called the Lejah, and is remarkable for its singularly wild and rugged scenery. Burckhardt says, "In the interior parts of the Lejah the rocks are in many places cleft asunder, so that the whole hill appears shivered and in the act of falling down," etc. And Porter, after quoting Burckhardt, says, "No description can approach the reality. One cannot repress a shudder when he finds himself in such a den, surrounded by armed hordes, on whose faces the country seems to have stamped its own savage aspect. Ibrahim Pasha, flushed with victory and maddened by the obstinacy of a handful of Druses, attempted to follow them into this stronghold, but scarcely a soldier who entered returned. Every nook concealed an enemy. . . .

The Lejah has for ages been a sanctuary for outlaws, and not unfrequently a refuge for the oppressed."

It was the king of this wild and rocky district, Talmai, king of Geshur, whose daughter Maachah was taken by David for one of his wives, 2 Sam. iii. 3. She was probably a person of superior beauty, as she became the mother of the two handsomest of David's children, Absalom and Tamar. How David should have thought of getting a wife from such a quarter, or what prior link of connection between him and the king of Geshur might have led to such a result, is left unnoticed in the history. But possibly the Geshurites, who are mentioned among the tribes against whom David made incursions while he dwelt in Ziklag, 1 Sam. xxvii. 8, and who, from the name being once found in connection



OLIVE GROVE OF GETHSEMANE.

the author of several critical commentaries and other valuable works, besides many articles on Biblical subjects in the Encyclopædie of Ersch and Gruber.

Amongst those by whom service has been rendered to the cause of Old Testament philology, no name stands higher than that of Gesenius. All he has written bears marks of careful study, is characterized by sound judgment and good sense, and is presented in a style remarkably pellucid and simple. It may be objected to his grammatical system that it is too artificial, and presents rather the grammarian's device than a scheme of the actual phenomena of the language—his multiplication of the declensions, for instance, to nine, and his distinction between masculine and feminine declensions, is without support from the actual facts of the language; but there can be no doubt that his grammars are an immense improvement on all that preceded them, and have done more to facilitate and encourage the study of Hebrew than any that have appeared since. To his lexicographical works the only objection that can be offered is that

part with Sanballat and Tobiah in endeavoring, first to obstruct the efforts of Nehemiah to repair the state of Jerusalem, and then to plot against his life. But in both respects their designs were frustrated. He is called Gashmu in Neh. vi. 6.

GESHUR (ge'shur), a place or district first associated with Aram or Syria as among the conquests of Jair, the son of Manasseh. After stating that he had three and twenty cities in the land of Gilead, it is said, Jair took "Geshur and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, three-score cities," 1 Chr. ii. 23. While these places were taken, they were held only as subject territories, still to a great extent occupied by their original inhabitants; for it is expressly stated in Josh. xiii. 13, that notwithstanding that the land of Gilead and the border of the Geshurites and the Maachathites and all Bashan had been subdued, yet "the children of Israel expelled not the Geshurites, nor the Maachathites; but the Geshurites and the Maachathites dwell among the Israelites until this day."

with the Philistines, Josh. xiii. 3, are generally supposed to have been a different tribe from the other, may after all have been the same. The Geshurites, very probably, from their fastnesses in Argob, were wont to sally forth, like the Amalekites, in occasional raids upon the districts to the south and east of Palestine without having any settled habitations there; and David might justly regard them (though located at some distance), equally with the Amalekites, who are mentioned along with them, as fair subjects for making reprisals upon. In that case he would be brought into close contact with Talmai first, indeed, as occupying a hostile relation to him, but not unnaturally afterward as wishing to form with him a bond of alliance. Amid the troubles and difficulties which encompassed David's access to the throne, a marriage into the family of the king of Geshur might seem to afford a prospect not to be slighted of strengthening his position. As it ultimately proved, this alliance became the source of one of his greatest dangers in giving birth to the fascinating but restless and aspiring Absalom. Any

temporary advantage David might derive from being married to the daughter of such a king was nothing compared with the misfortune of having such a son. And in fleeing, as Absalom did, after committing the outrage on his brother Amnon, to the court of his maternal grandfather at Geshur, 2 Sam. xiii. 37, one can easily understand how secure a refuge he might find there, while he required to be in concealment, but at the same time how unlikely it was his ambition could remain long satisfied with its dreary aspect and dreadful seclusion.

GESHURI (ge-shoo're). 1. The inhabitants of Geshur, Deut. iii. 14. 2. A tribe bordering on the Philistines to the south, Josh. xiii. 2. The same word appears also as—

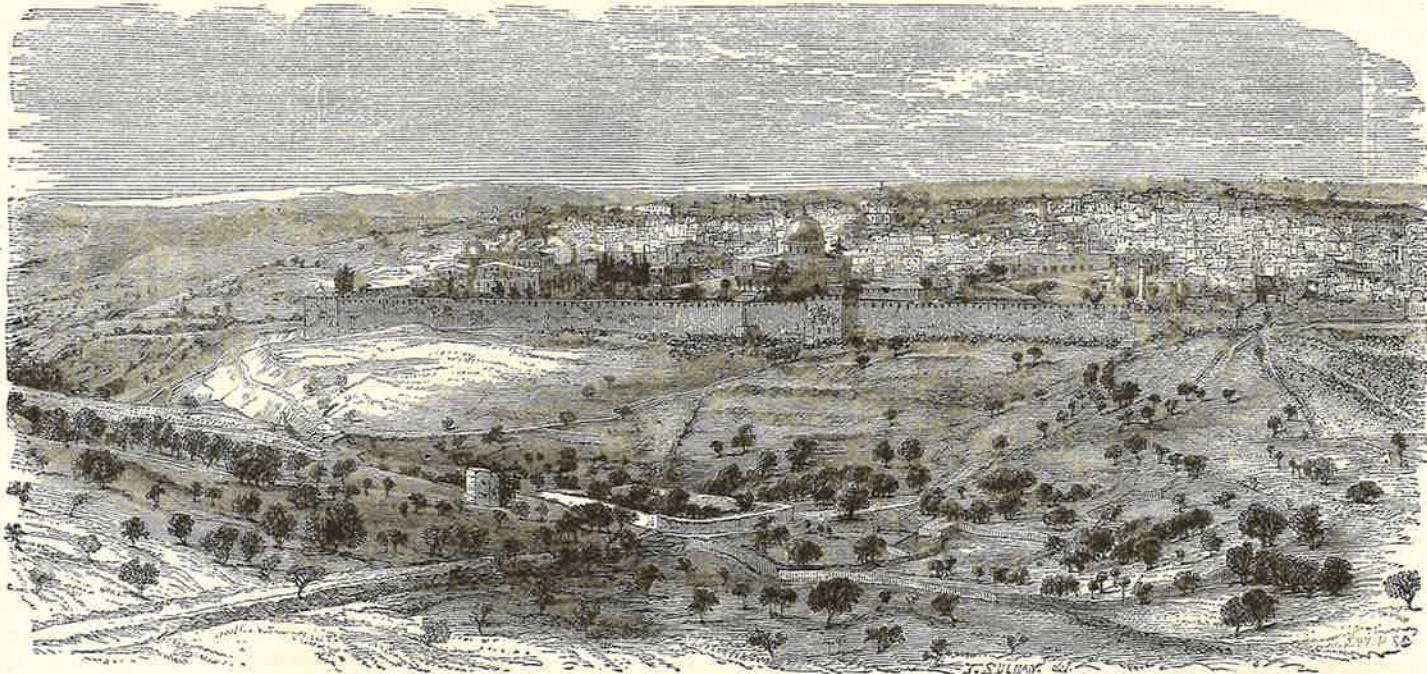
GESHURITES (ge-shoor'ites). 1. The people of Geshur, Josh. xii. 5; xiii. 11, 13. 2. A tribe of the desert to the south of Palestine, bordering on Arabia and the Philistines, 1 Sam. xxvii. 8.

Olives." St. John is the most specific, who says, "Jesus went forth with his disciples over the brook Kedron, where was a garden, into the which he entered with his disciples." Not even here, however, is the locality closely defined; and putting all together, we learn no more from the sacred penmen than that Gethsemane was a garden—by which is probably to be understood a sort of orchard—on the farther side of the brook Kedron, and somewhere about the foot of the Mount of Olives. The traditionary site—fixed on, it is supposed, at the visit of Helena, the mother of Constantine, in A. D. 326—places it a very little beyond the Kedron (145 feet), and quite near to the church of the Virgin Mary, alleged to have been built over her tomb. Maundrell describes it in his day (1697) as "an even plot of ground, not above fifty-seven yards square, lying between the foot of Mount Olivet and the brook Kedron. It is well planted with olive trees, and those of so old a growth that they are believed to be the same that stood there in our blessed Saviour's time, in virtue of which

thoroughfare which must have been connected with the bridge and roads in the immediate neighborhood, that it seems to have been incapable of affording the secrecy indispensable to such a scene. Even the Armenian or Greek site appears too near for the purpose, and some place probably several hundred yards farther up the vale, and to the north-east of the church of St. Mary, is thought by the more judicious explorers to answer better to the requirements of the evangelical narrative. So, for example, Robinson, Thomson, partly also Stanley, Buchanan, etc. It is plain, however, that the materials are wanting for enabling any one to decide with absolute certainty upon the precise spot.

GEUEL (gu'el), a person of the tribe of Gad selected as one of the spies, Num. xiii. 15.

GEYSA, or **GAYSA** (gi'sah), a Hungarian prince who was at first noted for cruelty. Through the influence of his wife he was converted to Christianity, and became mild. He exerted himself to



RELATIVE POSITION OF GETHSEMANE TO JERUSALEM.

GESTANTES (jes-tan'tees), a name by which sponsors or godparents were called, from their bearing children in their arms to be baptized by the priest.

GESTATILE (jes'ta-teel), a name given to a portable altar, from the fact that it was movable and could be taken from place to place.

GETHER (ge'ther), one of the sons of Aram, Gen. x. 23; 1 Chr. i. 17. The tribes descended from him have not yet been ascertained.

GETHSEMANE (geth-sem'a-ne), probably compounded of *gath*, "press," *shamna*, "oil," "oil-press," a place where oil from the olives growing in the neighborhood was wont to be made; but in gospel history the place which has been rendered for ever sacred and memorable by the last sufferings of our Lord. The descriptions given by the evangelists of this spot are singularly brief and general. With St. Matthew it is merely "a place called Gethsemane;" so also St. Mark; in St. Luke it is "he went, as he was wont, to the Mount of

persuasion the olives and olive stones and oil which they produce become an excellent commodity in Spain." That the antiquity of the olives was so very great Maundrell could not believe because of what is related in Josephus, that Titus cut down all the trees within a hundred furlongs of Jerusalem to supply himself with materials for prosecuting the siege. There can, indeed, be no certainty as to the precise age of the trees, but it is admitted by all travelers that the eight which still stand upon the spot in question bear the marks of a venerable antiquity, having gnarled trunks and a thin foliage. Some years ago the plot of ground was bought by the Latin Church; and having been enclosed by a wall, the interior is laid out in walks and flower-beds after the fashion of a modern European garden—a kind of garnishing which cannot be regarded as an improvement. The Armenian or Greek Church, however, denies that this is the actual site, and has fixed upon another as the proper one at some little distance to the north of it. It is doubtful if either is the actual scene of our Lord's agony. The Latin site, in particular, is so near to the city and so close upon the

promote Christianity among his people, and to direct their attention to commerce rather than war. He was father of Stephen, the celebrated Magyar saint.

GEZELIUS (geh-zay'le-us), JOHANN and JOHANN G., father and son, successively bishops of Abo, in Finland. The former was born in 1615, became professor of theology at Dorpat, Livonia, and in 1664 was made bishop of Abo. He was eminent for ability and Christian zeal. He wrote several works, among them a Hebrew grammar, a Greek grammar and a Pentaglot dictionary, but his chief work was a Swedish version of the Bible with a commentary; this was an exceedingly valuable work. It was not quite completed when he died, in 1690, and his son, who succeeded him as bishop of Abo, made it his first labor to complete it. The latter also wrote "Nomenclator Adami" and other works. He died, aged 71, in 1718.

GEZER (ge'zer), "cut off," probably "isolated" or "precipitous," one of the ancient cities of Canaan which Joshua took, Josh. x. 33; xii. 12.

It lay upon the western border of the tribe of Ephraim, to whom it was given, but was not at once thoroughly subdued, xvi. 3, 10; Jud. i. 29; 1 Chr. vii. 28. Yet it was a Levitical city, Josh. xxi. 21; 1 Chr. vi. 67. It is named as the point to which David on one occasion pursued the Philistines, 2 Sam. v. 25; 1 Chr. xiv. 16; and possibly having revolted, or still being held by the Canaanites, it was destroyed by Pharaoh, and given up to Solomon, who fortified it as an important post, 1 Ki. ix. 15-17. In Maccabean times it was known by the name of Gazera. Its site has not been exactly identified, but it is evident that it must have been beyond the lower Beth-horon toward the sea, Josh. xvi. 3. Once it is named as the same with Gob, 2 Sam. xxi. 18; 1 Chr. xx. 4, and twice it is called Gazer, 2 Sam. v. 25; 1 Chr. xiv. 16.

GEZRITES (gez'rites), according to the Masoretic correction and the English text, but more properly **GIZRITES**, were a tribe dwelling somewhere in the extreme south of the territory of Judah, and mentioned among those who suffered from the incursions of David while he dwelt in the country of the Philistines, 1 Sam. xxvii. 8. Nothing further is known of them. Some would identify the name with Gerizim, but without any proper foundation.

GHAUTS (ghawtz), an East Indian term to designate the peculiarly-formed stairs and landing-places on the banks of rivers in Oriental cities. Nowhere in the East can a more remarkable scene be witnessed than the ghauts of Benares at present. A countless number of temples small and great, stone palaces of rajahs resembling fortresses rising above the river and above each other, in apparent confusion, with the ghauts covered with a ceaselessly-moving crowd of people in all the colors of Indian drapery, make up a most impressive picture.

GHAZZALI (gaz-zah'le), **ABOU HAMID**, Mohammed Ibn Ahmad, an eminent Mohammedan divine and philosopher, was born at Tus, in Khorassan, A. D. 1058. He received a liberal education for his age and country, being versed in law, polemics, philosophy and theology. He traveled extensively, lectured on science and religion and wrote ninety-nine books on various subjects. He died at Tus, his native place, in 1111.

GHETTO (ghet'to), the portion of a city, *e. g.* in Rome, which was set apart for Jews to live in. The term is derived from a Hebrew word which signifies "separation."

GHISLAIN (ghis'lain) was called the apostle of Belgian Gaul, to which he came in A. D. 633. He founded the convent of St. Ghislain, in the year 641, by the assistance of King Dagobert. There is a legendary tradition to the effect that his ecclesiastical vestments had been carried off by a bear, and an eagle led him to the place where they were found, and here the convent was erected. He also prevailed on a widow, named Waldetrude, to erect a convent at Castrilocus, afterward and at present known as the city of Mons. The tomb of Ghislain, who died in 687, was celebrated for the miraculous cures which were effected at it, especially in cases of epilepsy, which has been designated by the people of Belgium St. Ghislain's evil. Deharveng, an abbot of Bonne-Espérance, wrote a life of Ghislain, in the twelfth century. He was often called Saint Guillain, and he was believed to be a native of Athens, in Greece.

GHOST (gōst), the English form of the German *geist*, or spirit. Seldom used now in a religious sense except as the designation of the third person in the Trinity—the *Holy Ghost*. See **HOLY GHOST**.

GIACOMELLI (j'a-ko-mel'le), **MICHEL ANGELO**, was born at Pistoia, Italy, in 1495, and became one of the first Italian philologists and literati of his time. He left several proofs of his literary taste and information. Clement XIII. made him archbishop of Chalcedon, and he seemed in fair way of further promotion, when Clement XIV., "the Protestant pope," deprived him of his secretaryship on account of his support of the Jesuits.

GIAFAR (j'a'far), surnamed **SADEK**, or "the Just," a Mussulman imam, born in 700, acquired great repute amongst his coreligionists by his "Body of Traditions," which are regarded as only inferior to the Koran. He died in 764.

GIAH (ji'ah), a place named, 2 Sam. ii. 24, to indicate the position of the hill of Ammah.

GIANNONE (j'an-no'ne), **PIETRO**, born in 1676, an Italian historian, the author of "Istoria Civile del Regno di Napoli," a work to which he devoted twenty years. It gained him the applause of the learned, one of whom said that he had "circled his head with a crown, but it was a crown of thorns." And such he soon found true; for the attack which it contains upon the temporal power of Rome, indulgences and saint-worship drew down on the author such a clerical storm that he had to flee for his life and take refuge in Vienna, where he received the protection of Charles VI. But his enemies forced him thence, and persecuted him from city to city, until, entrapped by a false friend into their power, he was cast into prison, where he spent the latter years of his life. Another celebrated work of his is the "Tirregno," a work decidedly anti-papal. He died in 1748.

GIANTS (ji'ants). There are two words in Hebrew which are rendered by this term in English—*nephilim* and *rephaim*.

1. The *nephilim* are first mentioned in the antediluvian period of the world's history, and in connection with the deeds of violence which were the immediate precursors of the divine judgment. "The nephilim (giants) were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they brought forth to them, the same (became) the mighty men which were from of old, men of renown," Gen. vi. 4. All the ancients concur in understanding by *nephilim* here giants, although the etymology of the word is somewhat doubtful. It is, however, most commonly derived from the causal form of the verb *naphal*, to fall, hence to make to fall, to fell, fellers—persons whose gigantic strength, coupled with their fierce dispositions, caused every one to fall before them. Those who understand by the sons of God, in the passage just quoted, the angels (such as, in the present day, Delitzsch, Hoffmann, Stier, Kurtz), regard the gigantic race whose heaven-daring exploits brought on the deluge as the offspring of the unnatural alliance between the angelic and human natures; so that the *nephilim* who are said to have existed in those days are only more particularly described by what follows respecting the alliances in question. This, however, is an opinion pressed into

the text, rather than required by the sense of the words. Whatever might be the nature of the connections formed between the sons of God and the daughters of men (for which see **SONS OF GOD**), the heroes that sprung from them appear to be distinguished from the *nephilim*, who are mentioned as a class cognate to the other, yet rather superaddition and distinct than properly identical. And in proof of the *nephilim* being simply a race of men, not hybrids of a lower and higher sphere, though a race of gigantic proportions, we have the same word applied to a class of persons who lived after the Deluge and formed part of the original population of Palestine. The spies who brought back an evil report of the land of Canaan gave it as the climax of the difficulties it presented to their enterprise, "And there we saw the *nephilim*, sons of Anak, who are of the *nephilim*, and we were in our own eyes as grasshoppers, and so were we in their eyes," Num. xiii. 33. To say, with some of the authors above referred to, that the Anakim merely gave themselves out to be descendants of those semi-angelic semi-human beings who bore the name of *nephilim* before the flood, and that the Israelitish spies foolishly accredited the pretension, is again to press an opinion into the text which is rather sought for than actually found there. The whole that can be legitimately gathered from the words is that in the mind and judgment of the Israelitish spies sons of Anak were of the giant class denominated *nephilim*; and if this may not, in the circumstances, be deemed absolutely conclusive evidence, it still is the testimony of some of the leading members of the community of Israel, and is the best we are acquainted with.

The word *nephilim* never occurs again in Old Testament scripture, but the sons of Anak, or the Anakim, with whom the spies identified them, are occasionally noticed as a tall and powerful race, dwelling—though only, it would appear, in a few families—about Hebron and some other places, toward the south of the land of Canaan, at the period of the conquest, Deut. ii. 10, 21; ix. 2; Josh. xi. 21. And the whole that the testimony of Scripture amounts to, as regards giants in this most distinctive sense, and in connection with this somewhat peculiar name, is that they existed to a certain extent before the flood, having a share in the flagitious proceedings that precipitated the Deluge; and that they again appeared, or were held by common report to have appeared, in the giant race of the Anakim (the *long-necked*, as the name imports), who were found by the Israelites in the South of Canaan, and by them nearly extirpated. All else regarding them is but supposition or conjecture.

2. The other word identified with giants in Old Testament scripture, *rephaim*, seems to have been originally a proper name, and it has ever been matter of doubt whether it was ever used otherwise. In Gen. xiv. 5; xv. 20 the *rephaim* are mentioned as a distinct race or tribe, holding possessions, along with other tribes, in the land of Canaan. At the period of the conquest, Og, king of Bashan, is said to have remained alone (probably meaning to the east of Jordan) of the remnant of the *rephaim*, Deut. iii. 11; and then, in proof of this connection with the *rephaim*, mention is immediately made of his enormous bedstead, which was nine cubits long and four broad. The word was hence very naturally taken in a general sense for *giants*; and the Septuagint, though not in this passage of Deuteronomy, yet in those of Genesis, and also where the word occurs in Joshua, render

it by the common word for giants, *gigantes*. But the descendants of the Philistine giants, who are elsewhere associated with the Anakim, were also called Rephaim, 2 Sam. xxi. 15-22; and so also were some, probably of the same stock, who dwelt about Mount Ephraim, Josh. xvii. 15. In these latter cases the word is probably used much as a general designation for giants, yet not without respect to their family connection with an ancient race, from which they inherited their vast proportions and their martial prowess. The name originally of a tribe that were peculiarly distinguished for such properties, the word came in the course of time to be applied to those who were remarkable for the properties, whether they were descended from that tribe or from some other similarly distinguished.

of a merely physical nature, are capable of being propagated from parent to child, and even of being nurtured by proper care and precautions into higher and higher degrees of eminence. And in those rude and comparatively unsettled times, when so much depended upon personal strength and valor, and might so often prove itself to be identical with right, there was the greatest inducement for those who possessed such properties in any marked degree to cultivate them to the uttermost, and render them as far as possible a hereditary distinction. In addition to the security furnished by the properties themselves, the very name they acquired for their possessors was itself a defence. But it could only be so while the ruder stages of society lasted. As art and skill, and mental resources of all kinds, increase, mere ani-

GIB, ADAM, a Scotch Presbyterian divine, born in 1714, was one of the founders of the Secession Church. He was nicknamed "Pope Gib," on account of his imperious dictation and intolerance. He remained loyal during the rebellion of 1745, and preached openly against it in Edinburgh, even when the Pretender was there. He was a leader of the Anti-Burgher party.

GIBBAR (gib'bar), one whose descendants returned from Babylon with Zerubbabel, Ezra ii. 20. In the corresponding list, Neh. vii. 25, the name is Gibeon. It is likely that the well-known city is meant.

GIBBETHON (gib'be-thon), a town originally of the Philistines, but afterward assigned to



THE GHATS OF BENARES, EAST INDIES.—See GHATS.

Besides the Anakim and Rephaim, as originally distinct tribes or families that were accounted giants, we are told also of two others that belonged substantially to the same class—the Emim and the Zamzumim, Deut. ii. 10, 20. Tallness and strength are predicated of these families, such as assimilated them to the Anakim; so that they were also classed with the giant races.

Very little specific information is given us either of the races that thus distinctively bore the name of giants or of any individuals of their number. We know that they exceeded in stature and in robustness of frame the tribes or families that dwelt around them, but distinctions of this sort are always relative, and possibly the actual size and bodily strength of the giants of Scripture did not surpass what is often found in individuals, and even in whole families, in modern times. Qualities of this description, it is well known, like others

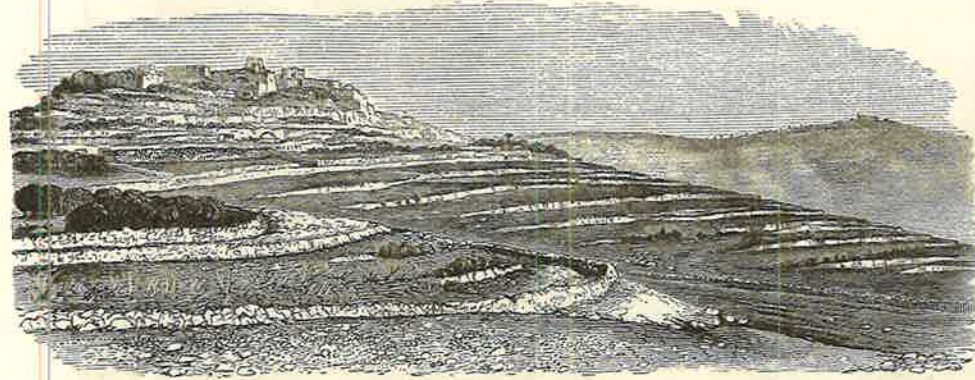
mal strength and corporeal stature come to be relatively of less avail; and so it was only in the infancy of the world that the simply giant-races could maintain the ascendancy, and to that period accordingly the traditions connected with them properly belong. Their power and prestige necessarily gave way before the advance of knowledge and civilization; and nothing could more clearly show the inferiority of the one, as compared with the other's ground of stability and might, than the gradual decay and ultimate disappearance of the races that anciently hung around the borders of Canaan, and for a time spread far and wide the terror of their name. The settlement even of imperfectly organized communities reduced them to comparative insignificance; and the establishment afterward by God of a commonwealth founded in truth and righteousness left them ere long without a name or a possession in the land.

the tribe of Dan, Josh. xix. 14. So late as the times of Nadab and Baasha it still belonged to the Philistines, and it was while engaged there in a vigorous siege that Baasha, one of Nadab's officers, smote his master and took possession of the throne, 1 Ki. xv. 27; xvi. 15, and during a later siege that Zimri conspired against Elah, xvi. 8-17. Nothing is known of its exact site.

GIBBON (gib'bun), EDWARD, the celebrated historian, was born at Putney in 1737; sent to Westminster School, but soon transferred to a private tutor; then to Magdalen College, Oxford, where he became a convert to the Romish Church, and finally to Lausanne, where he renounced the Catholic faith without embracing any other, and became a confirmed skeptic. On returning to England, he entered upon the duties of active life, but read much and prepared himself for authorship.

In 1763 he went to Italy, and while sitting amidst the ruins of the Capitol at Rome he conceived the idea of writing the history of the decline and fall of that city. In the mean time, he joined M. Deyvurdun, a Swiss scholar, in publishing a journal called "Mémoires Littéraires de la Grand Brétagne," which met with no success. In 1770 he began his celebrated history of the "Decline and Fall of the Roman Empire," the first volume of which, in quarto, appeared in 1776, the second and third in 1781, and the concluding three volumes in 1788. Previous to this undertaking Mr. Gibbon was chosen member of Parliament for Liskeard; and when hostilities commenced between England and France, in 1778, he was employed to draw up the manifesto on that occasion, for which he was made commissioner of the Board of Trade, but lost the place on the change of administration in 1783. He then went to reside at Lausanne, where he continued till the French Revolution obliged him to return to England, and died in 1794. Mr. Gibbon's great history abounds with proofs of immense learning, of a mind penetrating and sagacious and of almost unrivaled talents for ridicule. Gibbon was an infidel, and on every occasion where he had to allude to Christianity his dislike and scorn appear. His cold, unsympa-

thetic, sarcastic manner of treating Christianity and the history of the Church excited, not without reason, both anger and regret among religious men, and many attacks were made on him. His skepticism led him into mistakes which he would have avoided, only for the tendency of his moral state; and the replies of Milman have been acknowledged as most triumphant demonstrations on the side of religion. Christianity and the Church survive his ridicule, and the history outlives the invectives of its fierce critics. No other proof of the learning and splendor which pervade the "Decline and Fall" is needed than the fact, perhaps unparalleled, that, notwithstanding the very great advance made in historical studies and criticism during the present century, it still holds its place as the history of the period it embraces. It has been frequently reprinted, and is almost as well known in other European countries as in England. Gibbon was the author of various other works, but they need not be here particularized.



EL-JIB, WITH NEBY SAMWIL IN THE DISTANCE.—See GIBBON.

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GIBBONS, THOMAS, D.D., a Congregational minister who presided over the church in Haberdasher's Hall, London. He was born at Reak, in Cambridgeshire, in the year 1720. He presided over his church from 1743 until 1785, when he died. Before his settlement in London he became acquainted with Dr. Watts, and their intimacy continued through life. He was the

author of a work on rhetoric, "Lives of Pious Women," a "Memoir of Dr. Watts." Several volumes of sermons which he left behind him were published, and he was distinguished for his metrical powers, as several hymns of his composition are still in use in different churches.

GIBBS, JOSIAH D., LL.D., was born in Salem, Massachusetts, in the year 1790, and educated in Yale College, where he acted as tutor from 1811 until 1815. In Andover he devoted himself to the study of Biblical literature, including Hebrew, and his first appearance as an author was a translation of Storr's work, "The Historical Sense of the New Testament," which was followed by a translation of the "Hebrew Lexicon" of Gesenius. In 1824 he was made lecturer in sacred literature in Yale College, and in 1826 he was appointed professor of the same branch. He was a profound scholar and a frequent contributor to sacred literature, usually in the pages of leading journals, such as the Biblical Repository, the Christian Spectator, the American Journal of Science and the New Englander. Of these contributions several volumes were formed, under the titles of "Theological Studies" and "Teutonic Etymology." He died at New Haven in the year 1861.

GIBEA (gib'e-ah), a name in the genealogy of Judah, 1 Chr. ii. 49. It would seem to denote a place rather than a person; perhaps it was locally within the territory of Judah, but this is uncertain.

GIBEAH (gib'e-ah), "hill." 1. Of the places that bore this name, the most noted was called Gibeah of Benjamin, sometimes also Gibeah of Saul, 1 Sam. xi. 4; xiii. 2. It was the birthplace of Saul, and continued to be his residence after he became king, 1 Sam. x. 26; xxiii. 19; xxvi. 1. It was doubtless on this account that it was chosen as the scene of that mournful tragedy in which seven of Saul's sons were executed together, at the suit of the Gibeonites, for wrongs inflicted upon them by Saul's bloody house, and which drew forth a singularly touching manifestation of maternal tenderness on the part of Rizpah, the mother of two of the victims, 2 Sam. xxi. Stanley would rather identify this transaction with Gibeon, from its being said that the seven men were "hung in the hill before the Lord;" which seems to indicate the immediate neighborhood of the tabernacle then standing at Gibeon. But the expression might be used with reference to the Lord's judgment in the matter: it was done as in his presence, because of the respect it had to his manifested displeasure. Gibeah had been also the scene of tragedies of a still more mournful and distressing nature at an earlier period—first in respect to the

atrocities perpetrated upon the concubine of the Levite who, on his way to Mount Ephraim, tarried there for the night, and then in respect to the bloody and destructive war which ensued between Benjamin and the other tribes, Jud. xix.-xxi. The account of the affair forms one of the darkest spots in the records of Israelitish history; and not only Gibeah, but the whole tribe of Benjamin, came by it to the very brink of destruction. By the time of Saul, however, Gibeah must have again attained to considerable prosperity and importance.

The comparative nearness of Gibeah to Jerusalem, and the notices respecting it in ancient writers as well as Scripture, have left little doubt as to the precise hill on which it was situated. It is now called Tuleil-el-Fül, the *hill of the Beans*. It is distinctly seen from Jerusalem, and lies nearly right north from it, at the distance of four or five miles, on the way to Ramah and Bethel. No remains, however, exist of the ancient city, unless a confused heap of earth and stones can be called such. Even in Jerome's day the city had become a ruin; for when giving a narrative of Paula's journey, and noticing that she stopped at Gabaa, and called to mind its ancient crime, and the concubine cut in pieces, he states that it was then leveled to the ground. The hill is so situated as to command extensive views of the surrounding country, especially in the direction of the Dead Sea and the mountains on its farther side.

2. **GIBEAH**, a town in Mount Ephraim where the high-priest Eleazar, son of Aaron, was buried by Phinehas his son, Josh. xxiv. 33. Our English version, however, translates Gibeah there, and says Eleazar "was buried in a hill." There was possibly no town on it at that time, but by and by there certainly appears to have been a town bearing the name; and in the *Onomasticon* it is set down as at five Roman miles from Gophna, on the road to Shechem. Dr. Robinson supposed it to have been in the Wady-el-Jib, a narrow valley about halfway between Shechem and Jerusalem. It was probably the same with what was called Gibeah-in-the-field, Jud. xxiv. 31.

3. **GIBEAH**. There appears to have been a town of this name in Judah, though only mentioned once, and with no indication of its precise locality, Josh. xv. 57. It is supposed to have been the same with the Gabbatha of Eusebius and Jerome, which they place at twelve miles on the way to Eleutheropolis.

4. The place where the house of Abinadab was, where the ark was left, 2 Sam. vi. 3, 4. But the word should have been translated, it was "the hill of Kirjath-jearim," where Abinadab's residence was. See **GIBEATH**.

There are some other places where the word Gibeah occurs in the original, but where our translators have rendered it into English "hill." In some of these perhaps it would have been better to treat it as a proper name.

GIBEAH-HAARALOTH (gib'e-ah-ha-ar'-a-loth), "hill of the foreskins," a place so called because the children of Israel were circumcised there, Josh. v. 3, marg. See **GILGAL**.

GIBEATH (gib'e-ath), a city enumerated among those allotted to the tribe of Benjamin, Josh. xviii. 28. It is often supposed to be identical with Gibeah of Saul. If such were the case, it would have been grouped with Gibeon and Ramah, close to which places Gibeah stood, rather than with Jerusalem. It is rather Gibeah of Kirjath—i. e., the hill of Kirjath—afterward mentioned in

connection with the preservation of the ark in Abinabab's house, 1 Sam. vii. 1; 2 Sam. vi. 3, 4. If, however, this be admitted, the number of cities (fourteen) assigned to Benjamin, Josh. xviii. 28, is not made up. But this is not a fatal objection.

GIBEATHITE (gib'e-ath-ite), an inhabitant of Gibeah, 1 Chr. xii. 3.

GIBEON (gib'e-on), one of the ancient royal cities of the Canaanites; a "great city" of the Hivites, who at an early stage of Joshua's conquests entered into a stratagem to get terms of peace for themselves. Taking old clothes on their persons and bread dry and mouldy in their bags, they professed to come from a far country; and having heard by report of the wonderful things done by Israel, they sought an alliance with them. So craftily did the Gibeonites play their part that the chiefs of the congregation of Israel had agreed to the proposal before they had any suspicion of the artifice used on the occasion. It was also resolved that the covenant entered into should be religiously preserved, but that, to mark the sense entertained of the conduct of the Gibeonites, a perpetual service should be laid upon them; they were to be hewers of wood and drawers of water for the tabernacle of the Lord for ever, Josh. ix. Gibeon fell afterward to the lot of Benjamin, and stood a little to the west of Gibeah, about eight or ten miles from Jerusalem. It was also made a Levitical city, and the tabernacle was transferred thither from Nob after the slaughter of the priests, and remained for a considerable time, though without the ark, which was brought by David to Jerusalem and

placed first in a new tabernacle, and ultimately in the temple, 1 Chr. xvi. 39; 2 Chr. i. 3, 4. Solomon, at the commencement of his reign, went to Gibeon and sacrificed a thousand burnt-offerings, where also in a dream by night he received from God an assurance of the great wisdom and prosperity that were to be given to him. We have no subsequent notice of Gibeon in Israelitish history, and almost the only earlier one we have, besides those already mentioned, is what is stated of the engagement by twelve chosen champions on each side, between the men of David and Abner, who all fell, each by the hand of his fellow. It was by the "Pool of Gibeon," of which remains are still said to appear, that the conflict took place, 2 Sam. ii.

Gibeon was a place of some importance from its being the key to the pass of Beth-horon, and it probably continued during all the better times of Israelitish history to be well fortified. It has been

identified with the village *El-Jib*. "This village stands on the top of a little isolated hill, composed of horizontal layers of limestone, here and there forming regular steps, in some places steep and difficult of access, and everywhere capable of being strongly fortified. Round it is spread out one of the finest and richest plains in Central Palestine, meadow-like in its smoothness and verdure, dotted near the village with vineyards and olive groves, and sending out branches like the rays of a star-fish among the rocky acclivities that encircle it. The houses of *El-Jib* are scattered irregularly over the broad summit of the hill, whose sides, where not too steep, are covered with trees and terraced vineyards. They are almost all, in whole or in part, ancient, but in a sadly dilapidated state. One massive building still stands among them, and was probably a kind of citadel. The lower rooms

of Saul that this atrocity was perpetrated, when, being forsaken of God and given up to the morbid and tortuous workings of an evil spirit, his zeal took the most arbitrary and capricious directions. And it might be partly on this account that the reign of Saul was allowed to close without any special account being taken of the crime, or any peculiar visitation of judgment being sent to chastise it. But other reasons must have led to its being called into remembrance and made the ground of a protracted famine, as it was, in the latter days of David's administration. This plainly implied that David's house and people needed to have their attention solemnly called to the matter, and had to receive from it a warning against incurring similar judgments in the time to come. Suffering under the rebuke of a three years' famine, David inquired of the Lord, and found that it was



GIBEON, THE ANCIENT CITY OF THE HIVITES, NOW CALLED EL-JIB.—See GIBEON.

are vaulted, the arches being semicircular and of admirable workmanship. On the western side of the hill, at the foot of a low cliff, is a fine fountain springing up in a cave excavated in the rock so as to form a large subterranean reservoir. Not far below it, among the venerable olive trees, are the remains of an open reservoir, similar to the large one at Hebron."

GIBEONITES (gib'e-on-ites). The remnants of the ancient inhabitants of Gibeon have acquired an unhappy notoriety from an incidental notice recorded of them in the history of the times of David. Saul, it is said, in his zeal to the children of Israel and Judah, had sought to slay them, and had put many of them to death, though he did not succeed in utterly destroying them, 2 Sam. xxi. 2, violating, while he did so, the covenant and oath given to their forefathers at the time of the conquest. It was in all probability in the latter days

"for Saul and his bloody house, because he slew the Gibeonites." On learning this, David left it to the Gibeonites themselves to say what they would regard as a proper satisfaction; and they demanded that seven sons of the man who had consumed them, and who had even meditated their complete extermination, should be publicly executed. David acceded to their request; and it is said "the Lord was entreated for the land," ver. 14. There is not the slightest evidence for the allegation which has been sometimes made against David, that he purposely contrived or greedily fell in with this device, in order to weaken the house of Saul and place it under a darker stigma. On the contrary, David's conduct throughout to that house was in the highest degree generous and noble, and at the very time when this fresh public calamity befell it he took occasion to have the bones of Saul and Jonathan, along with the bones of the seven now publicly hanged, gathered together and honorably buried

in the sepulchre of Kish. This was not like the procedure of a man who had a grudge to satisfy against the fallen, and secretly rejoiced over their deeper prostration. Indeed, David had no longer any need to be afraid of the house of Saul; the foes of his kingdom, as the rebellion of Absalom had too clearly shown, were to be found nearer home: they were those of his own house. And on this very account both he and they required to be admonished, by every available means of instruction, of the righteousness that ever characterizes God's administration, and which ought in a measure to be found also in that of the earthly king-

what took place, both in perfect unison with the divine plan; and if we knew the circumstances more fully, even the details might admit of a reasonable explanation.

GIBERTI (je-ber'te), **GIOVANNI MATTEO**, a learned Italian prelate, bishop of Verona, born in 1495 at Palermo. He was one of the prelates who drew up the propositions submitted to the Council of Trent. He was the patron of learned men, and had in his palace a printing-press, from which issued a beautiful edition of St. Chrysostom's "Homilies on St. Paul's Epistles," besides the works of other Greek Fathers. He was held in high esteem for learning and piety. He died in 1543.

GIBIEUF (zhe-beuf'), **GUILLAUME**, a French theologian, doctor of the Sorbonne. He was one of the five founders of "The Fathers of Oratory of the Holy Jesus," not the Italian society of the same name, but a French brotherhood intended to oppose the Jesuits and to promote the knowledge of general literature. He was called the "Precursor of Jansenism," and yet he showed himself its firm opponent, and forbade its books being read.

GIBLITES (gib'lites), who plainly belonged to the Phœnician territory, are understood to have been the people of Byblus, a city of the Phœnicians between Tripoli and Berytus. The Hebrews seem to have called it Gebal. "The land of the Giblites" is coupled with "all Lebanon," as together belonging to the territory of the Israelites on the northern side. And in connection with the shipping and merchandise of Tyre, the prophet Ezekiel mentions "the ancients of Gebal" as furnishing calkers, or perhaps generally ship-carpenters, Ezek. xxvii. 9. The Giblites are not mentioned in immediate connection with the affairs of Israel.

If they did come into direct contact with these, it must have been for evil, and not for good, for Byblus was the seat of the worship of the Syrian Tammuz or Adonis—a worship which certainly found its way, among other corruptions, into the later idolatries of the Jewish people, Ezek. viii. 14; but whether directly from Byblus, or from other parts of Phœnicia, we have no means of ascertaining.

GIBSON (gib'son), **EDMUND**, born in 1669, an able and learned divine, successively bishop of Lincoln and of London. He lost the favor of the prime minister, Walpole, by his zealous support of the cause of the Church, and incurred the enmity of George II. by his denunciation of the

profligacy of his court. Bishop Gibson was a great Saxon scholar, and at the age of twenty-two he published the "Chronicon Saxonicum," with a Latin translation, and also an English translation of Camden's "Britannia," accompanied with learned additions; but his great work was "Codex Juris Eccl. Anglicanæ," a methodical digest of the statutes, constitution, canons, rubrics and articles of the Church of England. Bishop Gibson was an active and thoughtful ruler in the Church, and was as good a Christian as a learned man. He died in 1748.

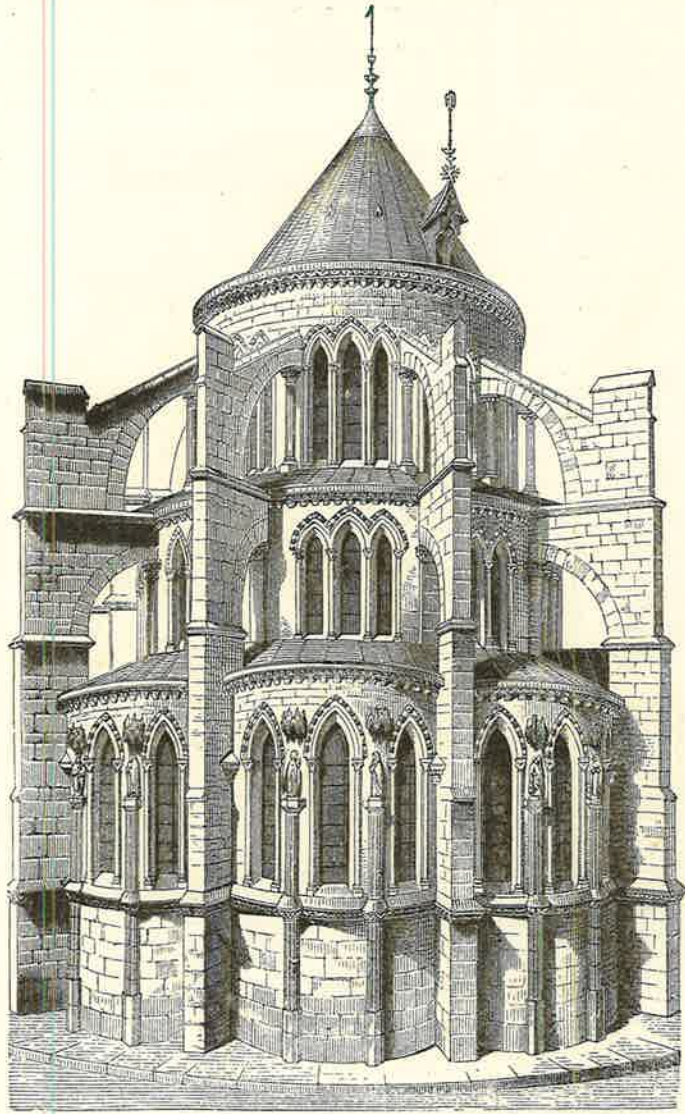
GIBSON, ROBERT, emigrated from Ireland with his parents to the United States in the year 1793. His father, the Rev. William Gibson, was pastor of the Reformed Presbyterian church of Ryegate, in the State of Vermont, and his son Robert, who was educated in Philadelphia, was ordained and settled at Beaver Dam, in 1819. He was removed to New York in 1831, when he was installed as pastor of the Second Reformed Presbyterian church of that city. He took a leading part in the discussions which terminated in the disruption of the Reformed Church, and wrote several pamphlets in support of his views. He died in 1837, greatly regretted by an attached people.

GICHTEL (gikh'tel), **JOHANN GEORG**, was a distinguished German lawyer who adopted the mystic principles of Jacob Böhme, and who devoted his life to their dissemination. He prepared the first edition of Böhme's works for publication; and having abandoned the law and given himself to the cause which he had adopted, he seems to have gone farther than his teacher. Few if any could understand the utterances of Böhme; but mystic as Gichtel was, he made it clear enough that he considered his own statements as being superior to Scripture. He was removed from the list of lawyers, cast into prison and ultimately banished. As all wild systems generally gain adherents, so he had followers in different parts of Holland. They were called Gichtelians or Brothers of the Angels. He was born in 1638 at Ratisbon, and died in Holland in 1710 in a state of poverty. As late as the beginning of the nineteenth century he had followers in Berlin, Altona, Halle and Magdeburg.

GIDDALTI (gid-dal'te), a Levite of the sons of Heman, the head of a division of singers, 1 Chr. xxv. 4, 29.

GIDDEL (gid'del), two persons whose descendants returned with Zerubbabel from Babylon, Ezra ii. 47, 56; Neh. vii. 49, 58.

GIDDINGS (gid'dingz), **ROCKWOOD**, who rose to be president of the Baptist college of Georgetown, and who gained great celebrity for his financial ability and great success, was born in Plymouth, in New Hampshire, in the year 1812. He was educated in Waterville College, and he settled in Virginia and commenced to study medicine. In consequence of having felt what he believed to be a call to preach the gospel, he was ordained, and settled in the Baptist church at Shelbyville, Kentucky, from which place he was removed to the presidency of the college. He was a most effective officer, of great administrative talent; but his zeal and ceaseless labor brought on disease, under which he sunk, and he died in the year 1839, sincerely and deservedly lamented by all who had known him.



NOTRE-DAME, CHALONS, FRANCE.—See GOTHIC ARCHITECTURE.

dom which more peculiarly represented it. If the latter failed in this respect, judgment must infallibly come, and it might even go down from one generation to another as a descending and entailed curse; for though passing into different hands, the kingdom in Israel, as imaging the character and government of God, was still in a sense one. It was especially for the purpose of teaching these truths, and by solemn transactions in history impressing them deeply on the mind, that the circumstances now referred to were appointed by God. All must know, and in particular the reigning house in Israel must know, that God required faithfulness to covenant-engagements, and that if they violated these their own measure must be meted back to them. This is the general principle and design of

GIDEON (gid'e-on), "cutter down," "destroyer;" called also from an action in his life, Jerubbaal—i. e., "Baal-striver," one who contends or pleads against Baal—the fifth in order of the men whom the Lord successively raised up to deliver and judge Israel. He was the son of Joash, the least, as he himself said, meaning thereby perhaps the youngest, in his father's house, Jud. vi. 15. The house was of the tribe of Manasseh, and Joash himself, with his family, dwelt at Ophrah; but whether this lay in the territory of Manasseh to the east of Jordan, in the land of Gilead, or in that to the west, has not been conclusively determined. As, however, the chief scene of Gideon's great exploit with the Midianites was manifestly on the west of Jordan, and his future residence also on the same side, somewhere in the neighborhood of Shechem, the probabilities undoubtedly are in favor of the supposition that both Ophrah and the family of Gideon belonged to the western division of Manasseh. Mount Gilead, indeed, is named in connection with the movement of Gideon against Midian, but probably only as the first place of rendezvous for his army, Jud. vii. 3. For the sake of security he might be obliged to assemble the people on the mountainous lands to the east of Jordan. Stanley and others, without any authority from MSS., would substitute Gilboa for Gilead in the passage referred to. This is otherwise objectionable, as one does not see how thousands from Asher, Naphtali, about and beyond Esdraelon, could have been able to meet on Gilboa, with the Midianite host lying between.

Gideon appeared on the theatre of affairs in a time of general blacksliding, and when great oppression was exercised over Israel by the Midianites. So completely had this warlike Arabian race recovered from the terrible slaughter they sustained at the hand of the Israelites shortly before the death of Moses, Num. xxxi., that now, probably about 200 years later, they had come up in prodigious force and numbers, so as entirely to overpower the children of Israel. For the better accomplishment of their purpose they had entered into a league with the Amalekites and other tribes of the desert, and the united bands at last overspread the territory of Canaan with hordes of cattle and multitudes of camels to an extent which threatened to consume the whole produce of the land. The people of Israel fled wherever they could into dens and caves and strongholds. They durst scarcely venture into the light of day, even to provide themselves with the means necessary for their support; and the valiant Gideon, when threshing wheat for his family, had to carry on his operations beside the wine-press instead of on the open threshing-floor, in order to escape the notice of the Midianites. Such was the position and such the employment in which he was found by the angel of the Lord, who appeared to him and said, "Jehovah is with thee, thou mighty man of valor." It was a startling address, and one that seemed rather like a bitter irony when viewed in connection with the existing state of affairs than the words of soberness and truth. Therefore Gideon replied, "O my Lord, if Jehovah be with us, why then is all this befallen us? and where be all the miracles which our fathers told us of, saying, Did not Jehovah bring us up from Egypt? But now Jehovah hath forsaken us, and delivered us into the hands of the Midianites." The desponding tone of the reply was not unnatural in the circumstances, and what followed was designed to reassure his mind and brace him with energy and fortitude for the occasion. Jehovah, it is said—

for instead of the angel of Jehovah, as formerly, it is now Jehovah himself—"Jehovah looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites; have not I sent thee?" Gideon still expressed his fear of the result, mentioning his own comparative insignificance and that of his father's family, but was again met with a word of encouragement: "Surely, I will be with thee, and thou shalt smite the Midianites as one man."

Gideon's heart now began to take courage, but to make him sure that it really was a divine messenger he was dealing with and that the commission he had received was from the Lord, he requested a sign from heaven; and it was given him in connection with an offering, which he was allowed to present, of a kid and some unleavened cakes. These the angel touched with the tip of his staff, and a fire presently rose out of the rock and consumed them. Immediately the angel himself disappeared, though not till he had by a word of peace quieted the mind of Gideon, which had become agitated by the thought of having seen the face of the Lord. And now, as a preparation for the work of deliverance to which he was called, and to make it evident in whose name and might he was going to undertake it, he proceeded to do the part of a practical reformer in his father's house. The family of Joash also had fallen under the prevailing spirit of idolatry; images of Baal and Ashterah (improperly translated *grove* in ch. vi. 25, 28) were standing on his father's property; and these, in obedience to a vision granted him during the ensuing night, Gideon cut down, and in their stead reared an altar to Jehovah and offered on it a burnt-sacrifice. So strong was the spirit of idolatry in his father's household and among the people of Ophrah generally that he felt it necessary to accomplish this work of reform and sacrifice, with the help of a few chosen men, during the dead of night; and on the morrow, when they knew who had done it, they demanded of Joash the life of his son. But Joash, who had probably learned from Gideon the instruction on which he acted, refused to interfere; he boldly challenged them to take up the cause of Baal, and even called upon Baal to show his power, if he had any, by avenging it himself. This seems to have had the desired effect. Joash called his son Jerubbaal (Baal-striver), and was content to leave it to the decisions of Providence whether Gideon or Baal was to prevail in the conflict.

The matter was not long in coming to an issue. The Midianites and Amalekites, in a mighty host, had pitched in the splendid valley of Esdraelon, intending, no doubt, as heretofore, to feast themselves at pleasure on the fat of the land. But "the

Spirit of the Lord came on Gideon," and he blew the trumpet through Abiezer first, then throughout Manasseh, Asher and Naphtali; and presently thousands responded to the call and gathered themselves around him. It might have seemed as if this were enough, and that he might now proceed with a dauntless spirit to the conflict with the enemy. But the weakness and backsliding of the past still lingered in the soul of Gideon, and, like an ill-omened apparition, rose up and shook his resolution when the moment for action arrived. He again, therefore, cast himself on the mercy of God, and craved, in addition to former assurances, a double sign—first, that dew might fall on a fleece, while the earth around remained dry, and next, that the earth might be wetted with dew, while none fell upon the fleece. Both signs were granted;



"THE SWORD OF THE LORD AND OF GIDEON."—See GIDEON.

From a painting by one of the old masters.

so that Gideon could no longer doubt he had the direction and support of Heaven on his side. But having thus tried God, he had himself in turn to be tried. Situated as Israel at the time was, too much appearance of preparation for the coming struggle was as much to be deprecated and feared as too little—more, indeed, as regarded the spiritual interests at stake. It was not simply victory that they needed, but such a victory as would display the finger of Jehovah, and so magnify his power in their eyes as to shame them out of their false confidence in Baal. Therefore, since so many had assembled around the standard of Gideon, lest they should vaunt themselves and imagine that their own hand might achieve for them a victory, Gideon was put upon measures that would reduce his effective force to a very limited number. He was first of all to proclaim that whosoever was of a fearful spirit should return; and two-thirds of the numbers who had rallied around him took ad-

vantage of the liberty which this proclamation gave them: twenty-two thousand left, and only ten remained. But even this force appeared much too great, and by another, apparently somewhat arbitrary, test, it was reduced from thousands to hundreds. Gideon was ordered to bring them down to the water (what water we are not told, and it is vain to conjecture), and to separate those who lapped of the water with the tongue, as a dog lappeth, from those who bent down on their knees to drink. The lapping is more particularly explained by the persons who took that method being said to put their hand to their mouth, ch. vii. 6. There were only three hundred of them who did so; and the Lord said to Gideon, "By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand." It was but a slight circumstance that marked the difference between them and the others, but still it indicated a specific quality; they were the persons



THE GIER-EAGLE AMONG RUINS.—See GIER-EAGLE; also EAGLE and VULTURE.

that took the more expeditious method of quenching their thirst, and thereby gave proof of a nimbleness and alacrity which bespoke a fitness for executing quick movements in attacking or pursuing an enemy. This affords a perfectly sufficient and natural explanation, and there is no need for resorting, as many do, to peculiar usages in the East, and no one who knows anything of the manners of people in rural and highland districts can need to be told how common it is for them, when wishing to get a hasty refreshment at a running stream, to lift the water to their mouths in the palm of their hand, instead of leisurely bending down or laying themselves along to get a fuller draught.

The three hundred men, therefore, were given to Gideon as a select band with which he was to put to flight the congregated force of Midian and Amalek. The rest were not sent home, but kept in their tents, to be ready when occasion called for them. The three hundred were divided into three companies, and each, in addition to their swords,

supplied with a trumpet, and an earthen pitcher containing a lamp. The pitcher merely served to conceal the lamp till it was necessary that this should be exhibited. It was arranged that in the dead of night they were to approach the enemy at three different points, and at one and the same moment, all following the example set by Gideon himself, were to break their pitchers, hold up their lamps in the one hand, and blow with their trumpets in the other, so as to create the impression of their being but the advance-guard of an immense attacking force. The manœuvre, employed as it was under the divine sanction, and after an encouraging visit paid to the Midianitish camp in the earlier part of the night by Gideon and his servant, had the desired effect; the enemy were struck with a sudden panic, and thrown into inextricable confusion, when thus they perceived so many lights flashing on them and heard so many trumpets, accompanied by the loud war-cry, "The

sword of the Lord (Jehovah) and of Gideon." They fell by the sword, not merely of Gideon and his valiant little band, but also of one another, not being able in the terror of the moment and the darkness of night to distinguish friend from foe. And thus a dreadful slaughter and discomfiture ensued, which was followed up on the next and following days by a general rising of the people in the surrounding districts, who proved of great service in consummating the triumph, however disinclined they might be to face the enemy in his strength. No fewer than 120,000, it is said, fell in the conflict, Jud. viii. 10, besides what might afterward be slain of the 15,000 that escaped, in the first instance, with Zeba and Zalmunna, but were overtaken, and in a subsequent battle defeated by Gideon. "Thus," as the sacred historian remarks, "was Midian subdued before the children of Israel, so that they lifted up their heads no more," Jud. viii. 28. They never re-

gained sufficient strength from the disaster to assume an attitude of hostility against Israel; and the references made in later writings to the victory of Gideon point to it as emphatically a day of Jehovah's right hand, in which he completely prostrated the strength of a most powerful enemy, Isa. ix. 4; x. 26; Hab. iii. 7; Ps. lxxxiii. 9. There were, however, certain abatements to the honors of the day. The Ephraimites were displeased at not having been called at the first by Gideon to take part in the enterprise, and were only quieted by his according to them the praise of having done more at the end for the common cause than he did at the beginning, Jud. viii. 1-3. They should, in truth, have needed no such soothing compliment, but should rather in thoughtful silence have marked how peculiarly the hand of God had ordered as well the circumstances that preceded as those that accompanied the conflict. The men of Succoth offended in a different way; they acted a cowardly part to the last, and refused to supply Gideon and his party with a few loaves

of bread when faint with pursuing Zeba and Zalmunna, the two kings of Midian, who had managed to escape. Succoth lay to the east of Jordan, at no great distance from the border of the Midianitish territory, and the men of the place, no doubt, thought that in their case discretion was the better part of valor; that it was too much to ask them openly to befriend a pursuing force, so long as such powerful neighbors as Zeba and Zalmunna were still alive; nor would it seem at all likely to them that much success could attend Gideon's army in their attempt to carry the war into the native country of the Midianites. In this case, however, as so often happens in great emergencies, worldly wisdom proved a poor substitute for a humble and reliant faith; and by the chastisement inflicted on the men of Succoth, on Gideon's return, they were taught a salutary lesson, which, it may be hoped, was not without permanent advantage to them, Jud. viii. 13-16.

The results of the victory wrought by God through the instrumentality of Gideon were not such, at least in a spiritual respect, as might have been expected. External rest followed, and lasted, it is said, for forty years, to the close of Gideon's lifetime. But the spirit of idolatry was far from being subdued, and even in Gideon's own household sprung into efflorescence during that period of outward peace and prosperity. Gideon himself behaved nobly, having refused to take the place of supreme ruler or king when requested by the people; he said, No, "neither I nor my son shall rule over you; Jehovah shall rule over you," Jud. viii. 23. He would have no personal recompense for the services he had rendered his people, except that every one would give him the earrings of his prey; and even this, though amounting to 1700 shekels' weight of gold, he would not appropriate to his private use, but turned it into the form of an ephod—the more distinctive part of the priest's attire—and placed it in the town of Ophrah. He obviously meant it to serve as a sacred memorial of the Lord's goodness, and to point men's attentions away from himself, as the mere instrument, to Jehovah, by whose grace and counsel and might the work of deliverance had really been won. But the gross spirit of the times in great measure defeated this object. The golden ephod "became a snare to Gideon and to his house;" it was turned into a sort of idol. Success had also marred the simplicity of Gideon's manners, and by degrees introduced looseness and disorder into his family. He took to himself many wives and concubines, who brought him indeed a numerous offspring, there being no fewer than seventy sons; but it inevitably brought also the usual attendants of polygamy, a brood of domestic jealousies, corruptions and miseries. The moral influence of the family ceased apparently even before Gideon himself had finished his career; for as soon as he was gone the men of his very place and neighborhood were ripe for a general movement in favor of idolatry, and they agreed together to make Baal-berith—that is, Baal of the covenant—their God, Jud. viii. 33. The state of the case seems to have been that they concurred in setting up an idol to worship and erecting an idol temple; hence, in reference to the Shechemites, we read of the house of their god Berith, Jud. ix. 46. It implied that the Israelites made a compromise with the surrounding heathenism; the object of their common worship was to be a Baal, but Baal of the covenant; not, therefore, absolutely and formally different from Jehovah, but Jehovah under a special name and character, consequently worshiped in a man-

ner that he could not regard. Can we wonder, after such a defection, that the spirit of evil should break out, as it so soon did, with the violence of a whirlwind, in Gideon's house and among the people of Abiezer? The family, on which the sun of divine favor had for a time shone so brightly, became in the next generation a plague and a ruin, itself receiving into its bosom the vial of Heaven's wrath, and in its calamitous course becoming the occasion of involving multitudes around it in the same—a most striking proof in its history both how righteousness exalts and how sin becomes the ruin of any people.

GIDEONI (gid-e-o'ne), the father of Abidan, prince of Benjamin in the wilderness, Num. i. 11; ii. 22; vii. 60, 65; x. 24.

GIDOM (gi'dum), a place to which the pursuit of the Benjamites extended after the battle of Gibeah, Jud. xx. 45.

GIER-EAGLE (geer-ea'g'l) [Heb. *racham* and *rachamah*]. This word occurs only in the enumeration of birds prohibited by the law of Moses as unclean; in the former form in Lev. xi. 18, in the latter in Deut. xiv. 17. The Septuagint have rendered it "swan" in the former case, and "hawk" in the latter. The Hebrew word ordinarily signifies bowels of compassion, and commentators have sought to establish an identity with one species or another founded on the distinctive habits of the bird, but with little success.

Bruce, however, has sufficiently shown that the bird must be the Egyptian vulture—*Neophron percnopterus*—which is abundant in the East, and is popularly called Pharaoh's chicken. But it is also well known by the name *rachamah*, which is literally the old Hebrew appellation. The traveler just cited considers that this name, alluding to the signification mentioned above, commemorates the fact that this vulture was sacred to Isis, and considered an emblem of parental affection. At present the bird, though horribly filthy and obscene in its habits, is held in such esteem in Egypt that a penalty attaches to any one who kills it near the great cities. This probably is only for its usefulness as a scavenger. The *Neophron* enjoys a wide geographical range, since it occurs over the whole of Asia, Europe and Africa. It has even been taken in England and Norway. It is rather a conspicuous bird, for the plumage is wholly white, except a band of black across each wing; the beak, naked face, legs and feet are yellow. The food, as with other vultures, is mainly carrion; but when this is scarce, it will prey upon snakes, lizards and frogs.

GIESELER (gees'ler), **JOHANN KARL LUDWIG**, stands in the front rank of Church historians. He was born in 1793 at Petershagen, near Minden. His father and his grandfather were both ministers in the Lutheran Church. His early instruction was gained at home, whence he was transferred to Halle, where in the orphan house he studied Latin, and his well-known scholarship afterward gained him a mastership in this institution. He served as a soldier for two years, and in 1815 he returned to his former place, whence he removed in 1817 to Minden. The following year he went to Cleves, and in 1819 he became professor of theology in the new university of Bonn. His name became famous because of his "Essay on the Origin and Earliest History of the Written Gospels" and his "Text-Book of Church

92

History," the latter being published in 1824. He removed to Göttingen in 1831, and here he labored till his death. His reputation rests on his history, which is acknowledged to be a monument of research and a model of arrangement and accuracy. It has been called dry and lifeless. It is defective in warmth and coloring, but it is almost perfect as a text-book, which he intended it to be. The possessor of this work may consider that he owns a large library, for every statement made in the text is proved by accurate quotations from the words of the man or the decree of the council referred to. The words of Augustine, of Jerome, of Calvin and all whom he names in the text are given. The words of the decree of any council mentioned are given, and thus the reader can see for himself the accuracy of the statement of the author in the text. Such a plan would produce a book which might be considered cold, but it is obviously the mode in which entire accuracy may be secured, and want of accuracy is the grand defect of history, ecclesiastical and civil. His biographer, Redepenning, affirms that the charge of rationalism against him was unjust, for he held to the doctrine of justification by faith alone. He wrote on questions of his day in Germany, and he acted as one of the editors of the "Studien und Kritiken." The American is the best edition of his history. He died in 1854.

GIFFARD (gif'ard), **WILLIAM**, a Norman of high birth who was chancellor of William I., William II. and Henry I., was made bishop of Winchester by the latter king. He presided over his see for twenty-one years, during which time he introduced the Cistercian monks into England, founding for them an abbey at Waverley, in Surrey, in 1128. He erected a priory for Augustine canons at Taunton, and founded the priory of St. Mary's Overy, in Southwark, where he built a magnificent mansion, which was long the London residence of his successors.

GIFFORD (gif'ord), **ANDREW**, D.D., born in 1700. He was a Baptist minister in Nottingham and London, and also assistant librarian in the British Museum. He was devoted to archæology, and made collections of medals, manuscripts and curious books.

GIFFORD, **RICHARD**, a clergyman of the Church of England, born in 1725, was the author of a clever reply to Kennicott's dissertation on the "Tree of Life," and also of an answer to Dr. Priestley on "Spirit and Matter."

GIFT. Almost every transaction of Eastern life involves a gift. In public affairs and state ceremonies there must be gifts. In alliances, covenants, contracts, there must be the interchange of gifts. Family arrangements and friendly association imply gifts. Examples continually occur in Scripture, and various words are used in the original to distinguish the various kinds and occasions of the gifts. There were gifts from superiors to inferiors, as from sovereigns to the subjects they desired to honor, Esth. ii. 18. There were gifts from inferiors to those above them, as to monarchs, Jud. iii. 15; 1 Ki. x. 25. And not to bring a present when it was expected, as to a king on his inauguration, was the highest affront that could be

offered, 1 Sam. x. 27. Gifts of this kind were almost taxes. Thus we find the tribute imposed on a conquered nation called "gifts," 2 Sam. viii. 2. There were gifts on marriages. The bridegroom gave a present besides the dowry, Gen. xxxiv. 12, and the bride's father made a gift to his daughter, 1 Ki. ix. 16. Gifts were interchanged among friends, especially in times of rejoicing, Neh. viii. 10, 12; Esth. ix. 19, 22. Gifts were offered at visits, especially if at all of a formal character. Thus Saul felt it necessary to make a present to Samuel when he went to consult him, 1 Sam. ix. 7, 8; comp. 2 Ki. viii. 8. Sometimes, indeed, these presents degenerated into bribes, by which significant word they were then stigmatized, and were strictly forbidden, Ex. xxiii. 8; Isa. i. 23; v. 23. Gifts were of every conceivable kind—jewels, spices, robes, money, etc.—e. g., Gen. xxiv. 22, 53; xliii. 11; 2 Ki. v. 22, 23; Job xlii. 11; and they



GIER-EAGLES.—See, also, EAGLE and VULTURE.

were presented in the most respectful manner possible.

The blessings of the gospel are often termed gifts, as are the special powers communicated by the Spirit, 1 Cor. i. 7; xii. 4, 9, 28, 30, 31, and elsewhere. The term is properly applied, as they all proceed from the free mercy of God.

GIGER (gi'ger), **GEORGE MUSGRAVE**, D.D., was born in Philadelphia, June 6, 1822. He graduated with high honor in the college of New Jersey at Princeton, New Jersey, in 1841, pursued a course of theology in the theological seminary at the same place and soon after was chosen tutor in the college. In 1846 he was elected adjunct professor of mathematics, and the following year professor of Greek. In 1854 he was made professor of the Latin language and literature, which position he occupied until declining health compelled him to retire in 1865. He died October 11, 1865.

GIGGEO (gig-je'o), or **GIG-GEIUS** (gig-jay'us), ANTONIO, an Italian Orientalist, published, under the auspices of Cardinal F. Borromeo, his excellent "Thesaurus Linguae Arabicæ." He also translated into Latin Ben Ezra's and Ben Gerson's "Commentary on the Proverbs of Solomon." He died in 1632.

GIHON (gi'hon). 1. Originally occurs as the name of one of the four rivers of Paradise, and which is described as thereafter compassing the whole land of Ethiopia, Gen. ii. 13. Various efforts have been made to identify it with some known river on the present surface of the globe, but with no success. See PARADISE.

2. A place close by Jerusalem, where Solomon was anointed king, 1 Ki. i. 33, 38, 45. There must have been some reservoir of water there, for Hezekiah is said to have stopped the upper course of it, 2 Chr. xxxii. 30. It is further mentioned as indicating the position of the wall which Manasseh built round the city of David, 2 Chr. xxxiii. 14. There are two reservoirs still existing in the valley of Hinnom, called by the Arabs *Birket Mammilla* and *Birket es-Sultan*. The first is about 150 rods west of the city, at the head of the valley; it is 300 feet long, 200 wide and 20 deep, and is dry. The other is in the same valley, south of the Jaffa gate; it is 600 feet long, 250 broad and 40 deep. "The aqueduct from the pools of Solomon passed along west of it, round the north end, then down the east side, and so round Zion to the temple. At some former time a pipe led the water from the aqueduct to an artificial fountain on the top of the south wall of the pool, where it emptied into troughs made of old sarcophagi." These reservoirs are generally designated the upper and lower pools of Gihon. But Mr. Grove suggests that Gihon must have been at a low level, because persons are said to have gone "down" to it, that the word rendered "valley," in which it is said to stand, 2 Chr. xxxiii. 14, is that always used for the valley of Jehoshaphat, never for the valley of Hinnom, and that it is mentioned in conjunction with Ophel; so that it must rather be in the position of Siloam. See CONDUIT, JERUSALEM.

GIL, JUAN, one of the first converts to the Reformation in Spain, was born about the beginning of the sixteenth century at Olivera, in Aragon. He received his education in the university of Alcalá, where he devoted great attention to the study of scholastic theology. He became professor of theology at Sigüenza, and in 1550 was nominated by the emperor to the bishopric of Tortosa. His good fortune excited the malice of his enemies, and he was arrested, imprisoned by the Inquisition, tried for heresy and condemned to imprisonment. He died in 1555.

GILALAI (gil-a'li), a priest who played on musical instruments, Neh. xii. 36.

GILBERT (gil'burt), ANNE, born in 1782, was a sister of Isaac and Jeffrey Taylor, and niece of Charles Taylor, all known as eminent literary men. Like them, Anne was a person of genius, which was cultivated by education. She and her sister Jane were the authoresses of a very celebrated little work, "Original Poems for Infant Minds," which continue to retain their popularity. One of them, "My Mother," is universally known. She married, in 1818, the Rev. Joseph Gilbert, author of the "Christian Atonement." "The day-time of her life," says a writer in the "Athenæum,"

"was one of varied and useful labor, and an exercise of abounding hospitality in as pious and gay a home as ever illustrated the bright cheerfulness of a religious and intellectual life."

GILBERT, ELIPHALET WHEELER, D.D., was born at Lebanon, Columbia county, New York, December 19, 1793. Graduating at Union College, New York, in 1813, he afterward pursued a course of theology at Princeton Theological Seminary, was licensed to preach the gospel in 1817, and was sent on a mission to the West. He was subsequently pastor of the Second Presbyterian Church in Wilmington, Delaware, agent of the American Education Society, president of Delaware College and pastor of the Western Presbyterian Church, Philadelphia. He died July 31, 1853.

GILBERT-FOLIOT (gil-bert-fo'le-o), bishop of London in the latter half of the twelfth century, distinguished himself as the dauntless antagonist of Becket. He was a good scholar, an ambitious Churchman and a man of pure, even austere, morals. After holding the office of abbot of Gloucester, he was named bishop of Hereford, which see he held at the time of Becket's advancement to the primacy. He was soon after (1162) made bishop of London. When Becket entered the king's hall bearing the cross, Foliot remonstrated with him, and even strove, with the aid of the bishop of Hereford, to take it from him. Foliot was one of the ambassadors sent by Henry II. to Pope Alexander at Sens. He was twice excommunicated, as one of the king's councilors, by Becket, but made light of it, and even asserted that the primacy belonged of right to the see of London. On occasion of the king's doing penance at the tomb of the murdered primate at Canterbury, in July, 1174, Bishop Foliot preached to the people, vindicating the king's innocence. He wrote a "Commentary on the Song of Solomon" and other works of temporary repute. He died in 1187.

GILBERT. 1. DE LA PORREE (deh-lap-or-ray'), Latin PORRETANUS (por-ray-tah'-nus), bishop of Poitiers, born in 1070, was a distinguished French scholar and philosopher, a dialectician, chief of the school of Realists, who maintained that general ideas are things that have real existence. Having spoken metaphysically of the divine nature before his two archdeacons, they accused him of blasphemy, and he was obliged to submit his opinions to the judgment of the pope and Council of Rheims in 1147.

2. SAINT, OF AUVERGNE, was considered one of the most brave and pious cavaliers of his time. He followed Louis, king of France, to the Holy Land. Grieved with the wickedness of the Crusaders, to which he attributed their defeats, he resolved to adopt a cloister life. He first built a convent for his wife and daughter, and then founded the monastery called after himself, in the diocese of Clermont, of which he became abbé. He died in 1152.

3. SAINT, OF SEMPRINGHAM (sem'pring-ham), founder of the order of Gilbertines, also called the order of Sempringham, was born in Lincolnshire about 1084. He was of an illustrious family and of a noble character. He entered the Church and was ordained priest, founded the order of Sempringham about 1148 or a little earlier, drew the statutes of his order partly from the rule of St. Augustine and partly from that of St. Benedict, was head of the monastery for some years, but resigned the government to one of his

disciples, and died in 1189. He founded twelve monasteries besides that of Sempringham.

4. THE UNIVERSAL, so called on account of his great learning, lived in the first part of the twelfth century, and was a native of Brittany. He was teaching at Anvers, when Henry I. of England, with the consent of the archbishop of Canterbury and that of the people, chose him for the vacant see of London. He had so great reputation for learning in the Holy Scriptures and theology that it was said of him, "Cui in doctrina nemo in Europa par fuisse credebatur" ("No one in Europe was his equal in learning"); and Henry of Huntingdon says that his equal for knowledge was not to be met with from London to Rome.

GILBOA (gil-bo'ah), known only as the name of a mountain ridge, though the etymology of the word seems to point to some spring remarkable for its bubbling waters; and it is possible that from some such spring the mountain derived its name. And there is a large spring at the northern base of what is still regarded as Gilboa, called 'Ain Julûd, supposed to be the same with "the fountain of Jezreel," beside which Saul pitched with his army before the memorable battle in which he fell, 1 Sam. xxix. 1. Gilboa, however, is not so properly a mountain in the ordinary sense as a range of hills, bounding the fertile plain of Esdraclon on the north-east. "They are not particularly interesting in their general contour. They rise to no great height, and present but a small appearance either of natural pasturage or culture. Large bare patches and scarps of the common cretaceous rock of the country are more conspicuous on them than any clothing of verdure which they wear." What has chiefly invested Gilboa with interest is the victory gained there over Saul by the Philistines, and the pathetic lamentation by David over Saul himself and his son Jonathan. In that lamentation, it will also be observed, Gilboa is spoken of, not as a single mountain, but as a group or succession of heights—"mountains of Gilboa;" and another touch of truth may be perceived, as Mr. Stanley has remarked, in the poetical wish that henceforth there might be no rain nor dew upon them, nor fields of offerings—suggested doubtless by the aspect of the "bare, bleak and jagged ridge, with its one green strip of tableland, where probably the last struggle was fought, the more bare and bleak from its unusual contrast with the fertile plain from which it springs."

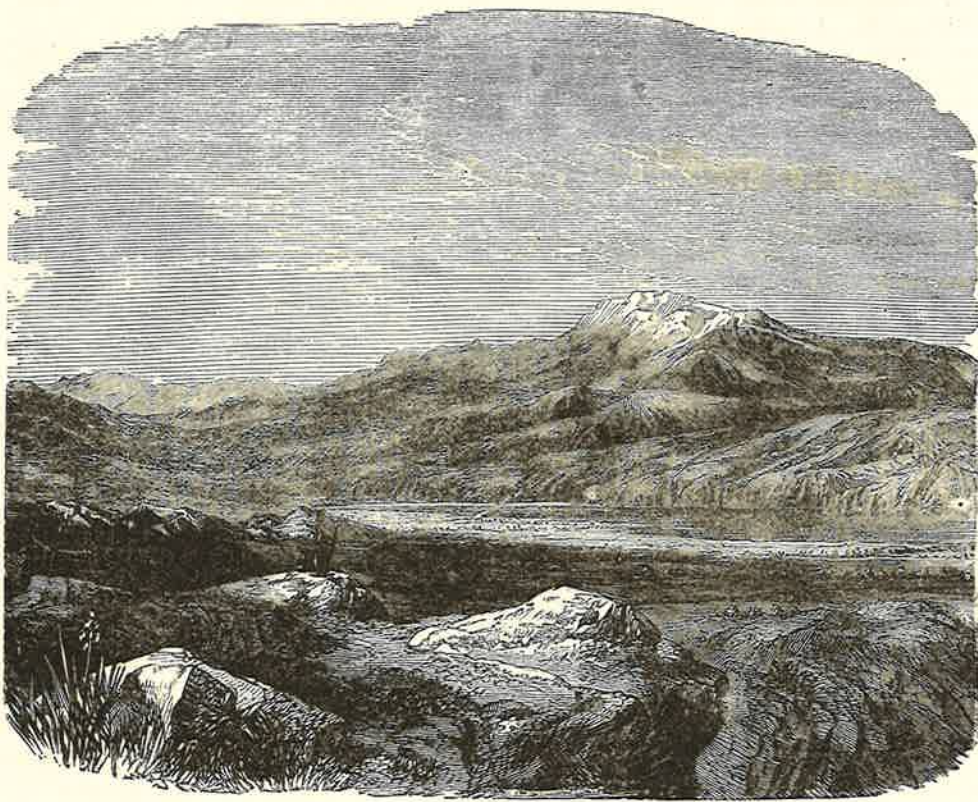
GILD, GILDING, Rev. xvii. 4, marg. See HANDICRAFT.

GILDAS (gil'das), SAINT, surnamed THE WISE, is the name given to the author of the ancient book, "De Excidio Britanniae," which belongs to the sixth century. But it would be very difficult to say what his name was, for Gildas was not a name, but an Irish title bestowed upon the religious and learned. It is said that one thousand persons bore it. Thus the "Historia Britonum," written by Nennius, is sometimes quoted as Gildas', Nennius having borne that title. Hence the confusion and mistakes connected with Gildas. There are opposite opinions respecting the "De Excidio," Mr. Wright regarding it as a worthless fabrication, while others esteem it a genuine production of some learned man bearing the title of Gildas, and valuable as testifying the time of the introduction of the gospel into Britain, and also the study of the Scriptures in the early British colleges.

GILEAD (gil'e-ad) [properly, "a hard, rocky region," but by a slight change in the punctuation, *Galeed*, it might signify "heap of witness," the name given by Jacob to the heap of stones erected by him on a memorable occasion, Gen. xxxi. 47]. 1. A district east of the Jordan, which included the towns of Ramoth, Jazer and Jabesh. Its limits cannot be, and probably never were, strictly defined, and the name seems sometimes to have been applied to the whole trans-Jordanic country, Num. xxxii. 29; Jud. xx. 1. Its mountains are to be seen from nearly all the hills and table-lands of Western Palestine, and seem to form an unbroken ridge bounding the view to the eastward. To the pilgrim at the sacred sites and the traveler in the Holy Land they are the limits of his knowledge—as the Mediterranean was to the Jews, as the Atlantic was to Europe in the Middle Ages, as the Libyan Hills are to the voyager on the Nile. But on approaching them the unbroken appearance of their outline vanishes; and when their summits (two thousand or three thousand feet above the Jordan valley) are reached, there opens out a wide table-land tossed about in wild confusion of undulating downs, clothed with rich grass and with magnificent forests of sycamore, beech, terebinth, ilex and enormous fig trees. These downs are broken by three deep defiles, through which there fall into the Jordan the three rivers of the Jarmuk, the Jabbok and the Arnon (the latter, however, is south of the limits of Gilead as generally understood). On the east they melt away into the vast red plain which, by a gradual descent, joins the level of the plain of the Haûran and of the Assyrian desert. The whole of this east country, being well adapted for pasture, was granted to the Reubenites, the Gadites and the half-tribe of Manasseh, after it had been won from Sihon king of the Amorites and Og the king of Bashan, Num. xxi. 24, 32. Gilead, in its proper sense, fell partly to the lot of Gad, partly to Manasseh. Their boundary cannot be accurately laid down, further than that Gad seems to have dwelt to the south and west by the Jordan (as far north, however, as the Sea of Chinnereth, Josh. xiii. 27), and Manasseh to the north and east as far south as Mahanaim. The forests and pastures of Gilead seem to have kept alive in its inhabitants that wild and nomade character which was soon lost by the tribes to the west of the Jordan, while its exposure to the attacks of external enemies nurtured their warlike spirit, and its isolation from the rest of the Holy Land kept them in the background of the history of God's people. At different times two remarkable men suddenly appeared from its forests—Jephthah, the victorious captain, the performer of his rash vow; Elijah the Tishbite, the bold reprover of Ahab, the asserter of God's honor, the sole antagonist of Baal's four hundred prophets on Mount Carmel. The wildness of the region whence he came must have had a similar effect upon the western Israelites as had his strange appearance and the accounts they heard of his miraculous nourishment by ravens, of his raising the widow's son, and of his running before Ahab's chariot from Carmel to Jezreel. In his country, too, was Ramoth, the frontier town, so often taken and retaken by the Syrians, and at last the scene of Ahab's death, as foretold by the prophet.

At other times Gilead comes before us, for a moment as it were, in the sacred history. It was the scene of the crisis of Jacob's life, when, no longer an outcast and a slave, he returned the independent chieftain of a numerous and wealthy tribe to the land of his fathers. For here, on Mount Gil-

ead, he finally parted with Laban, who had long deceived and oppressed him, and had pursued him hither from Padan-Aram. At Mahanaim he overlooked the inheritance of his descendants and meditated on his changed fortunes: "With my staff I passed over this Jordan, and now I am become two bands." Here also the angels of God met him, sent no doubt as a support in his trial, and as an earnest of the Almighty's protection. At Peniel took place that mysterious wrestling in prayer, when he received his new name of Israel, *the wrestler of God*, more suited to his altered prospects than Jacob, *the supplanter*; and thus by converse with God he prepared for the last trial of this period of his life, the dreaded meeting with Esau. At Succoth, where he built him a house and made booths for his cattle, we trace a further step in his history, the transition from the wandering to the settled agricultural life, Gen. xxxi., xxxii., xxxiii.



MOUNTAINS OF GILEAD.

On another occasion we are brought back to Gilead at the time of David's sorest trial, when he fled to Mahanaim from Absalom, who was defeated and slain in the neighboring forest of Ephraim. On two special occasions, also, did the trans-Jordanic hills afford a safe retreat to our Lord himself from his labors and dangers in Galilee and Judea. Thither he probably retired after his baptism; thither also, in the interval of danger which immediately preceded the end of his earthly course, John x. 39, 40. And these, too, were the mountains "whither, in obedience to their Master's prophetic bidding, the Christians fled from the siege of Jerusalem, and found at Pella a refuge from the calamities which befell their countrymen."

The balm of Gilead seems to have been valued for its medicinal properties from the earliest times. The Midianitish merchants to whom Joseph was sold were passing through the valley of Jezreel on their way from Gilead to Egypt, Gen. xxxvii. 17. Josephus often mentions this balm or balsam, but generally as the product of the rich plain of Jeri-

cho. For example: "Now, when Pompey had pitched his camp at Jericho (where the palm tree grows and that balsam which is an ointment of all the most precious, which, upon any incision being made in the wood with a sharp stone, distils out thence like a juice), he marched in the morning to Jerusalem." Dr. Thomson found in the plain of Jericho some thorn bushes called the *zukum*, "which is like the crab-apple tree, and bears a small nut, from which a kind of liquid balsam is made, and sold by the monks as balm of Gilead, so famous in ancient times;" and he supposes "that the balm which Jacob sent to Joseph, Gen. xlvii. 11, and that which Jeremiah, ch. viii. 22, refers to for its medicinal qualities, were the same which the trading Ishmaelites were transporting to Egypt, and that it was some resinous extract from the forest trees of Gilead."

2. The mention of Mount Gilead in Judges vii.

3 has created a difficulty, as if there were a mount of that name west of the Jordan. Some critics, therefore, would read Gilboa, but Winer has probably given the true interpretation. It was from Mount Gilead that the Midianites had passed over into Western Palestine; through Mount Gilead they would be driven back; the fearful, therefore, must depart from Mount Gilead as likely to be the theatre of war. See GIDEON.

3. A city so called, Hos. vi. 8, probably Ramoth-gilead. But it may be that the province is intended—"the whole land banded in one, as one city of evil-doers."

4. GILEAD. Three persons are mentioned as bearing this name—a son of Machir, Num. xxvi. 29; the father of Jephthah, Jud. xi. 1; and a Gadite, 1 Chr. v. 14.

GILEADITES (gil'e-ad-ites), a family of Manasseh, descendants of Gilead; also inhabitants of the territory Gilead, Num. xxvi. 29; Jud. x. 3; xi. 1, 40; xii. 7, and elsewhere.

GILES (jilez). 1. SAINT, whose Latin name was **EGIDIUS** (ay-gid'e-us), is one of the black-letter saints of the English calendar. He was by birth an Athenian, but having fled to France, lived as a hermit near Marseilles, and on the site of his hermitage the king built a monastery, of which he made him abbot. How he became connected with Great Britain does not appear, but he was the patron saint of Edinburgh, the chief parish church of which is dedicated to him, as are also one hundred and forty-six churches in England, Westmoreland and Cumberland being the only English counties which have none bearing his name. Having been lame, he is esteemed the patron of cripples, and as such the Church of St. Giles, Cripplegate, in London, is dedicated to him; it was the resort of cripples who used to solicit alms at the entrance of the city, London not then extending to its site.

2. SAINT, OF ROME, whose Latin name was **ÆGIDIUS** (ay-gid'e-us) **ROMANUS**, or **DE COLUMNA**, the latter surname showing his connection with the Colonna family of Rome, a celebrated scholastic philosopher and theologian, a pupil of Thomas Aquinas. He lectured on philosophy and theology at Paris, and was known by the title of "Doctor Fundatissimus," "the most profound doctor." He was made archbishop of Bourges in 1294, and died there in 1316. He left a great number of works on theology and philosophy, many of which have been printed, and the rest are preserved in manuscript in various libraries.

GILES, JOHN A., LL.D., a prominent historian and editor, was born in England in 1802. He manifested a fondness for historical pursuit and an unusual facility in communicating the result of his investigations. He wrote and edited many valuable works, among which may be mentioned an English and Greek Lexicon; "The Fathers of the English Church," in thirty-five volumes; "The Entire Works of the Venerable Bede," in twelve volumes; "Life and Letters of Thomas à Becket;" "The Life and Times of Alfred the Great," the most valuable and authentic biography of this remarkable man extant; besides many other works of a literary character.

GILFILLAN (gil-fil'lan), **REV. GEORGE**, was born at Canrie, Perthshire, Scotland, in 1813. He was educated at the college of Glasgow, and studied theology at the Hall of the United Presbyterian Church. He was ordained to the work of the ministry in 1836, and placed over the Schoolwyrd congregation, Dundee. A few years after this he commenced writing sketches of living characters for the Dumfries Herald. These were well received, and were published in book form as "The Gallery of Literary Portraits." They were followed by a second and third series of the same character. In 1850 appeared the "Bards of the Bible," and since that time he has given to the world a number of literary works. His "Heroes, Martyrs and Bards of the Scottish Covenant" is considered his best work.

GILGAL (gil'gal), "wheel," "rolling." 1. The place, whether town or, as is more probable, open space, on which Israel made their first encampment after crossing the Jordan, Josh. iv. 19, 20. It is simply described as being "in the east corner of Jericho." It is placed by Josephus at the distance of ten stadia, or a little more than a mile, from Jericho, and about five times as much

to the west of the Jordan. It is expressly called a hill or rising ground, Josh. v. 3; and there, resting for a little, the host of Joshua performed the rite of circumcision and partook of the Passover before they entered on the work of conquest. It was in regard to the work of circumcision that the place obtained its future name: "And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day," Josh. v. 9. It has been made a question why the administration of circumcision should have been called rolling away the reproach of Egypt; whether the reproach had respect simply to their previous uncircumcised condition, or to their condition otherwise as connected with and indicated by the suspension of circumcision. The latter seems decidedly the preferable view. For, in the first place, the simple fact of circumcision having ceased to be administered during the wilderness sojourn could scarcely have been so generally known in Egypt as to become a matter of reproach there against Israel. The Egyptians had no means of knowing whether it was practiced or not. Then, even if it had been known, one does not see how it should have been, as a mere fact, turned into a reproach, because there is no evidence to show that the Egyptians as a people in any way identified their national honor with the rite, nor is it certain that the practice was ever by any means universal, except among the priesthood. Origen speaks of it as confined to them, and Clement of Alexandria merely adds those who sought admission to the mysteries. It is chiefly on a misunderstanding of the passage before us, coupled with a general statement of Herodotus as to the general practice of circumcision among the Egyptians, that the absolute and stringent universality of it there has been affirmed. Besides, if the simple disuse of the ordinance had lain so long upon Israel as a reproach, one must say it was very needlessly borne, since it could have been removed any time during the forty years; almost anywhere they could have halted long enough for the purpose. In reality it had been done once; for when the command to circumcise was now given to Joshua, it came as an order to "circumcise them again, the second time," Josh. v. 2. The former time would doubtless be when they lay encamped around Sinai, so that the forty years of discontinuance mentioned could not be absolutely forty. The term is used in a general way for the period of the wilderness sojourn. When leaving Sinai and marching toward Canaan, the administration of the ordinance required to be suspended for a time, on account of the incessant movings to and fro. But when, for their want of faith and frequent backslidings, the people were doomed to continue in the wilderness for nearly forty years longer, as this was a suspension of the covenant itself, so the ordinance, which was its more peculiar badge and seal, was fitly suspended too. Not from any external difficulty in practicing it, but as a sign of their humbled and dishonored condition, was it henceforth allowed to fall into abeyance by the lawgiver. Hence it is expressly connected here with their having disobeyed God's voice, and losing in consequence the fulfillment of the great promise of the covenant, ver. 6. This was emphatically the reproach of Egypt—viz., the reproach of having been led out of Egypt with high hopes of future aggrandizement, which had not been realized. It was precisely such a reproach which Moses dreaded, and which led him on one occasion to say, "Wherefore should the Egyptians speak and say, For mischief did he bring them

out, to slay them in the mountains, and to consume them from the face of the earth?" Ex. xxxii. 12, also Num. xiv. 13. But now that they had become again a circumcised people by the express command of God, the partial ban was taken off; they were acknowledged by him as in the proper sense his covenant people, in whose behalf he was ready to execute the word on which he had caused their fathers to hope. Thus, no longer should Egypt have occasion to taunt them with having been beguiled with false expectations and promises lying unfulfilled. The deed at Gilgal terminated the period of shame and commenced a brighter era.

2. **GILGAL**, from which Elijah and Elisha went down to Bethel, 2 Ki. ii. 2, was apparently a different place from that just noticed; for had it been meant, the passage from the one place to the other could never have been represented as a descent, Bethel being upward of 1000 feet above the banks of the Jordan. There must therefore have been a Gilgal somewhere in the district of Bethel, and at a higher elevation than it, of which the remains are supposed to have been found in certain ruins bearing the name of *Jiljuleh* or *Jiljilieh*, situated a few miles to the north of the ancient Bethel.

3. **GILGAL**, not far from Shechem, beside the plains of Moreh, Deut. xi. 30; Josh. xii. 23. This may, however, have been the same with the immediately preceding, but it is impossible to decide with certainty. The passage in Joshua speaks of the nations or peoples of Gilgal whose king fell under the hand of Joshua, implying that it was a place of some importance at the time of the conquest, and formed a centre to several tribes in the neighborhood.

GILL (gil), **ALEXANDER**, a learned English divine and critic, an eminent Latin scholar, born in 1564, became head-master of St. Paul's, in which post he was very successful. Among his scholars was the poet Milton, who was a great favorite with his son and namesake, at the time usher in the school. Upon the death of Mr. Gill, in 1635, he was succeeded by this son as master of St. Paul's, who, after five years, was dismissed for his severity, and falling under the anger of Laud for calling King James an old fool, was imprisoned for a short time.

GILL, JOHN, DOCTOR, was born at Kettering, in Northamptonshire, England, in 1697. He was educated at the grammar school in his native town, and though only eleven years old when he left it, was distinguished for his proficiency in classical learning. He acquired a knowledge of Hebrew by the help of Buxtorf's grammar and lexicon. In 1716 he joined the Baptist church at Kettering, and shortly after became assistant preacher. In 1719 he was chosen pastor of the church at Horsleydown, Southwark, and retained that office till his death, October 14, 1771. During the whole of his life he was an indefatigable student. His literary reputation is founded chiefly on his rabbinical learning, in which he had few equals. Among his works the most noteworthy are "An Exposition of the New Testament;" "An Exposition of the Prophets, with a Dissertation on the Apocryphal Writings;" "The Exposition from Genesis to Solomon's Song." He had previously published an exposition of Solomon's Song, with a translation of the Chaldee Paraphrase; "The Prophecies of the Old Testament respecting the Messiah," in answer to Collins; "A Dissertation

concerning the Antiquity of the Hebrew Language, Letters, Vowel-points and Accents;" "A Dissertation on the Baptism of Jewish Proselytes," appended to his "Body of Divinity." His miscellaneous works, including sermons and several tracts relating to infant baptism, were republished after his death.

GILLES DE LEWES (zheel-deh-loo'ez), or, Latinized, **ÆGIDEUS DE VALACRIA** (ay-gid'e-us-day-val-ak're-a), was born in 1174, died 1237, a Dutchman and warrior-monk. He was a most successful preacher at Lewes, in Belgium, and obtained a great reputation for learning. At Brussels he prevailed on numbers to join the crusade, and accompanied them himself. He showed so many proofs of valor that he was called "Le Blanc Gendarme."

GILLES (zheel), **PIERRE**, a Swiss Protestant divine, born about 1570, is known chiefly as the author of "A History of the Church of the Vaudois."

GILLESPIE (gil-les'pe), **GEORGE**, a Scotch minister of distinguished abilities, born in 1612. He was one of the four commissioners to the Westminster Assembly in 1643, and his eloquence made a great impression. He died in 1648. He was a prolific writer; chief among his works were, "The Ark of the Testament Opened," "Aaron's Rod Blossoming" (a discussion on the government of the Church of Scotland), "Dispute upon the English Popish Ceremonies obtruded upon the Church of Scotland," etc.

GILLESPIE, **THOMAS**, a Scottish dissenting minister born in 1708. He was deposed by the General Assembly of the Scotch Kirk in 1752, and was the chief founder, in 1761, of the Synod of Relief, afterward merged in the United Presbyterian Church. He was a man of piety and learning, and a friend of Dr. Doddridge. He wrote some theological treatises, and died in 1774.

GILLY (jil'le), **DAVID**, born in 1648, a French Protestant minister who by his great eloquence made many converts. After the revocation of the Edict of Nantes he abjured his religion; and having been accorded a handsome pension by the king and clergy, he was sent down to Languedoc to preach with the zeal of a neophyte against his former coreligionists.

GILLY (gil'le), **WILLIAM STEPHEN**, D.D., a clergyman of the Church of England, born in 1789. He was educated at Cambridge, and was successively rector of North Cambridge, in Essex, canon of Durham, and rector of St. Margaret's, Durham. In 1823 he became interested in the Vaudois Christians, and visited Piedmont, and the following year he published "Researches among the Vaudois Protestant Inhabitants of the Cottian Alps," a work which reached a fourth edition within three years—an unusual circumstance at that time. This work created great sympathy throughout England for the Waldenses, and led to a successful effort for the formation of a college for their benefit at La Tour. He wrote numerous other works, and died in 1855.

GILOH (gi'loh), a town of Judah, one of a group which lay on the declivities of the mountain range south of Hebron, Josh. xv. 51. It was the native place of Ahitophel. Absalom, when medi-

tating rebellion, asked permission to go and sacrifice in Hebron. Whilst there he sent for Ahitophel the *Gilonite*, David's counselor, who had perhaps been banished for some cause from the court, and was now in disgrace at his own city, 2 Sam. xv. 7, etc. This would account for the otherwise inexplicable fact of a man so famed for his sagacity joining the wild adventure of the rebel son, and recommending such an abominable line of conduct, xvi. 21. Giloh was the scene of Ahitophel's miserable death. Its site is unknown.

GILPIN (gil'pin), **BERNARD**, one of the English Protestant Reformers, was born at Kentmire, in Westmoreland, in 1517, and educated at Queen's College, Oxford, of which he became Fellow; but he afterward removed to Christ Church, where, in searching the Scriptures to find arguments in support of his views, in replying to Hooper and Peter Martyr, he became convinced of the errors of Rome, and was led to embrace the principles of the Reformation. In 1556 he was presented by his uncle to the archdeaconry of Durham and the rectory of Easington, where he labored with truly apostolical zeal, and in his capacity of archdeacon made strict visitations, being a great enemy to non-residence and pluralities. He was next presented to the rectory of Houghton-le-Spring, where his labors in promoting the Protestant faith were so remarkable that the sanguinary Bishop Bonner threatened to bring him to the stake in a fortnight, and sent a messenger into the north for that purpose. On the road, however, Mr. Gilpin broke his leg, and while he lay in the hands of the surgeon Queen Mary died; so that, instead of being carried to London, he returned to his parishioners. In the reign of Elizabeth he was offered the bishopric of Carlisle and the provostship of Queen's College, but refused both, contenting himself with Houghton, where he died, deeply lamented by his parishioners, in 1583. His piety, unwearied exertions and benevolence earned him the glorious titles of the Apostle of the North and the Father of the Poor.

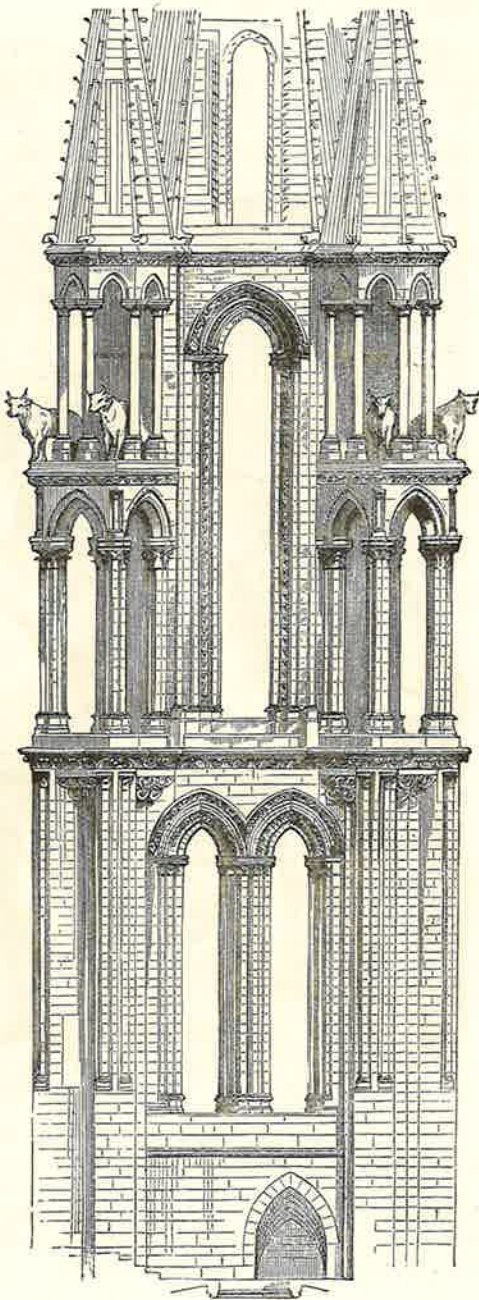
GILPIN, **WILLIAM**, a divine of the Church of England and an elegant writer, was born in 1724, at Carlisle, and received his education at Queen's College, Oxford. For many years he kept a school at Cheam, in Surrey, and afterward became vicar of Boldre, in the New Forest, and prebendary of Salisbury. He died in 1804, aged eighty. Mr. Gilpin published the "Life of Bernard Gilpin," his ancestor above mentioned; Lives of Latimer, Wickliff, Huss and Archbishop Cranmer, an "Exposition of the New Testament," "Observations relative to Picturesque Beauty," "Remarks on Forest Scenery," etc. He left the profits of his publications for the endowment of a school at Boldre.

GILONITE (gi'lon-ite), an inhabitant of Giloh, the designation of Ahitophel, 2 Sam. xv. 12; xxiii. 34.

GILS (gilz), **ANTONIUS VAN**, D.D., was born at Tillburg, July 29, 1758. Graduating at Louvain with honor, he was consecrated at Antwerp and appointed to give instruction in theology. In 1790 he was made president of the college of Malden and canon of St. Peter. Shortly after this appointment he was taken prisoner by the Austrian troops, and experienced various fortunes in imprisonment and exile until the overthrow of Napoleon, when he was reinstated as president of

the university of Louvain. He was the author of several works, and died June 10, 1834.

GIMZO (gim'zo), a city which, with the villages thereof, was seized by the Philistines in the reign of Ahaz, 2 Chr. xxviii. 18. It is now a considerable village called *Jimzû*, about three miles south-west from Lydd.



FROM THE CATHEDRAL OF LYONS.—See Gothic ARCHITECTURE.

GIN, Isa. viii. 14; Amos iii. 5. In both these passages we find "gin" and "snare," but the Hebrew word translated "gin" in one is rendered "snare" in the other. The trap-net used consisted of two parts. The net was spread upon the ground, and so fastened with the trap-stick that if a bird or animal touched the stick the parts flew up and enclosed the bird in the net, or caught the foot of the animal. Thus the text in Amos may be rendered, "Doth a bird fall into a net upon the ground, when there is no trap-stick for her? doth the net

spring up from the ground and take nothing at all?" Gesenius illustrates Ps. lxi. 22 from this. The table is the Oriental cloth or leather spread upon the ground like a net. "Gin" occurs in Job xl. 24, marg., where the word signifying the trap-stick is used. It must mean a ring or hook in the nostrils.

GINATH (gi'nath), the father of Tibni, who, after the death of Zimri, was Omri's rival for the throne of Israel, 1 Ki. xvi. 21, 22.

GINNETHO (gin'ne-tho), a priest who returned from the captivity with Zerubbabel, Neh. xii. 4.

GINNETHON (gin'ne-thon), a priest who

monk, a great fresco painter. There was such a celestial charm about his heads that he was surnamed "Angelico;" and being a very good man, he was frequently called "Fra Angelico," or "Beato Angelico da Fiesole." The pope offered Fra Angelico the archbishopric of Florence. He worked under the feeling that his hand was directed by Heaven, to which he prayed for guidance, and consequently he never altered a figure. His heads breathe forth candor and piety and show the faith which animated the artist. It is related of him that he never painted a Christ without being bathed in tears.

GIRALDI (jir-al'de), **LILIO GREGORIO**, an Italian poet and archæologist, born in 1479.

He was the tutor of Cardinal Rangone, whom he accompanied to Rome, in the sack of which city by the Germans he lost a valuable library. He left several works, which have been regarded as "monuments of his wisdom and his genius, as precious as gold." The chief of these is entitled "De Diis Gentium," "On the Gods of the Gentiles," being an able exposé of "False Gods." He also wrote a treatise "On the Reform of the Calendar," which attracted the attention of the universities of Europe, and preceded its reform by Gregory XIII. He died in 1552.

GIRALDUS CAMBRENSIS (jir-al'dus kambren'sis), the Latin name of **GERALD DE BARRI** (bar're), an eminently learned English ecclesiastic and historian. Born 1146, of a noble Welsh family, in Pembrokeshire, he was educated by his uncle, David Fitzgerald, bishop of St. David's, and in his twentieth year went to the university of Paris, where he gained great reputation by his lectures

on rhetoric and polite literature. Returning to England in 1172, he entered the Church, and was appointed archdeacon of Brecknock, and applied himself with great zeal to reform the lives of the clergy. On the death of his uncle, he was chosen by the chapter of St. David's as his successor, but Henry II. opposed his appointment, and he returned to Paris in 1176, where he remained studying civil and canon law till 1180, when he was made professor of canon law in the university. In 1185 he went to Ireland with Prince John, as his secretary and privy councilor, where he remained after the return of the prince till 1187. In 1189 he went with Henry to France. On the next vacancy of the see of St. David's, the chapter again elected him, but the archbishop of Canterbury refused to accept him, and he went to Rome to plead his cause, but the pope set his election aside. Disappointed in this

great object of his life, for which he had refused bishoprics both in Ireland and Wales, Barri determined to devote the rest of his life to study and literature. He resigned his archdeaconry; and when the see of St. David's was once again offered to him, he declined it, though there would not have been any opposition to his appointment; and he continued till his death in studious retirement. He bears the character of an honest, painstaking, but too credulous, scholar, not without a more than average share of vanity. His writings, several of which are ecclesiastical, abound in curious and vivid pictures of his times. A complete edition of them, by Professor Brewer, under the direction of the master of the rolls, has recently appeared. Giraldus was living in 1218, but the date of his death is not known.

GIRDLE (gur'd'l), an article of both male and female attire. The common girdle was of leather, sometimes studded with metal bosses, 2 Ki. i. 8; Matt. iii. 4. Girdles of a finer kind were of linen, or perhaps cotton or silk, embroidered occasionally with gold, Jer. xiii. 1; Ezek. xvi. 10; Dan. x. 5; Rev. i. 13; xv. 6. The girdle was fastened with a clasp, or sometimes tied in a knot, the ends hanging down. It was worn about the loins, Isa. v. 27; xi. 5; hence to gird up the loins, confining the ordinary flowing dress, Job xxxviii. 3; Luke xii. 35; 1 Pet. i. 13, signifies to be ready for active service; and the loosening of the girdle, Isa. v. 27, implies remissness. The girdle of the women was worn more loosely than that of the men, and was generally more highly ornamented. The "headbands," iii. 20, were possibly girdles. The same word occurs rendered "attire"—that is, bridal attire—in Jer. ii. 32. Also the word translated "stomacher," Isa. iii. 24, has been thought to be a costly girdle, though other critics believe it an embroidered festive garment or mantle. In the military girdle the sword or dagger was suspended, Jud. iii. 16; 2 Sam. xx. 8; Ps. xlv. 3. Ink-horns also were carried in them, Ezek. ix. 2, and they were used as pockets or purses, Matt. x. 9; Mark vi. 8, where the original word is literally "girdle." The word is not unfrequently used with a symbolical meaning, Isa. xi. 5; Eph. vi. 14.

GIRGASHITES (gur'ga-shites), a tribe descended from Canaan, and repeatedly mentioned as one of the doomed nations of the country called after him, Gen. x. 16, where Girgashite; xv. 21; Deut. vii. 1; Josh. iii. 10; xxiv. 11; 1 Chr. i. 14; Neh. ix. 8. Their locality is nowhere distinctly indicated, but they are named in such a connection that we may suppose them to have inhabited the central part of Western Palestine.

GIRGASHITE (gur'ga-site), Gen. x. 16, the Girgashites.

GISBORNE (gis'born), **THOMAS**, prebendary of Durham, England, an eminent theological and miscellaneous writer, was born at Derby, 1758. He was educated at Harrow and Cambridge, where he greatly distinguished himself; and soon after entering holy orders, in 1792, he was made rector of Barton, in Staffordshire, and in the same year removed to Yoxall Lodge, near Barton, where he ever after resided. Many of the works which Mr. Gisborne gave to the world attained great popularity, among which are the "Principles of Moral Philosophy Investigated," etc., "An Inquiry into the Duties of the Female Sex," "A Familiar Survey of the Christian Religion and History," etc.,



HEBREW MAIDENS MOURNING OVER THE CAPTIVITY.—SHOWING THE USE OF THE GIRDLE.—See GIRDLE.

sealed the covenant, Neh. x. 6. A representative of his in the time of Joiakim is also mentioned, xii. 16. He is probably the same with Ginnetho.

GIOBERTI (j'o-ber'te), **VINCENZO**, was chaplain of Charles Albert, and an eminent Italian statesman and patriot. He was implicated in a republican plot, and exiled. His "Prolegomina" brought on him the persecution of the Jesuits, when he wrote "Il Gesuita Moderno," a work the effect of which was the expulsion of that wily society from Rome and the rest of Italy. He died in 1851, at Paris, whither he had been sent as ambassador.

GIOVANNI (j'o-van'ne), **DA FIESOLE**, whose proper name was **GUIDO SANTI TOSINI** (to-se'ne), was born in 1387, a Dominican

besides sermons and two volumes of poetry under the titles of "Walks in a Forest," and "Poems, Sacred and Moral." Died 1846.

GISPA (gis'pa), one of the rulers of the Nethinim after the return from captivity, Neh. xi. 21.

GITTAH-HEPHER (git'tah-hef'fer), Josh. xix. 13. See GATH-HEPHER.

GITTAIM (git'tah-im), a town probably in Benjamin, of which we are only told that the Beer-othites fled thither, 2 Sam. iv. 3, and that it was inhabited after the captivity, Neh. xi. 33.

GITTITES (git'tites), the inhabitants of Gath, Josh. xiii. 3; 2 Sam. xxi. 19; 1 Chr. xx. 5. The term is applied also to the 600 men who came with David back into Israel after his residence at Gath. Many of these were doubtless Hebrews, as 600 seems to have been the strength of David's little army before he went to Achish, 1 Sam. xxiii. 13; xxv. 13; xxvii. 2. But certainly some were natives of Gath, who must be supposed to have joined him there, for Ittai is addressed as a stranger and exile, 2 Sam. xv. 18-22; xviii. 2. Obed-edom, in whose house the ark was placed, is also called a Gittite, 2 Sam. vi. 10, 11; 1 Chr. xiii. 13. It seems improbable that the ark should be entrusted to a Philistine; it has been therefore imagined that Obed-edom belonged to Gittaim or Gath-hepher.

GITTITH (git'tith). This has been supposed to be a musical instrument brought from Gath. Another supposition is that it denoted a song sung at the time of vintage, this meaning being derived from the signification of the word *Gath*, which is a wine-press. It is impossible to speak with certainty, but probably an air light and joyous, rather than an instrument, is intended. The word is found in the titles of Psalms viii.; lxxxix.; lxxxiv.



A MODERN ORIENTAL WITH HIS LOINS GIRDED.—See GIRDELE.

GIUSTINIANI (j'ooos-tin'e-ah'ne), AGOSTINO, born in 1470, an Italian prelate who, after a dissipated youth, devoted himself to study, and became distinguished as an Oriental scholar. Francis I. appointed him to the chair of Hebrew in Paris, where he was the first person to teach that language. He published an edition of the Hebrew Psalter, with the Greek, Arabic and

Chaldaic in parallel columns, and scholia. He died in 1536.

GIZONITE (gi'zon-ite), an appellation given to Hashem, father of certain of David's warriors,

of the art, for images of glazed pottery belonging to much the same period, covered with a vitrified substance of the same quality as glass, have been discovered in the monuments, and beads and other ornaments of glass have been found, glass vases



AN AUDIENCE CHAMBER.—SHOWING MEN WITH AND ONE WITHOUT THE GIRDELE.—See GIRDELE.

1 Chr. xi. 34. Why he is so called can only be conjectured.

GJÖRANSON (jeh'ran-son), or **GOERANSON** (zho'ran-sōn), JOHAN, born in 1712, a Swedish pastor so very learned in antiquities that his neighbors looked upon him almost as supernatural. He held some extraordinary notions, as that the Swedish kings were descended from Jupiter, and that the "Edda" was written in the time of Moses. He wrote several learned works on the ancient inhabitants of Sweden and its Runic monuments.

GLANVILL (glan'vil), JOSEPH, an English philosopher and theologian, was born at Plymouth, in 1636. He graduated M.A. at Oxford, entered the Church and held several livings, among them the rectory of the Abbey Church, Bath, to which he was presented in 1666. About the same time he was chosen a Fellow of the Royal Society—an honor awarded him for his remarkable work entitled "Scepis Scientifica." Glanvill wrote also a defence of the Royal Society, a work on the "Pre-existence of Souls," "Considerations on Witchcraft," and other works. He was popular as a preacher, and was a great admirer of the writings of Henry More. Died 1680.

GLASS. There remains no longer any doubt as to the remote antiquity of the manufacture of glass. It was beyond all question one of the arts practiced in ancient Egypt; and from the paintings of Beni Hassan, executed, it is supposed, during the reign of the first Osirtisen and his immediate successors—that is, from sixteen to fourteen hundred years before the Christian era—representations have been found of the subject.

There is other evidence, however, of the antiquity

and bottles also, considered to be of a remote antiquity. Various glass articles have been exhumed from the ruins of Pompeii, though the glass, it is believed, had been of inferior quality, and adapted to few of the purposes to which it is now applied. This may have been so at Rome and in Europe generally, for it was in Egypt and Phœnicia, and more especially in Egypt, that the art was cultivated in early times, and brought in some of its branches to a very high degree of perfection. In Egypt they had the advantage not only of an earlier application to the art, but also of a peculiar earth, which appears to have been necessary to the production of some of the more valuable and brilliant kinds of glass; hence a great part of the glassware used at Rome about the Christian era and subsequently came from Alexandria; and the emperor Hadrian was presented by an Egyptian priest with some vases which were reckoned so fine that they were produced only on grand occasions. Winkelmann has given it as his opinion that "the ancients carried the art of glass-making to a higher degree of perfection than ourselves;" and Wilkinson states, respecting the Egyptians, "Such was their skill in the manufacture of glass, and in the mode of staining it of various hues, that they counterfeited with success the amethyst and other precious stones, and even arrived at an excellence in the art which their successors have been unable to retain, and which our European workmen, in spite of their improvements in other branches of this manufacture, are still unable to imitate. For not only do the colors of some Egyptian opaque glass offer the most varied devices on the exterior, distributed with the regularity of a studied design, but the same hue and the same devices pass in right lines directly through the substance; so that, in whatever part it is broken, or wherever a section may chance to be made of

it, the same appearance, the same colors and the same device present themselves, without being found ever to deviate from the direction of a straight line, from the external surface to the interior."

The purposes to which the manufacture of glass was applied by the Egyptians and other ancient nations were of considerable diversity, including, besides the imitations just referred to of the precious stones, beads, figures of the gods, fancy figures of all sorts, bottles, cups, vases, jars, and occasionally even coffins. But it was rather colored than trans-



POMPEIAN GLASSWARE.—See GLASS.
The large vessel in the centre is not glass, but earthenware.

parent glass which was the object of study in the ancient manufacture; absolute clearness or transparency seems to have been a quality very rarely attained; and the emperor Nero is reported to have paid an extravagant price for two small drinking cups with handles the chief excellence of which consisted in their being colorless. Hence in those passages, whether in ancient classical writers or in Scripture, which speak of things being clear or shining as glass, the probability is that it is either the mere glitter of glass when the sun shone on it, sometimes perhaps the brilliancy of the colors emitted by it, or some other glass-like substance, such as rock-crystal, that is meant. This supposition is strengthened by the comparison in Rev. iv. 4, "a sea of glass like unto crystal," the glass representing only the smooth, polished, glancing surface, and the crystal superadding the idea of perfect transparency. Hence, glass was not applied in ancient times to windows; when these were not, as they commonly were in the East, simply open apertures by day, with wooden doors placed on them by night, a kind of semi-transparent stone, a sort of talc, called *lapis specularis*, was generally used, and continued to be so for centuries after the Christian era. Nor was glass in ancient times, so far as we know, ever applied to the production of mirrors. See MIRROR; see the same in connection with the word glass as used in 1 Cor. xiii. 12, and similar passages.

GLASS, JOHN, a minister of the Scotch Presbyterian Church, of unspotted life. He was born in 1698. Not eminent as a scholar, he was a remarkably popular preacher, though his sermons were two hours long. He attacked the Solemn League, and published a book to prove that the civil establishment of religion is inconsistent with the gospel, on account of which he was deposed by the General Assembly. He then gathered round him a set of followers, who were designated Glassites and Sandemans.

GLASS, SOLOMON, better known under his Latinized name, **GLASSIUS**, was one of the most

celebrated German theologians of the seventeenth century. He was born at Sondershausen in 1593. He was professor of theology at Jena, and overseer of the schools and churches of Saxe-Gotha. Among his works the most noteworthy is "Philologia Sacra," which contains observations on the style and sense of Holy Scripture, a grammar of the Hebrew and Greek languages and remarks upon the figures used in the Bible.

GLASS-PAINTING, which has been greatly revived within the last few years, is supposed to have had its origin in Germany or France about the tenth century, and reached its highest perfection about the sixteenth. The mosaic style, in which glass of different colors are cut out and so arranged as to represent figures or scenery, prevailed till the fourteenth century. In enamel-painting colors are burnt in the glass. Mosaic-enamel is a combination of the two styles referred to.

GLEAN, GLEANING. The right of gleaning in corn-fields, vineyards and oliveyards was secured to the poor by the Hebrew law, Lev. xix. 9, 10; xxiii. 22; Deut. xxiv. 19-21. But it does not appear that persons could insist on gleaning indifferently on any man's property. The power was reserved to the owner of determining whom he would admit. Poor relations and dependants were no doubt considered as having the first claim. Accordingly, we find Ruth soliciting leave to glean in the fields of Boaz, and special directions given thereupon by the master, Ruth ii. 2-9, 21, 22.

The custom of gleaning, which was thus secured by Jewish legislation to the poor, affords an admirable illustration of the humane character that pervaded the Mosaic civil economy. In view of the mutability of human affairs—the sickness, the losses, the influences of drought and unfavorable seasons—it necessarily came to pass that the property owned by heads of households might pass out of their hands. But the family relation was treated as being of the last importance to the welfare of the nation, and so, in order to its perpetuation, when the year of jubilee arrived, the families that for a time had been obliged to surrender their lands were permitted to return to them again. So a similar spirit dictated the arrangement on the subject of gleaning. Poor relatives and poor neighbors were thus brought into very tender relation with those who were able to aid them because of their greater affluence, and thus a feeling of gratitude and thankfulness on the one hand, and a recognition of the brotherhood of the high and the low, the rich and the poor, on the other hand, were ensured.

GLEDE (gleed) [Heb. *raah*], the name of some unclean bird prohibited in Deut. xiv. 13, the only passage in which the word occurs. In the parallel list in Lev. xi., the word *daah* appears in similar connection, which our version renders *vulture*. The great similarity between the letters γ (*r*) and γ (*d*) renders it highly probable that these two forms

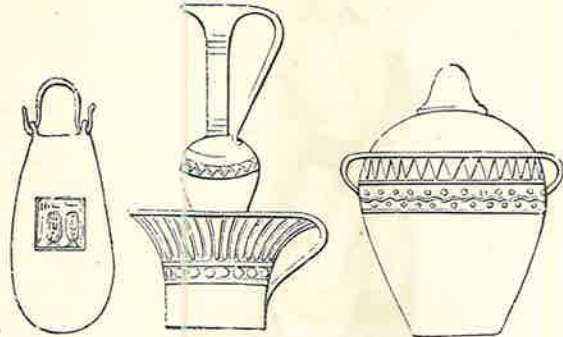
represent one and the same word. At all events the Septuagint and the Vulgate render both by the same term, the former by *gyps*, or *gups*, the vulture, the latter by *milvus*, the kite. Each term presents us with a good etymology, *raah* expressing vision, *daah* flight. The vultures and the kites are pre-eminent for fleetness of wing and for piercing sight; and we may be tolerably sure that one of these genera is intended. Under these circumstances there is no need to change the English rendering.

The kite (*Milvus vulgaris*) is spread over the whole of Europe, Western Asia and North Africa. In England it is still a well-known bird; in some districts it retains the old Saxon name of *glede*, which alludes to its smooth and gliding flight. This, owing to its great length of wing and deeply-forked tail, is performed with the slightest possible apparent exertion. "Occasionally it sails in circles, with its rudder-like tail, by its inclination, governing the curve, then stops and remains stationary for a time, the tail expanded widely, and with its long wings sustaining its light body, apparently from the extent of surface the bird is able to cover." Sir William Jardine describes it as everywhere a fine accessory to the landscape, one of the most harmonious appendages of the forest, its graceful flight and sailing gyrations heightening the effect of some dark and craggy forest scene in the Scottish Highlands, and breaking the quiet by its sudden and peculiarly shrill shriek.

The prey of the *glede* consists of small quadrupeds, birds and reptiles, and is generally taken on the ground by a sudden pounce.

GLOEIA PATRI (*glo're-ah pat're*), glory be to the Father, one of the doxologies of the early Church. "Glory be to the Father, and to the Son, and to the Holy Ghost" became the standing form of doxology at the time of the Arian controversy, the Western Church adding, "As it was in the beginning, is now and ever shall be, world without end. Amen."

GLOEY (*glo're*) is, perhaps, more variously used in Scripture than in most other writings, yet



ANCIENT EGYPTIAN GLASSWARE.—See GLASS.
The vessel on the right is earthen or porcelain-ware.

its Scriptural meanings are not quite so manifold and arbitrary as they have sometimes been represented. For example, it has been supposed that this word, or its synonym in the original, has been occasionally used as a designation of the *liver*, the supposed seat of the emotions, especially of the more powerful emotions, anger and love. This meaning has been attributed to it as used by Jacob respecting Simeon and Levi: "With them, mine honor (glory), be not thou united," Gen. xlix. 6; and in some expressions of the Psalmist, such as, "My heart is glad, and my glory rejoiceth," Psalm. xvi. 9. Others, in this last passage, and

in Psalm lvii. 8, "Awake up, my glory;" Psalm cviii. 1, "I will sing and give praise, even with my glory," have understood it of the tongue, as the most honorable member of the body. But there is no ground for such explanations. The glory meant by the Psalmist is but another word for the heart or soul—the seat of intelligence, and feeling, and will, and as such the glory of man as a living and rational creature. Indeed, in all the



GLEDE.

applications of the word one can easily trace the fundamental idea involved in it. Properly, it is the exercise and display of what constitutes the distinctive excellence of the subject of which it is spoken; thus, in respect to God, his glory is the manifestation of his divine attributes and perfections, or such a visible effulgence as indicates the



ANCIENT GREEK GLASS BOTTLE.

From the original in a private museum in London.

possession and presence of these, Ex. xxxiii. 18, 19; John i. 14; ii. 11; Ex. xvi. 7, 10; xl. 34; 2 Peter i. 17, etc.; in respect to man, his glory is found in the things which discover his honorable state and character, such as wisdom, righteousness, superiority to passion, or that outward magnificence which is expressive of what, in the lower sphere, bespeaks the high position of its possessor. So many examples occur of such applications of the word *glory* in Scripture that it is needless to point to individual cases. But it is also, and by a very natural extension, used for the property or possession itself which tends to throw around its sub-

ject a halo of glory, or in some respect to crown it with honor; as when the glory of man is identified with his soul, the glory of Lebanon with its trees, Isa. lx. 6, the glory of herbs with the beauty of their flower, Isa. xl. 6, the glory of God with his infinite perfections, and especially with his pure and unchanging righteousness, Isa. iii. 8; xlii. 8. In this last sense God is the glory of his people, Jer. ii. 11; Zech. ii. 5, because he is the living root and spring of all that distinguishes them for good; and they are his glory in the other sense, Jer. xiii. 11; lxii. 3, inasmuch as it is through their holy and blessed state, through the wonderful things done for them and by them, that his own glorious perfections are manifested before the eyes of men. There are no applications of the word in Scripture but what may without difficulty be reduced to the one or the other of those now indicated.

GLOSS, GLOSSARY. A *gloss* is a note appended to any word or phrase for the purpose of interpretation or illustration. *Sacred glosses* are such notes appended to words or phrases occurring in the Scriptures. A *glossary* is a collection of such explanatory notes properly arranged.

The word *gloss* is borrowed from the Greek *glōssa*. But in the sense above explained it has no support from classical usage. The process, however, by which the word passed from its original meaning to that in which it is now used, may be traced. The Greek word *glōssa*, meaning *tongue* or *speech*, came to be used by the Greek grammarians in the sense of a word requiring to be explained. In process of time words often become obsolete, or come to be used in senses different from those in which they were originally used; new words are introduced, and words have frequently special meanings attached to them of a professional or technical character, familiar only to a portion of the community. To the multitude such words need to be explained; and such words the Greek grammarians called *glōssai*. The next step was from calling a word needing explanation a *gloss* to apply this term to the explanation itself. These explanations at first consisted merely in adhibiting the word in common use to the obsolete and peculiar word; and thus the two, viewed as one whole, came to be called a gloss, and ultimately this name came to be given to that part which was of most interest to the reader, viz., *the explanation*.

These explanations constituted the beginnings of Greek lexicography. They did not continue, however, to be merely lexical; they often embraced historical, geographical, biographical and such-like notices. Nor were they arranged at first in an alphabetical order; nor did they embrace the whole range of the language, but only such parts of it as the glossographer was interested in.

GLYCAS (gli'kas), MICHAEL, one of the best of the Byzantine historians, belongs to the twelfth century. His "Biblos Chronike," which forms the eleventh volume of "Corpus Byzantinæ Historiæ," is divided into four parts: the first treats of the creation of the world, and the others severally of the three great historic periods marked out by the birth of Christ, Constantine the Great and the death of Alexis I.

GLYCON (gli'kon), an Athenian sculptor known to us only by the magnificent colossal statue in marble, the Farnese Hercules, which, discovered in the baths of Caracalla, was for some

time in the Farnese Palace, and is now in the museum of Naples. This artist is supposed to have lived after the time of the emperor Titus. He is not mentioned by any ancient writer, but the Greek inscription on the rock which supported the statue says "Glycon, the Athenian, made it."

GNAPHEUS (naf'fe-us), WILHELMUS, one of the first Reformers in the Netherlands, and an



ANCIENT GREEK GLASS BOTTLE.

See remark under preceding engraving.

eminent Latin scholar, was born at The Hague in 1493. On account of his attachment to the principles of the Reformation he suffered great persecution and affliction. He lived, however, to see the great cause he had so ardently espoused make encouraging progress in his country and to share largely in the confidence and respect of his countrymen. He died in 1568.

GNAT (nat), a small two-winged fly only too well known in all climates for its venomous assaults on man and beast. There are many species, distinguished by the generic name *Culex*, but all having a similar conformation and similar habits. The species found in many countries are generally known as mosquitoes; indeed, the mosquito is a species of the gnat genus. It is the female alone that is noxious—the male, whose proboscis is feathered, has no power of sucking blood.

The gnat or mosquito is an intolerable plague, abounding chiefly in marshy regions and forests. Dr. Clarke, traveling in the Crimea, tells us that the bodies of himself and his companions, in spite of gloves, clothes and handkerchiefs, were rendered one entire wound, and the consequent irritation and swelling excited a considerable degree of fever. In a most sultry night, when not a breath of air was stirring, exhausted by fatigue, pain and heat, he sought shelter in his carriage, and, though almost suffocated, could not venture to open a window for fear of the mosquitoes. Swarms, nevertheless, found their way into his hiding-place, and in spite of the handkerchiefs with which he had bound up his head, filled his mouth, nostrils and ears. In the midst of his torment he succeeded in lighting a lamp, which was extinguished in a moment by such a prodigious number of these insects that their carcasses actually filled the glass chimney and formed a large conical heap over the burner. The noise they make in flying is to all that hear it a most fearful sound. A traveler in Morocco feelingly complains that, notwithstanding the weariness of a journey of fifty miles, he could take no repose for the terrible mosquitoes, and that his face and hands appeared, from their stings, as if he were suffering from the most virulent sort of small-pox. In Central and South America, Hum-

boldt says the Indians are fain to pass the night buried in sand, the head only exposed, which they cover, though most ineffectually, with a cloth. In some sections of this country mosquitoes are very numerous and excessively venomous. The coldest climates are not exempt from these minute pests. In Lapland they are so numerous that the prodigious swarms are compared to snow-storms when the flakes fill the air, or to the clouds of dust raised by the wind. The miserable natives cannot take a mouthful of food or lie down to sleep in their huts except in an atmosphere of smoke that almost suffocates them as well as the mosquitoes. In the open air it is hardly possible to open the mouth without inhaling dozens of them, and meats and drinks are presently blackened with the alighting crowds.

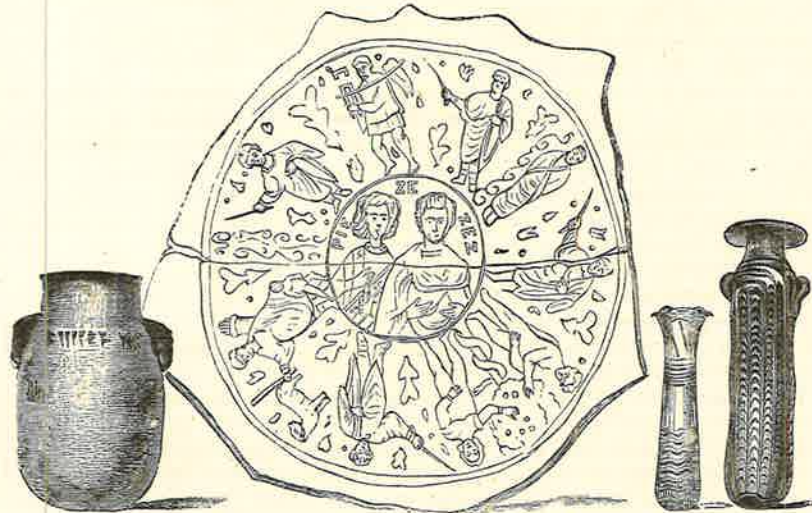
In Palestine and the surrounding regions these insects are sufficiently numerous to be a great annoyance to the inhabitants. Herodotus tells us that the inhabitants of the lower parts of Egypt were accustomed to obtain a certain degree of immunity from them, by sleeping under the cover of a net used for fishing. Much doubt has been

GNOSTIC (nōs'tik), **GNOSTICISM** (nōs'ti-sizm). The religion of Jesus Christ appearing as a divine message, in which is announced God's plan of reconciling sinners unto himself, necessarily assumes a position of exclusiveness. It is not one religion among the many, the religion of a nation or a class; it is the only religion which God will acknowledge, or by which men can be benefited, and as such it claims the submission of all men alike. Such pretensions unavoidably brought it, when it first appeared, into direct antagonism with all existing religious systems—with Judaism as well as with the various forms of heathen belief and worship. Between it and them there could be no peace—no righteous or stable compromise.

As often happens, however, though the fundamental and formative principles of the opposing systems were utterly incapable of reconciliation, the boundary-line between them came ere long to be somewhat obscurely defined, and a considerable extent of border territory, so to speak, arose, on which it was attempted to effect the compromise which the inherent antagonism of the systems rendered it hopeless to attempt in the interior. Thus, between Judaism and Christianity there lay a border land which was occupied by the Judaizing teachers, against whom the apostle Paul so frequently and energetically writes in his Epistles, and at a later period by the Nazarenes and Ebionites. The border land between Christianity and heathenism was chiefly occupied by the Gnostic sects.

data, the problem which it set itself to solve was to account for the phenomena of the universe, and especially for the place which evil holds in it. This problem it solved after the following fashion: The intermediate being reveals God, and so stands related to him; he also has contact with matter, and so becomes the *dēmiurgos* or world-creator. As the world thus created is the product of a good being, but is made out of the evil principle, *hulē*, it is necessarily a mixture of good with evil, and that under the condition of the good being imprisoned, cribbed, confined, by the evil from which it struggles to get free. This struggle suggests the idea of a deliverance by a higher power, and that of a redemption. Here again the agency of the intermediate being comes into request; but the difficulty occurs, If the Demiurge could not at first make a world free from evil, how can he extricate the good from the evil in the world which he has made? To meet this difficulty, the intermediate being, ceasing to be viewed as a monad, is conceived as an aggregate of beings, of which the Demiurge is the lowest, the least perfect, the feeblest; whilst a series of ascending beings, *dunamis* or *ciōnēs*, rise up to the *logos* and the *nous*, in whom are found the revelation of God and the redemption of the good from the evil, and especially of human spirits from the tyranny of the *hulē*. These general conceptions pervade all the Gnostic system, though they are very differently construed and compounded by different sects, according as emanistic or dualistic notions predominated, according to the temperament and genius of the founder of them, and according as he stood nearer to the heathen, the Jewish or the Christian point of view. With the Christian revelation, this system of speculation connected itself thus: it accepted the view given in the Bible of God as One, invisible, unsearchable, infinite, eternal, it regarded Satan as the source of evil embodied in the *hulē*, it represented the God of Judaism as the Demiurge by whom the world had been created, and it recognized in Jesus Christ the highest of the *Æons*, by whom, along with another *Æon*, the *pneuma*, the soul of man is redeemed and restored to unity with God, perfect light with perfect light. It is in the school of Valentinus that we find the most complete development of these notions. Those who accepted them boasted that they had found the true *gnōsis* which the Christ had left to his genuine followers, and by which they were enabled to penetrate into divine truth, far beyond the reach of those who abode by the mere *pistis*, or belief of the written word; and hence the name they assumed, *Gnostics*.

Christianity has its *gnōsis* as well as its *pistis*, but it is not of the sort in which these speculatists and dreamers prided themselves. By the careful and well-directed exploration of the meaning of Scripture, by the orderly classification of its doctrines, by the due development of the system of truth it unfolds, and by the reconciliation of this with the great moral truths which are anterior to all-written revelation, a real and legitimate Christian *Gnosis* may be evolved. But to attempt this by means of an incorporation of Scriptural truth with mere human theories or fancies, is to pursue a sure course toward a real *agnōsia*, a state of intellectual and religious confusion in which there can be nothing Christian but the name. Against such an attempt, presuming it to have been made in their day, we may be sure the apostles would direct their strenuous efforts. But was such an attempt made in their day? were such speculative perversions of Christian truth among the heresies



ANCIENT GLASS MEDALLION GROUP.—See GLASS.

thrown upon his meaning by those who could not conceive how the coarse meshes of a fishing-net could keep off insects so minute; but some curious observations of Mr. Spence, made in Italy, go to prove that, from whatever cause, certain flies will not pass through a window across which threads are placed, though far wider apart than the breadth of their own bodies. This is not the case, however, with the mosquitoes, at least in our experience.

Grats were placed by the law among unclean animals; and hence the custom of straining liquors to separate from them the bodies of such insects accidentally immersed. The Lord Jesus alludes, Matt. xxiii. 24, to the practice, in reproving the hypocrisy of those who, zealous about the minute punctilios of the law, neglected its weightier matters—judgment, mercy and faith: "Ye blind guides, which strain out [for so it should be, not strain at] a gnat and swallow a camel." They would take great pains to avoid transgressions as minute as a gnat, while they could swallow without scruple sins as vast as a camel. The reproof is not altogether obsolete even in our days.

GNOSIMACHI (no-sim'a-khe), the enemies of the Gnostics, a sect of the fourth century of the Christian era.

The aim of Gnosticism was to complete Christianity, so as to render it a perfect solution of the great world-problem, the relation of the finite to the infinite, of the relative and dependent to the absolute and self-existent. For this purpose its teachers borrowed partly from the speculations of the Western schools of philosophy, especially that of the later Platonists, and partly from the reveries of the Eastern theosophists; and these elements they sought to incorporate with Christianity, so as to work up a complete and congruous scheme of religio-philosophic speculation. The different sources from which these speculatists drew their materials determined their division into two great classes, the Alexandrian and the Syrian Gnostics, in the former of which the doctrines of the Grecian philosophy predominated; in the latter, those of the Parsee or Dualistic theosophy prevailed. Differences of a less general kind divided them into many subordinate sects. These differences rested on three fundamental data: 1. The existence of a supreme Being entirely unconnected with matter and incapable of being affected by it; 2. The existence of a primal matter, *hulē*, entirely independent of God, and at the same time, as the principle of evil, antithetic to him; 3. The existence of some being intermediate between these two. Given these

of the apostolic age? This is the question which, in the interests of Biblical science, we propose now to consider.

That Gnostic sects, such as we find existing in the second century, existed in the days of the apostles, or that Gnosticism had under any form reached that point of systematic development which it exhibits in the system of Valentinus, or even in that of Basilides or Saturninus, are positions which are now universally abandoned as untenable. Nor is the opinion, that any of the New Testament books was written especially to refute Gnostic doctrines and prevent their growth in the Church, maintained by any who hold these to be the genuine productions of those whose names they bear. The question, however, still remains open whether there may not be in the sacred writings allusions to doctrines of the same kind as those which at a later period assumed a prominent place in the Gnostic systems.

In the outset, it may be remarked, that the occurrence of such allusions is not an improbable thing. We are unable to trace Gnosticism to its source, but the tendency which it represents is one which may be observed both in heathenism and in Judaism; and in all probability, speculations of this sort were rife in many quarters where Christianity was established in the days of the apostles. If so, it is not improbable that they might come with their pernicious influence across the sphere of the apostles' working, and by thereby attracting their attention call forth from them words of censure or warning.

When, however, we pass from preliminary probabilities to inquire into the actual facts of the case, it must be confessed that considerable doubt hangs over the position, that the New Testament writings contain any allusions to Gnostic speculations. On the testimony of Irenæus and Theodoret, we may believe that Cerinthus was a contemporary of St. John, and propagated his erroneous doctrines in Asia Minor; and though there is some doubt as to the story of their encounter in the public bath at Ephesus, it is not improbable that the apostle may have known Cerinthus, and may have encountered some that were affected by his doctrines. All this, however, will not prove that either in his Gospel or in his Epistles the apostle has directly referred to these doctrines. Nor can this be proved from the use by him of such terms as *lógos*, *phōs*, *mōnōgēnēs*, etc.—terms of great importance in the systems of the Gnostics; for these terms have their own proper significance in the apostle's writings; they are repeatedly used by him in a way not only different from, but opposed to, that in which the Gnostics used them—as, for instance, in the case of *lógos* and *mōnōgēnēs*, both of which terms St. John applies to Jesus, i. 18, whilst Cerinthus taught that God begot the Monogenes and the latter the Logos; and the use of some of them by the later Gnostics in a Johannine sense is much more probably to be traced to their having borrowed them from St. John than to his having taken them from them. The only legitimate proof of the existence of direct references to Gnostic views in the writings of the apostles is furnished by the adduction of passages which cannot be explained without supposing such a reference, or which are better explained on that hypothesis than on any other. The former gives the conclusion a very high, the latter a very considerable, degree of probability.

Applying this test to the so-called prologue to St. John's Gospel, the only part of that book where such allusions can be supposed to exist, and

to his Epistles, we arrive at the conclusion that no allusion to sentiments properly Gnostic, as distinguished from such as are simply Docetic, can be substantiated as occurring in the writings of that apostle. In the Epistles some utterances are of such a kind as to constrain us to believe that the apostle had in his eye some who were seeking to spread Docetic views among the Christians. Compare 1 Eph. i. 1; ii. 22; iv. 2, 3; v. 6; 2 Eph. ver. 7. It cannot be proved, however, that the prologue to the gospel has any polemic reference. It is true that its statements stand opposed to many of the Gnostic doctrines; but they stand opposed no less to many doctrines which are not Gnostic, such as Arian and humanitarian representations of our Saviour's person; and it might, therefore, be as reasonably argued that St. John had the followers of Arius and the modern Unitarians in view when he wrote his prologue as that he had the Gnostics. The obvious truth is that all parts of Scripture which set forth divine verities must stand opposed to the doctrines of those by whom these are denied. In Holy Scripture, consequently, lies the confutation of all heresy; but it was not for this that it was for the most part written. Its primary design is to set forth the truth for the salvation of men and the edification of the Church; and if, in aiming at this end, its writers utter what is found to condemn opinions held by men, that may be the result merely of the essential oppugnancy of truth to error, and cannot of itself be held to prove that the writer had these opinions specially in his view when he wrote. In the case of St. John's Gospel, the number of errors its statements confute is such that there is hardly a heretical sect known to the ancients against which it has not been supposed to be directed.

Turning to the writings of St. Paul, we are met by several passages in those epistles which he wrote toward the end of his life, especially those to the Ephesians and the Colossians, and the pastoral epistles, which are supposed to contain direct allusions to Gnostic speculation. That the writer of these epistles had in view certain errorists by whom the Christians were in danger of being led astray, and that many of his statements were directed against these, cannot be called in question. But it is by no means clearly made out that their errors belonged to parties holding what may be called Gnostic views, in the sense of that term as commonly used. Still less is there any ground for the assumption on which some have sought to wield an argument against the genuineness of these epistles, that they contain sentiments borrowed from the Gnostic schools of the second century. The utter futility of this it needs only a glance at the passages adduced in support of it to show. In Eph. i. 21 and Col. i. 16 we have a series of existences intermediate between God and the world that bears some resemblance to the Gnostic representation of *dunamis* or *aiōnēs*. When more closely looked at, however, this enumeration will be found to have more of a Judaistic than of a Gnostic character, if, indeed, it be not a mere rhetorical amplification for the sake of emphasis. Comp. Rom. viii. 38, 39. That there is an angelic hierarchy is a Biblical doctrine older than the New Testament, and one, therefore, which may be referred to by the New Testament writers without supposing them to allude to extra-Christian sects or speculations. In Eph. ii. 7, iii. 21, the apostle uses the expression *aiōnēs*, but in a sense which has no connection whatever with the Gnostic doctrine of intermediate beings. In Eph. ii. 2 the *aiōn* is personified, and this is said to be a Gnostic repre-

sentation; but is it more so there than in Rom. xii. 2, where we have exactly the same expression? or than in Luke xvi. 8, where *aiōn* is also spoken of as a person? or than in 1 Cor. ii. 6 and other passages? The use of *plērōma*, Eph. i. 23; Col. i. 19; ii. 9, has also been adduced as indicating allusion to Gnostic ideas; but *plērōma* is a genuine Greek word, which was as free to the apostle as to the Gnostics, and which he uses in these passages to express a purely Christian idea—viz., the possession by Jesus of the fullness or complement of the divine perfections; just as he uses it elsewhere in the former of these epistles, Eph. i. 23; iii. 19; iv. 13, to denote the relation of the Church to Christ or the completeness of the blessing which believers may expect through Christ. Another Gnostic allusion has been found in the relations of the sexes as set forth in Eph. v. 22, etc.; but there is nothing in this passage which may not be gathered from the whole teaching of Scripture on this head, and which is not substantially asserted in 1 Cor. xi. 3.

The chief of the alleged Gnostic references in the pastoral epistles are to be found in the *máthoi* and *gēnēalōgiai* of 1 Tim. i. 4; iv. 7; Tit. iii. 9; in the ascetic notions referred to 1 Tim. iv. 3; and in the declaration that the resurrection was past already, 2 Tim. ii. 18. That these refer to some speculative and theosophic notions by which the simplicity of the faith was endangered seems clear from the tone of the apostle's remarks, but it is

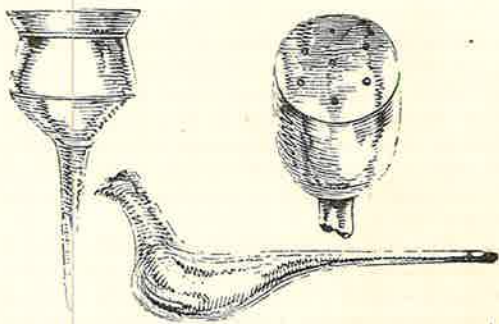


POMPEIIAN GLASS VESSELS.—See GLASS.

not in any degree made certain by this that these were such as afterward distinguished the Gnostic schools.

Drawing our information from the epistles themselves as to the views and tendencies by which the false teachers (*hēterōdidaskaloi*) alluded to in them were characterized, it appears that they boasted of a *philosophia*, "philosophy" which the apostle stigmatizes as a *kēnē apatē*, an "empty cheat," Col. ii. 8, and a *gnōsis*, "knowledge," which he denounces with equal decisiveness as *pseudonumōs*, "falsely called," 1 Tim. vi. 20. This they pretended to have derived from tradition, Col. ii. 8, and presented in the form sometimes of myth, sometimes of speculative discussion, 1 Tim. vi. 3-5; Tit. iii. 9. They held by Jewish rites and ordinances, Col. ii. 11, 16; 1 Tim. i. 7, followed and enjoined ascetic courses, Col. ii. 20-23; 1 Tim. iv. 1-7, and propagated their errors under a specious guise of sanctity, Col. ii. 23; 1 Tim. iv. 2; 2 Tim. iii. 6. They pretended to a superior knowledge of God, Tit. i. 16; they held worship to be due to angels, and probably assigned to Christ, as the Logos, the place of an *archaggēlos*, an "archangel;" they taught that the resurrection was already past, 2 Tim. ii. 18; and they may also have held doctrines opposed to the absoluteness of the divine essence, the universality of the divine scheme of redemption, the reality of the person of Christ and the exclusiveness of his mediatorial office, and may have stigmatized childbearing as deriving a taint from standing connected with matter, the essentially evil; so as to lead the apostle to

make such pointed statements as we have in 1 Tim. i. 17; ii. 4, 6, 15; iii. 16; iv. 10; vi. 15, 16, etc. Whether we conclude that they held an emanation doctrine similar to the Gnostic doctrine of Æons, will depend very much on the meaning we attach to the *gēnēalogiai*, "genealogies," to which they were addicted. By some these are held to be the Jewish family registers, by others gradations of existences, like the Æons. There are difficulties attaching to both views. In this uncertainty no help can be obtained from the application by the apostle of the epithet *apērantoi* to the *gēnēalogiai*



POMPEIAN GLASS VESSELS.—See GLASS.

of which he speaks, for whether we take this in the sense of *limitless, endless*, or in the sense of *useless, profitless*, it will apply equally well to the Jewish rolls or to the Gnostic æonology. On the whole, the preference seems due to the latter of the opinions above noticed.

It is impossible to overlook the predominant Jewish element in these doctrines. It is not, however, of the same type as the Judaism which the apostle opposes in other of his writings—the Epistle to the Galatians, for instance. There it was the Jewish ceremonial tradition which occupied the foreground; here it is philosophy and speculation. In the one case what the apostle resisted was the attempt to force upon Christianity the "beggarly elements" (*ptōcha stoicheia*) of a defunct economy; in the other, what he resisted was the attempt to mix up with the pure truth of the gospel the "worldly elements" (*stoicheia tou kōsmou*) of a purely human theosophy. In the latter there was undoubtedly a mingling of the ethnic with the Jewish speculation (*gnōsis*); and probably Neander has exactly determined the position of these heretics when he describes them as "a Judaizing sect, in which we see the germ of the Judaizing Gnosticism."

The conclusion to which this inquiry has brought us is that while there is no evidence that Gnosticism, as it appeared in the second century, was known to the apostles, and whilst the teachers of error against whom they had to contend came from the side of Judaism, there were in their doctrines the germs both of Docetic and Gnostic speculation; so that when these systems came into vogue the Christians found in the writings of the apostles the most suitable weapons with which to oppose them.

GOAD (*gōd*), an instrument used by ploughmen, still commonly to be seen in Palestine. It is



a strong pole eight or ten feet long, with a pointed prick at one end to urge on the oxen, and a kind of chisel at the other to clear the plough-share from earth and weeds, and to cut the roots and

thorns that catch or choke the plough. The Hebrew word in Judges (iii. 31) specially signifies the pole, and that in 1 Sam. xiii. 21; Eccles. xii. 11 the point. The author of Ecclesiastes calls the words of the wise "goads," because they keep in the right path, and stimulate the idle. There is a reference to the goad in Acts ix. 5; xxvi. 14. The idea is taken from an unruly ox, who, when pricked by the goad, kicks back, and receives a deeper wound. This kicking is against the instrument used to guide him rightly; it is more than folly, therefore, it is rebellion, to resist the hand that has a right to direct.

GOAD, JOHN, born at London in 1615, a clergyman of the Church of England, was headmaster of the Merchant Tailors' School for twenty years, during which time he turned out many pupils who were an honor to him. Being suspected of a tendency to popery, he was dismissed by the governors, whose act he shortly after justified by openly avowing himself a Romanist.

GOADBY (*gōd'be*), ROBERT, born in 1721, a printer and publisher at Sherborne, Dorsetshire. He was the author of a large work, "An Illustration of the Holy Scriptures," consisting partly of observations of other men, and in part of his own. It is thoroughly Arian throughout, and forms the subject of animadversion by the Rev. Walter Sellon.

GOAR (*go-ar'*), JACQUES, born at Paris 1601, a Dominican monk and a great Greek scholar. This led him to visit Greece, and to make himself acquainted with the life and customs of its modern inhabitants, and he afterward became apostolic missionary to the Isle of Chios. He was the author of a rare and valuable work, "Eucologion, or the Ritual of the Greeks."

GOAR, SAINT. The name of this saint is well known on the Rhine, where a church was dedicated to him in 1768. He was born in Aquitaine, in France, toward the close of the sixth century. Becoming a priest, he erected a chapel near Oberwessel, in Germany, and there he received pilgrims and travelers, many of whom he converted. He preferred his chapel and cell to a bishopric which was offered to him. By means of great miracles he is said to have refuted charges made against him. He died in 649.

GOAT, a well-known animal belonging to the family *Capridæ*, of the order *Ruminantia*. There are many varieties of the goat. Four may be mentioned as most likely to be known to the Hebrews: "1. The domestic Syrian long-eared breed, with horns rather small and variously bent; the ears longer than the head, and pendulous; hair long, often black. 2. The Angora, or rather Anadolia, breed of Asia Minor, with long hair, more or less fine. 3. The Egyptian breed, with small spiral horns, long brown hair and very long ears. 4. A breed from Upper Egypt, without horns, having the nasal bones singularly elevated, the nose contracted, with the lower jaw protruding the incisors. Hence several words are used in Hebrew for this

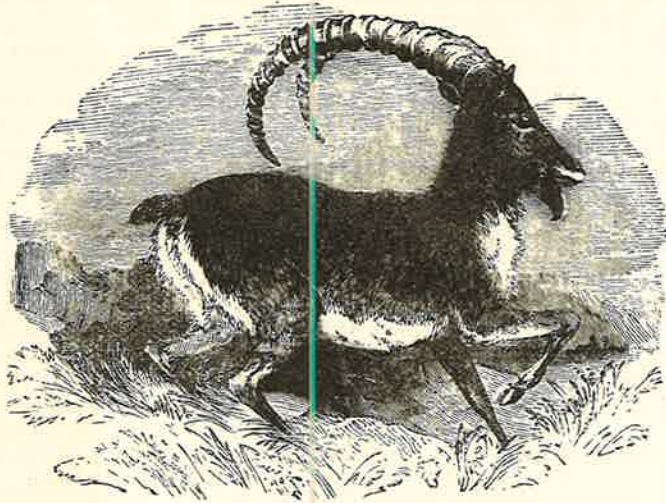
animal, no doubt indicating different varieties. Goats possess singularly acute instinctive habits. Nothing seems to escape their observation; their senses, too, of taste and smell are delicate. They constituted a large part of Hebrew flocks, for the milk and the flesh were articles of food, Gen. xxvii. 9; 1 Sam. xxv. 2; Prov. xxvii. 27. As clean animals they were used in sacrifice, Ex. xii. 5; Heb. ix. 13, and their hair was manufactured into a thick cloth. Of this one of the coverings of the tabernacle was made, Ex. xxv. 4; xxvi. 7; and it was on this material that in all probability St. Paul was employed, Acts xviii. 3. It is not easy to decide what is the original stock of the common goat, *Capra hircus*, and the other varieties. Some would suppose it to be the *agagrus*, or wild Caucasian goat, others the *ibex*.

The word translated "devils" in Lev. xvii. 7 and 2 Chr. xi. 15 is one of the ordinary terms for a goat, signifying hairy. It may be observed, in connection with the practice forbidden, that in Lower Egypt the goat was considered sacred.

This animal is sometimes introduced in Scripture symbolically, as in Dan. viii. 5, 21; comp. Matt. xxv. 23, 33.

GOAT, SCAPE. See AZAZEL and SCAPEGOAT.

GOAT, WILD. As the Hebrew word *y'elim*, translated "wild goats," occurs in connection with lofty eminences and precipitous rocks, it is probable that the common interpretation is correct which refers it to the ibex. Several species have been described by naturalists as inhabiting the different mountain ranges of the East, all of them so slightly varying from the European form (*Capra ibex*) that they may possibly be but varieties of it, dependent on climate and other local peculiarities.



ROCK GOAT OR IBEX.

One of these is described by Burckhardt as inhabiting all the ranges and wadys south of the Arnon in large herds of forty or fifty. The people hold their flesh in high estimation, and make a profit out of the immense knotted horns, which they sell to the merchants of Hebron and Jerusalem, where they are wrought into handles for knives and daggers. Burckhardt himself saw a pair three feet in length. The hunters find it difficult to approach them within range, but they succeed by hiding themselves among the reeds on the borders of the streams in the valleys, and shooting them when they resort thither in the evening to drink. It is observable that the same story is rife there that is told of the Alpine ibex—that the animal when

alarmed will throw itself from a precipice of fifty feet and upward in height, alighting on the horns, the elasticity of which preserves them from injury. Incredible as it seems, it is difficult to account for the wide prevalence of the belief without foundation, and the observations of uncultivated people on animals with which they are familiar must not be unhesitatingly rejected.

Among the Sinai mountains, as we learn on the authority of the same traveler, the ibex appears again. He supposes it to be the same species, and doubtless it is, especially as it bears the same name among the Arabs of both regions—viz., the *beden*. There the chase is pursued in much the same manner, and under much the same circumstances, as that of the chamois in the Alps and the Tyrol. The hunters exercise great vigilance and hardihood, taking vast circuits to get above their quarry, and especially aiming to surprise them at early day. Like most mountain quadrupeds that are gregarious, they have a leader, who acts as sentinel, and gives the alarm on the occurrence of any suspicious sight, sound or smell, when the whole flock makes off for a loftier peak. Their numbers are said to have much decreased of late years; for the Arabs report them so abundant fifty years ago that if a stranger sought hospitality at a Bedouin's tent, and the owner had no sheep to kill, he would without hesitation take his gun and go confidently to shoot a *beden*. The flesh is excellent, with a flavor similar to that of our venison. The Bedouins make water-bottles of their skins, as of those of the domestic goats, and rings of their horns, which they wear on their thumbs. Dogs easily catch them when surprised in the plains, but in the abrupt precipices and chasms of the rocks the ibex is said to elude pursuit by the tremendous leaps which it makes.

It is likely that this species is identical with that which bears the name of *poseng* (*Caprus oegagrus*), and which inhabits all the loftier ranges which traverse Asia, from the Taurus and Caucasus to China. It is very robust, and much larger than any domestic goat; its general color iron-gray, shaded with brown, with a black line down the back and across the withers, and a white patch on the crupper. The horns of the male are very large, compressed and slightly diverging as they arch over the back; their front side makes an obtuse edge, and is marked by a series of knobs with deep hollows between.

Cuvier and other zoologists have supposed the *oegagrus* to be the parent stock of the domestic goat. If this be true, our translators' rendering of "wild goats" for *y'elim* has a peculiar propriety.

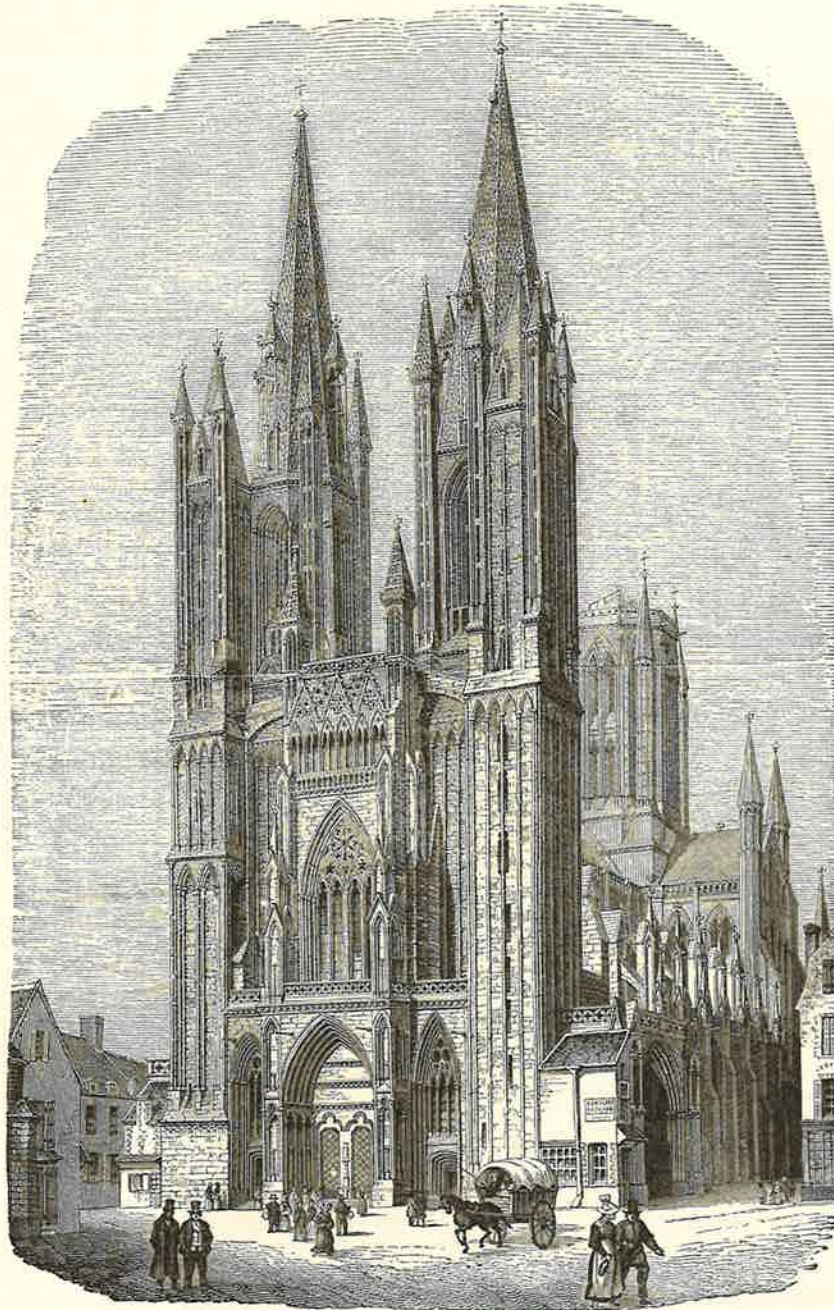
GOATH (*go'ath*) is mentioned only Jer. xxxi. 39, where it apparently denotes some prominent object which served to mark in one direction the boundary of Jerusalem, but whether it was a hill or a valley or a pool, is altogether uncertain. Equally uncertain is the position of the place. The context seems to favor the conjecture that it was on the southern side of the city.

GOB (*gob*), a place mentioned in 2 Sam. xxi. 18 and 19, where battles were fought between the Philistines and Israelites. The Septuagint reads in one verse *Gerth*, and in the other *Rhom*, but the parallel passage in 1 Chr. xx. 4 reads *GEZER*, which see. The two places were probably close together, but the site is unknown.

GOBAT (*go'bat*), SAMUEL, D.D., bishop of the United Church of England and Ireland at

Jerusalem, is a native of Switzerland, and was educated at the Church Missionary College of Islington. He was sent out by the Church Missionary Society to Malta, whence he proceeded as a missionary to Egypt and Abyssinia, in which latter country he resided for three years. Upon the death of Bishop Alexander, the appointment to the post of episcopal superintendent over the Anglican congregations in Syria and adjacent

was appointed to the metropolitan see of Paris, to which he was installed by Talleyrand, bishop of Autun. Four years after, he resigned his office and abjured his religion, in order, as he said, to further the cause of "la liberté et l'égalité." A few months afterward he was condemned, with others, for endeavoring to lay the foundations of government upon atheism, and was consequently guillotined.



THE CATHEDRAL OF COUTANCES, FRANCE.—See GOTHIC ARCHITECTURE.

countries devolved upon the king of Prussia, who selected Mr. Gobat, and he was consecrated by the archbishop of Canterbury. The position which Bishop Gobat took up toward the orthodox Eastern Church led to a very decided and largely signed protest on the part of English Churchmen as being in contravention of the terms on which this bishopric was founded, and a very warm pamphlet discussion ensued.

GOBEL (*go'bel*), JEAN BAPTISTE, born 1727, died 1794. While bishop of Lydda *in partibus*,

GOBLET (*gob'let*), Sol. Song vii. 2, a round vessel for liquor. The same word is translated "basins," Ex. xxiv. 6, and "cups," Isa. xxii. 24.

GOD, from the German *Gott*, which is allied with *gut*, good, is the common English name for the supreme Being, as the sole, independent, universal and all-perfect Lord of creation. It is used indifferently for two words in the Hebrew. (1.) The first and least comprehensive of these is *EL*, which has *might* or *strength* for its root-meaning, and was applied to God as emphatically the strong and

mighty One, who can do in heaven and on earth what seems good to him. Being used for strength generally, and occasionally for men and other real or imaginary beings as possessed or appearing to be possessed of the quality of strength, it is very often coupled with some other epithets when applied to the true God, in order more distinctly and adequately to express his being and Godhead. Thus

tains of God," "Lion of God," etc. As a designation of God, EL is more frequently used in poetry than in prose, probably on account of the might implied in and indicated by the term, rendering it more congenial to the excitation and energy of mind exhibited in poetry. (2.) The more distinctive synonym for God in Scripture is ELOAH in the singular, and in the plural ELOHIM. Hebrew

philologists differ as to the etymology of the word, whether it should be held to come from a root signifying to be strong, or from one signifying to fear. Practically, the difference is not material, as in either case the word denoted God as the great object of homage and awe—in the one case more generally, in the other with special reference to his infinite power and resistless might. What, however, is chiefly remarkable is that the singular ELOAH is but rarely used—only, indeed, in the rapt style of poetry—while the plural ELOHIM was the common form of the designation both in poetry and prose. This usage of a plural term has given rise to a good deal of discussion, and has not unfrequently been connected with fanciful or superficial reasons. Many orthodox theologians have sought to find in it an indication of the Trinity; by others it has been regarded as what is called the plural of majesty or excellence, the common style of earthly sovereigns; and not a few rational theologians have been able to see nothing more in it than a remnant of polytheism, the term having been first, as they supposed, applied to a plurality of gods, while such were believed to exist, and still retained after the

and Ewald) as an abstract—the Godhead, but (with Hengstenberg, Delitzsch, Keil, etc.) as the plural of magnitude. ELOHIM designates GOD as the infinitely great and glorious One, having in himself the fullness of divine perfections in their manifold variety of powers and operations. As a plural, it answers the same purpose which is accomplished elsewhere by an accumulation of the divine names, as in Josh. xxii. 22; the *thrice holy* in Isa. vi. 3, and the *Lord of lords* in Deut. x. 17. It awakens attention to the infinite riches and the inexhaustible fullness which are contained in the one divine Being; so that if men might even imagine innumerable gods, and invest them with perfections, these should still be all comprised in the one ELOHIM.

The view of God which according to this explanation is embodied in the word ELOHIM, while it cannot be said to teach directly the doctrine of the Trinity, is yet in perfect accordance with it, and presupposes that plenitude of life and blessing, and that diversity of operations in their distribution, which most fitly harmonize with the three-fold personality of Godhead. The doctrine itself has its distinct enunciation and development only in the later portions of Scripture, and in connection more especially with the great work of redemption. But its Scriptural exhibition belongs rather to what is said of the Son and of the Holy Spirit, as contradistinguished from the Father; for personal attributes and actions being ascribed to them, there necessarily arises the doctrinal conclusion of a three-foldness in the unity of God. In Old Testament scripture, however, though there are not wanting passages, especially in the prophetic writings, which more or less distinctly indicate this doctrine, it was necessary to maintain a certain reserve in regard to it. Had the doctrine of the Trinity been there formally exhibited, while still the work which was to constitute the objective ground of the representation, and give it practical weight and value to men's minds, lay under a veil, the effect would inevitably have been to encourage the tendency to polytheism and idolatry. So many things drew in this direction in ancient times that the unity of God required to be guarded with the utmost jealousy among the covenant people, and the most explicit as well as reiterated declarations made respecting it. Hence, sometimes, when using the plural word for God, occasion is taken to prevent the idea from entering that it implied any multiplicity in the heathen sense, as in Deut. vi. 4, "Hear, O Israel, the Lord our God is one Lord," or more literally and much more expressively, "Hear, O Israel, Jehovah (is) our Elohim, Jehovah one;" and again, ch. xxxii. 39, "Behold now I, I am he, and no Elohim with me," or as it is in Isa. xlv. 6, "Besides me there is no Elohim."

The word ELOHIM, however, as might be expected from its being the common designation of the supreme Being, is often applied to the objects of heathen worship, not as being actually divine, but as believed to be such by their votaries, and in popular language so called. In this case, however, the plural had its common force; the objects of worship referred to were *elohim*, or "gods," because they were contemplated as a multitude of personalities, each being supposed to have his individual characteristics and distinct sphere of operations. But that the language employed was taken simply as current coin, and implied nothing as to their proper existence, was obvious from the whole teaching of Scripture, and is often made the subject of express declarations; as when the idols of the nations are called gods, that yet are no gods,



CHURCH OF ST. PETER, AT CAEN, NORMANDY.—See GOTHIC ARCHITECTURE.

we have *El-Shaddai*, God almighty; *El-Elohim*, God of gods; *El-Bethel*, God of Bethel; also God-jealous, God most high, etc. It is also on account of this very general import and use of the word EL that we find it applied in the original—though in such cases translations commonly employ a paraphrase—to anything singularly great or mighty of its kind. Thus, *arezē el*, cedars of God, such as are peculiarly strong and lofty, standing as it were in a relation of their own to God for having planted or nourished them; and in like manner, "Moun-

belief of one living and true God came in their place. The progress of investigation and the more thorough knowledge that has been obtained of the language and literature of the Bible have tended rather to discountenance each of these positions, and to favor, if not establish, the conviction that the plural in this case is used in accordance with a principle of which there are many other examples in the Hebrew—viz., for the purpose of enlarging and intensifying the idea expressed in the singular. It is not to be regarded (with Hofmann

Jer. xvi. 20; 2 Chr. xiii. 9, or the gods that have not made the heavens, Jer. x. 11; or when they are described as vanities, while Jehovah is the living and the true God, Deut. xxxii. 21; Jon. ii. 8; Acts xiv. 15; Deut. v. 26, etc. Besides this merely popular application of the term Elohim, in the sense of gods, there is also an occasional use of it in Scripture, according to which it includes what in appearance or character has in it something of the superhuman, the divine, as in Ps. viii. 6, where it is said of man, "Thou hast made him a little lower than (*literally* to want a little of) the Elohim;" and in Ps. xcvi. 7, "Worship him, all ye Elohim." In these passages the angels have very commonly been understood as the beings more particularly intended, and such was the rendering adopted by the Septuagint, which has also been very commonly followed in other versions. The term may certainly

be regarded as including the angels, and perhaps more especially pointing to them, though it should rather be regarded as indicating whatever has most in it of a divine-like nature and dignity, and the angels, only as being the purest reflections known to us of the divine essence. In some passages it is even applied to those who have only that limited approximation to the divine which consists in bearing a portion of God's delegated authority—the rulers and judges of Israel, Ex. xxii. 9, 28. In allusion to this it is said in Ps. lxxxii. 1, "Elohim (God) judgeth among the elohim" (gods)—the supreme judge exercises judgment in the midst of subordinate ones, in order to secure that their judgment be in accordance with the great principles of his righteousness; and to show that the persons

more immediately addressed were called gods only in this inferior sense, and were also unworthy of the designation, it is added in ver. 6, 7, "I have said ye are gods, but ye shall die like men, and fall like one of the princes." Hence also, as all true Israelites were called sons of God, the term might be applied in a qualified sense to them, as having in them something of a divine nature, and indeed is applied by our Lord in the extended use, John x. 35, he makes of the passage just referred to from Ps. lxxxii.

It will be perceived from what has been said that the Hebrew names for God, whether EL, ELOAH or ELOHIM, have a certain generalness about them. They point to God in his superhuman, uncreated, essentially divine and, as such, adorable essence, but do not indicate what he is in his special relation to the members of his covenant. The more peculiar designation of God in this respect is JEHOVAH, which throughout Old Testament scripture consequently appears more than the

others as the strictly proper name. It is therefore in connection with it that the being and character of God, as the God of Revelation, will be most fitly considered. See JEHOVAH.

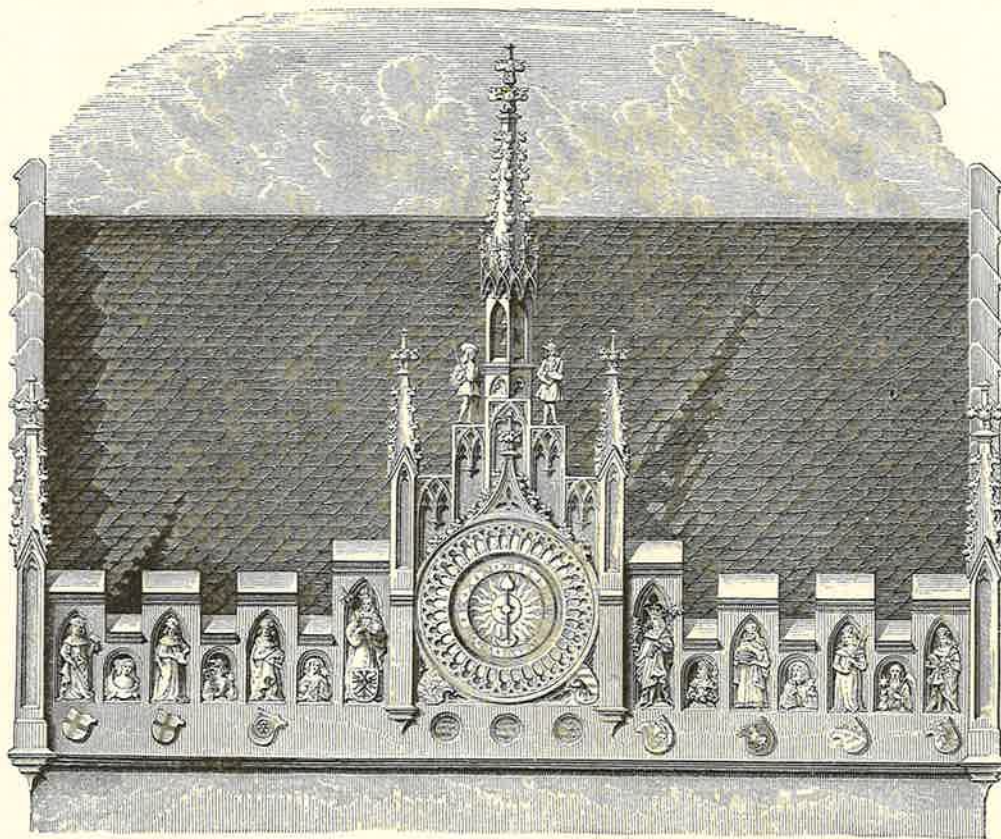
GODDARD (god'ard), **JOSIAH**, a Baptist missionary, was born at Wendell, Massachusetts, in 1813. He graduated at Brown University, finished his theological studies at Newton Theological Seminary in 1838, and was sent as a missionary to the Chinese in Siam. In addition to his labors here in preaching, he translated the Gospel of John into Chinese, compiled an Anglo-Chinese vocabulary and wrote several tracts on religious subjects. Suffering here from hemorrhage of the lungs, he removed to Ningpo, and though holding life by a very uncertain tenure, continued abundant in labors for six years, preaching the gospel, circu-

of Cardinal Richelieu by a paraphrase of the "Benedicite Omnia Opera," and was by him appointed to the see of Grasse, the duties of which he discharged in an exemplary manner. His pen was that of a ready writer, but his chief composition was "Histoire de l'Eglise," "History of the Church," which reaches from the creation to the end of the eighth century. It was the first ecclesiastical history written in the French language. Innocent X. gave him the see of Venice. He died in 1672.

GODFREY OF BOUILLON (god'fre of boo-yong'); French, **GODEFROID** or **GODEFROI DE BOUILLON** (go-deh-froah'-deh-boo-yong'); Latin, **GODEFROIDUS** (go-deh-froy'-dus) or **GOTHOFREDUS** (go-tho-fray'dus) **BOLONIENSIS** (bo-lo-ne-en'sis) or **BULLONIENSIS** (bool-lo-ne-en'sis).

This renowned crusader was the son of Eustace II., count of Boulogne and Lens, and on his mother's side was descended from Charlemagne. He was born, about 1058, at Baisy-thy, in Belgium, and at an early age gave proofs of his military courage and talent, and, becoming attached to the emperor Henry IV., served with great gallantry in his armies. On the eve of the battle of Malsen the emperor assembled his nobles, and having called on them to declare which of them they considered most worthy to bear the standard of the empire, Godfrey was unanimously selected. He justified their choice by his noble bearing the next day, giving a mortal wound to Rodolphe, the claimant of the crown. He was chiefly instrumental in

the success of the imperial attack on Rome; but falling ill, and considering that act in the light of sacrilege, he vowed that if restored to health he would join the expedition to the Holy Land for the rescue of the Holy Sepulchre. After a few years, when Urban II. called all Christians to arms, and the first crusade was organized, Godfrey was chosen as leader, with his brothers, Eustace and Baldwin, as next in command. In 1096 he set out at the head of a mighty host. Encamping before Constantinople, he compelled the emperor Alexius Comnenus to allow him a free passage to the East. Resistance was met at every step, and Godfrey proved himself again and again peculiarly capable and brave. After much hard fighting, battles and sieges which cost thousands of lives, and the capture of Nicæa, Antioch, Edessa, Acre and many other towns, in which garrisons were left, the grand army arrived before Jerusalem on the 7th of June, 1099. The 300,000 men with which Godfrey set out had been reduced by famine, pesti-



ORNAMENTAL GOTHIC ROOF OF A HOUSE AT NUREMBERG.—See GOTHIC ARCHITECTURE.

lating tracts and completing his version of the New Testament. This last work was a valuable contribution to the Chinese translation of the Bible. He died in 1854.

GODDARD, WILLIAM GILES, LL.D., was born in Providence, Rhode Island, in 1793. He received his preparatory education in his native city, and graduated from Brown University in 1812. He was in 1825 elected to the chair of moral philosophy and metaphysics in his alma mater, which he held for seventeen years. He died February 16, 1846.

GODEAU (go-do'), **ANTOINE**, born in 1605, at Dreux, was an eminent French prelate, devoted to literature. He was one of the coterie which met at the house of M. Conrart to discuss philosophical subjects, and which led to the foundation of the French Academy, of which Godeau became one of the brightest ornaments. He attracted the attention

lence and war to a little more than 20,000, while the Holy City was defended by double that number. But the enthusiasm of the crusaders recognized no disparity of numbers; the walls were attacked and carried, to the cry of "Dieu le veut," Godfrey being among the first to scale them. The crown of the newly-established Christian kingdom of Jerusalem was offered to the duc de Bouillon, but he declined to wear a crown of gold in that city where the King of kings had worn a crown of thorns. He contented himself with the title of Baron and Defender of the Holy Sepulchre, a post which he occupied but for a single year, dying in 1100. But during this time the sultan of Egypt, at the head of all his forces, attempted to dispossess him; Godfrey gave him battle in the plain of Ascalon, and 100,000 men were left dead on the field. He also repelled more than one Saracenic attack on the city, and he found time to draw up a code of laws known as the "Assises de Jérusalem." Godfrey was a man of singular virtue, valor and ability. He was regarded by his fellow-nobles as their model, by his soldiers as their father, by his people as their protector. His death filled Jerusalem with dismay, and when, at the moment of lowering his corpse into a grave at the foot of Calvary, the herald-at-arms proclaimed, "Le Roi Godefroid est mort," the Saracens themselves even mingled their tears with those of the Christians. Godfrey has been well called the Agamemnon and Achilles of the Christian Iliad; he forms the central figure in the immortal poem of Tasso which relates the rescue of the Holy Sepulchre. His tomb and his sword were long preserved in Jerusalem, but the former was destroyed in the fire which, in 1808, consumed the Church of the Holy Sepulchre. In 1848 Brussels reared a bronze equestrian statue to the greatest of the sons of Belgium.

GODHEAD (god'hed), the nature or essential being of God, Rom. i. 20; Acts xvii. 29; Col. ii. 9. See God.

GODLY (god'le), **GODLINESS** (god'leness). The general meaning of "godly," as a quality of any one, is pious, Ps. xii. 1; 2 Pet. ii. 9; and "godliness" is commonly "piety," 1 Tim. ii. 2.

GODS. So judges or rulers are sometimes called, Ex. xxii. 28; Ps. lxxxii. 6; John x. 34, 35, as being God's representatives on earth. Compare Ex. iv. 16; vii. 1; Rom. xiii. 1, 4. More gener-

ally the word means false gods, 1 Cor. vii. 5. See IDOL, IDOLATRY.

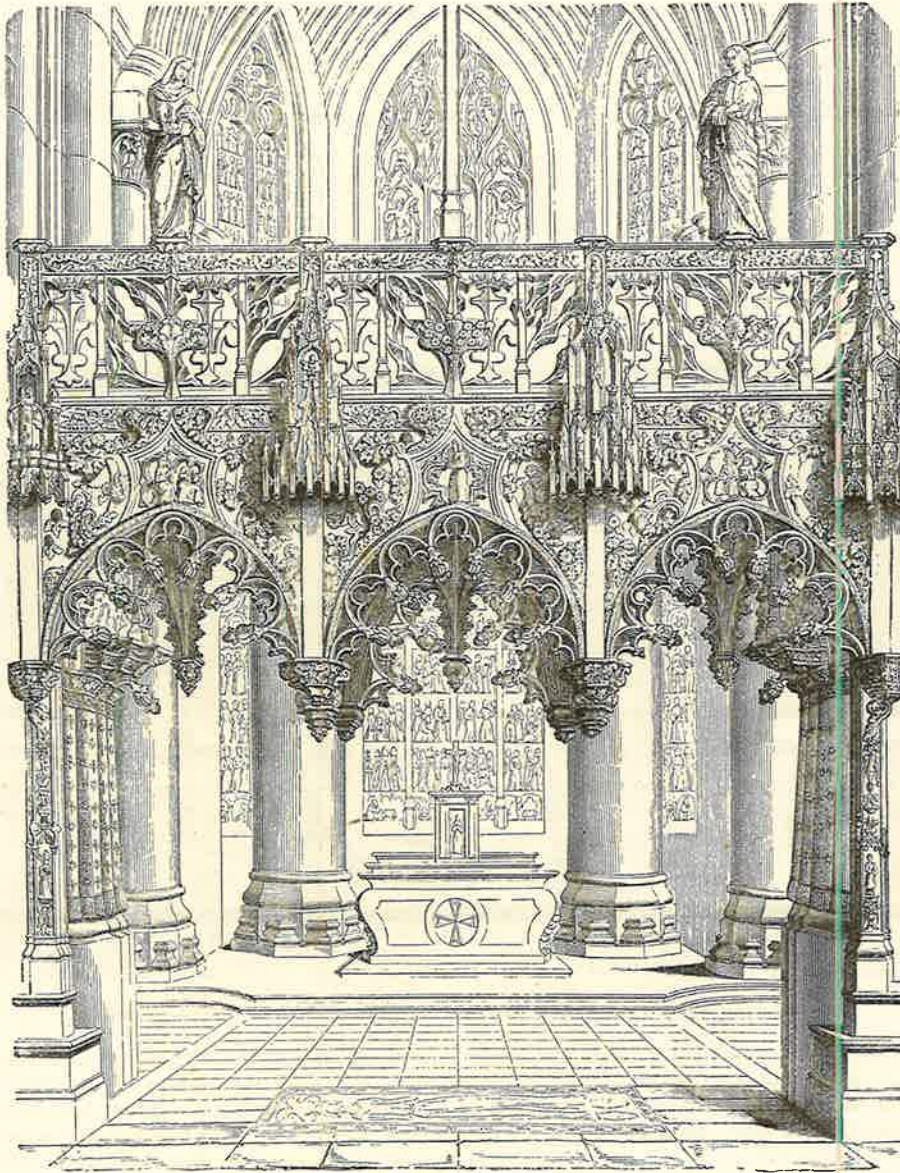
GODWIN, FRANCIS, bishop of Hereford, was born at Havington, in Northamptonshire, in 1561. He received his education at Christ Church College, Oxford, and assisted Camden in his topographical inquiries. In 1601 he was promoted to the see of Llandaff, and was translated to that of Hereford in 1617. He died in 1633. He was the author of "Annals of English Affairs in the Reigns of Henry VIII., Edward VI. and Mary;"

eloquence, and subsequently gave him the bishopric of Bath and Wells; but he lost her favor by marrying a second time. He died in 1590.

GODWYN, THOMAS, D.D., was born in 1587, and entered as a student of Magdalen Hall, Oxford, in 1602. He was for some years headmaster of the free school at Abingdon, Berks. He was subsequently presented to the rectory of Brightwell, near Wallingford, where he died March 20, 1643. His reputation rests upon the valuable aid which he rendered to the study of Hebrew antiquities. Two works upon this subject were published by him, the first entitled "A Synopsis of Hebrew Antiquities, needful for the Exposition of both Testaments;" the other, which is more generally known, has the title, "Moses and Aaron; Civil and Ecclesiastical Rites used by the Ancient Hebrews, observed, and at large opened, for the clearing of many obscure texts throughout the whole Scripture." This work passed rapidly through several editions, and was translated into Dutch and into Latin. It was very generally used as a text-book by teachers of theology; amongst others, by H. Witsius and by Jones of Tewkesbury, both of whom wrote annotations upon it. It also formed the basis of Carpzov's "Apparatus Historico-Criticus" and of Jennings' "Jewish Antiquities." The great learning and general accuracy of the work are sufficiently attested by these facts.

GOEPP (gep'), **JEAN JACQUES**, was born at Heiligenstein, Alsace, April 6, 1771. He had finished his theological studies and already entered upon his career as a minister at the commencement of the Revolution in France. Being drafted into the army, he served for some time, and upon his release he was appointed pastor of the French Protestant congregation at Strasburg. In 1808 he assumed the office of director of the seminary of St. Thomas, and in the following year he became pastor of the Lutheran church in Paris. He was created by the French government a member of the Legion of Honor in testimony of valuable services rendered to the nation, and died June 21, 1855.

GOERING (geh'ring), **JACOB**, a learned minister of the Lutheran denomination, was born at York, Pennsylvania, January 17, 1755. After pursuing a course of theology under Dr. Helmuth, he became pastor of the Lutheran church at York in 1786, which position he held until his death. He was a diligent student, a profound scholar, and



INTERIOR OF THE CHURCH OF STE. MADELEINE, TROYES, FRANCE.—See GOTHIC ARCHITECTURE.

also a catalogue of the English bishops, with notices of their lives—a work of great value. It obtained for him the see of Llandaff from Queen Elizabeth, and on account of a Latin edition of the same work James I. promoted him to the bishopric of Hereford.

GODWIN, THOMAS, was born in 1517. He became a Fellow of Magdalen College, Oxford, and having embraced the principles of the Reformation, suffered persecution during Mary's reign. When Elizabeth came to the throne, she made him dean of Christ Church, Oxford, and then of Canterbury, being much struck with his

in the pulpit an eloquent preacher. His writings comprise theological discussions, inquiries into Oriental languages and translations from the Arabic poets. He died in 1807.

GOERRES (geh'r'ez), JOHANN JOSEPH, was a German Roman Catholic writer of singular but eccentric ability. He was born at Coblenz in 1776, and educated at his native place. He threw himself into the French Revolution with all his heart, and he used all his power to disseminate its principles and doctrines. A sojourn in Paris produced a change in his views, and he became a professor of natural history in his native city. He fell into a kind of mysticism, in which he believed that he saw much to render the doctrines and principles of Romanism attractive, and he endeavored to show that all valuable inventions came necessarily from "Catholic" truth. He gained few disciples, as his style was so bad that he was often unintelligible. He died in 1848.

GOERTNER (gert'ner), JOHN PETER, was born at Canojoharie, New York, April 26, 1797, and graduated at Union College in 1822. After entering the ministry in 1824, he devoted himself to missionary labor among the destitute population in Northern New York and Canada for some time, and afterward was settled at Johnstown, New York. He died at the early age of thirty-two.

GOETHALS (geh'thals), HENRI, was born at Ghent in 1217. He was a learned ecclesiastic of the Roman Catholic Church, on whom the Sorbonne conferred the title of Doctor Solennis. He wrote a treatise "On Illustrious Men," as a continuation of the similar works of St. Jerome and Sigebert. As archdeacon of Tournay he was very zealous in combating the errors of the people, and more than one of the charitable institutions of that town and of his native city was largely indebted to his liberality. He died in 1293.

GOETHE (geh'te), JOHN WOLFGANG, an eminent author and one of the greatest poets of Germany, was born August 28, 1749, at Frankfort-on-the-Main. His father spared no pains to develop the talents of which he exhibited early evidence. When only eight years old, he gave much thought to religion, but instead of receiving with a child's humility and faith the teachings of revealed religion, he struck out a system for himself, drew up a form of worship to the God of nature, and even went so far as to offer up burnt-sacrifice. This delusion influenced his whole life to such a degree that it appears impossible to reconcile his views and expressions with the teachings of Christianity. His belief seems never to have risen above the merest deism, if indeed he escaped the pantheism of Spinoza. After graduating at Leipsic he went, in 1776, to Weimar, where he passed many years of his life, loaded with honors, as privy-councilor and afterward prime-minister. The little court of Weimar in time became a distinguished focus of German literature, having among its residents, about the beginning of the present century, more than twenty writers of eminence, among whom may be mentioned Goethe, Schiller, Wieland, Herder and Kotzebue. He died March 22, 1832.

GOETZE (get'ze), GEORGE H., a voluminous German writer, was born August 11, 1667, at Leipsic, and educated at the university in that city. Entering the ministry, he became Protestant pastor of Bury, in the duchy of Magdeburg, in 1690,

and in 1702 he assumed the superintendency of the churches of Lubec, which he held until his death. He wrote over one hundred and fifty volumes on literary, historical and theological subjects. He died April 25, 1828.

GOETZE, JOHANN MELCHIOR, was born in 1717, was a German Protestant divine and voluminous writer on polemical and other subjects. The last twenty years of his life were spent in opposing the philosophic views of Lessing and Goethe,

theology under Dr. Messer, the president of the college. The views of the pupil became unsettled, and it was believed that Dr. Messer's influence had in some measure affected him. Further examination, however, confirmed him in the faith, and he was ordained and settled at Cavendish, in the State of Vermont. Few Baptist ministers in the State at that time had enjoyed a liberal training, and consequently he exercised great influence among them. In 1815 he was removed to Worcester, Massachusetts, where he labored with great success, being



THE CATHEDRAL OF YORK, ENGLAND.—See GOTHIC ARCHITECTURE.

and defending the truths of revealed religion against the rationalistic school. He died in 1786.

GOG, as used by Ezekiel, ch. xxxviii., xxxix., where alone the name occurs in Old Testament scripture, is evidently formed from Magog, as a sort of root-word, to designate the prince or ideal head and representative of Magog. See MAGOG.

GOHL (göl). See GOLIUS.

GOING (go'ing), JONATHAN, D.D., was born in 1786, and educated at Brown University. He graduated in 1809, and continued the study of

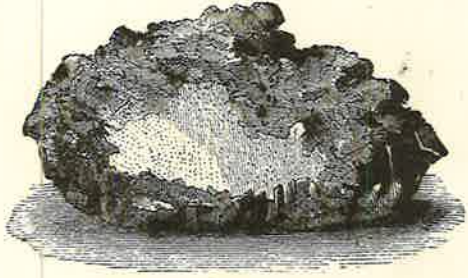
largely influential in building up the Newton Theological Institution. His attention was drawn to the destitution of the West in 1841, and he became an ardent supporter of the Baptist Home Missionary Society, which was founded in 1842, and of which society he was appointed corresponding secretary. Subsequently he became president of Granville College, now known as Denison University, where his energy and wisdom raised up a most prosperous institution. He died in 1844.

GOLAN (go'lan), an ancient city of Bashan, allotted to the Levites, and made one of the three cities of refuge east of the Jordan, Deut. iv. 43;

Josh. xx. 8; 1 Chr. vi. 71. The name does not occur in Bible history after the division of the country among the tribes. The site of Golan has not yet been determined.

The province of GAULANITIS took its name from this city, as is stated by Eusebius and Jerome. It appears that after the Greek conquest of Syria the kingdom of Bashan was divided into four provinces, Gaulanitis, Trachonitis, Auranitis and Batanæa. The last three were only Greek forms of the names of ancient principalities, while *Gaulanitis* was the territory attached to the important city of Golan. The boundaries of Gaulanitis are not given by any ancient writer, but they may be ascertained from some incidental references of Josephus. On the south it was separated from Gadaris by the river Hieromax. The Jordan and Sea of Galilee formed its western border from the mouth of the Hieromax to Casarea Philippi. On the north it had Ituræa, and on the east Auranitis and Trachonitis. Gaulanitis was then the western province of Bashan; and it still retains its ancient name under the Arabic form *Jaulân*.

Gaulanitis or Jaulân is about 40 miles long from north to south, by 20 broad. The greater part is flat table-land, with a deep soil and luxuriant pastures. The western side, as seen from Tiberias, resembles the declivities of a mountain range, furrowed deeply by torrents and ravines. This is



GOLD ORE.

occasioned by the elevation of the plateau (about 2500 feet), and the depression of the Sea of Galilee and the Jordan valley. On the north-west a spur from the Hermon range runs across it some 15 miles, and terminates in a conical peak called Tell el-Faras. The scenery of this ridge is picturesque—graceful conical summits clothed with evergreen oaks, long winding glens filled with tangled copse, and little upland plains carpeted with green grass and spangled with wild flowers. The “oaks of Bashan,” of which prophets wrote and psalmists sung, are still here, Isa. ii. 13; Zech. xi. 2, and among those rich pastures roamed in ancient days the herds of cattle, the pride of the country—“strong bulls of Bashan,” Ps. xxii. 12. Flocks, too, wandered along the hill sides, and spread themselves over the green plateau—“rams and lambs, and goats, and bullocks, all of them fatlings of Bashan,” Ezek. xxxix. 18; Deut. xxxii. 14. The province was once densely peopled. The ruins of no less than 127 towns and large villages are known, only eleven of which have now any settled inhabitants. The whole country is overrun periodically by the wild Bedouins of the eastern desert, whose vast droves of camels and flocks of sheep devour the pastures, and too often trample down the few corn-fields of the peasants.

GOLD comes into very early notice in Scripture as one of the representatives of wealth, and among the precious metals the chief material of which ornaments of dress were made. It appears

to have been known and prized in primeval times, as the land of Havilah, round which one of the rivers of paradise flowed, is said to have been distinguished for the excellent quality of its gold. Abraham is recorded to have been rich in gold as well as silver and cattle, Gen. xiii. 2; xxiv. 35; and golden earrings and bracelets were among the presents which he sent by his servant when commissioned to go in search of a wife for Isaac. Such facts show conclusively how very early gold came to be esteemed among the most valuable commodities a man could have, and how soon it was turned to use in the fine arts.

In subsequent times frequent mention is made of the employment of gold among the Israelites and those with whom they were brought into contact; but there is nothing peculiar in the notices, or that calls for any special remark, unless it be the large quantities in which at certain periods it is said to have existed, and the profuseness with which it appears to have been applied. For example, in the construction of the tabernacle twenty-nine talents of gold are said to have been expended. But this is as nothing compared with what was provided for the temple, David himself having prepared and offered toward its erection 3000 talents of gold, and the principal men of his kingdom 5000 more, 1 Chr. xxix. 4, 7. The exact worth, or even weight, indicated by these numbers cannot be determined with any certainty, for the word talent was used, in different countries, and in different ages of the same country, for weights very widely dissimilar. As used in Homer, the talent was unquestionably of much smaller weight than the later talent, which consisted of sixty minæ, equal to about eighty-two pounds avoirdupois; and even at a much later period, traces of the same small talent have been found in Greek writers. There is reason to believe that the Babylonian system of weight, or some other ancient Oriental system, exercised an important influence on the later Grecian mode of reckoning, and it is extremely probable that it did so likewise on that of the later Hebrew, in both cases alike rendering the talent much larger than it had been originally. See WEIGHTS. This supposition is favored by the consideration, in regard to the tabernacle, that there appears to have been no adequate reason, scarcely indeed room, for the employment about it of so many as twenty-nine talents of gold, if these talents weighed each eighty-two pounds. By much the greater proportion of what was used went to the construction of thin plates for covering the boards of the tabernacle and some parts of the furniture; and from the extreme ductility of gold, it is well known that a comparatively small quantity goes a long way in this employment. It is impossible, therefore, to say, with any approach to certainty, what precise quantities of gold may be indicated by the talents specified in the days of Moses, or even of David. But there can be no doubt that at both periods the proportion employed of this metal was relatively great, and especially that in the times of David and Solomon it existed in extraordinary profusion; so that, as it is said in particular respecting Solomon's time, “gold was nothing accounted of,” 1 Ki. x. 21.

It is right to notice, however, that this singular abundance of gold in early times was not confined to Palestine and the covenant people; it comes out also in the history of other Asiatic nations. Heeren has drawn attention to this as one of the peculiarities connected with ancient Asia, and as raising a question which is not quite easily solved as

to the quarters whence such immense stores of this precious metal may have been derived. While various mountains in Western and Northern Asia are known to have yielded gold, he thinks that the immense supply of it which appears to have existed in so many countries of Central Asia can only be adequately accounted for by the commerce that was kept up with the gold-producing regions of Africa, as well as those of the South and East of Asia, in particular of India. But as to its plentifulness there can be no doubt. “It has been the constant taste,” he says, “of the Asiatics to employ their gold not so much in coinage as in ornaments of every sort and in embroidery. The thrones of their princes, the furniture of their palaces, and especially all that belongs to the service of the royal table, from the time of Solomon to the present day, have been fashioned of massive gold; their weapons have been also thus decorated, and dresses or carpets embroidered with gold have been at all times among the most valued commodities of the East. This splendor was not a prerogative confined to the Persian monarchs alone, as if they bought up the gold in every part of their dominions to dazzle the eyes of their subjects. The same practice prevailed through all the gradations of that system of despotism. The satraps were comparatively as wealthy as their master, and their inferior officers again in the like proportion. We meet also with occasional instances of private individuals possessed of immense wealth; and according to Herodotus, even a pastoral nation of Eastern Asia (the Massagetæ) had most of its utensils of gold.” It may be added, in further proof of this, and in illustration also of the disposition to devote large quantities of gold to sacred uses, that in the temple of Belus at Babylon there is reported to have been found a single statue of Belus, with a throne and table, which together weighed 800 talents of gold, and in the temple at large gold to the amount of more than 7000 talents. These talents undoubtedly were according to the large Babylonian standard.

The word gold is repeatedly used symbolically in Scripture to denote—1. The rich treasures of grace which Christ bestows on those who seek, Rev. iii. 18, and elsewhere; 2. The great value of God's word, Ps. xix. 10; 3. The peculiar excellences of tried saints, Job xxiii. 10; 1 Pet. i. 7; 4. The attractiveness and preciousness of the New Jerusalem, Rev. xxi. 13, etc.

In regard to the spiritual senses that have been attached to gold as used in sacred architecture, see TABERNAACLE.

GOLDEN BOWL, Eccles. xii. 6. Some interpret this of the skull, and the “silver cord” of the spinal marrow. Mendelssohn, however, more suitably refers the metaphor to the working of a wheel and the drawing of water, and supposes that the human heart, with its veins and arteries, is the thing signified.

GOLDEN GATE. See JERUSALEM.

GOLDEN LEGEND. About A. D. 1230 a Dominican monk, afterward archbishop of Genoa, named James de Voragine or Vragine, sometimes written Giacomo de Voragine, made a large collection of legendary traditions of saints. See JAMES DE VORAGINE. It was translated into different languages, and for a long time it commanded a great circulation, and like all accounts of wonders, it was very popular. It was known by the title of the “Golden Legend,” but it is of no historical value whatever.

GOLDEN ROSE. For many years the pope has been accustomed to send a golden rose ornamented with gems to such monarchs as he desired to honor. On the fourth Sunday in Lent the pope consecrates one every year. Urban V. introduced the custom by sending one to Joan, the queen of Sicily, in the year 1366. In 1868 a golden rose was sent to the queen of Spain before her abdication and flight from the country.

GOLDSMITH, Neh. iii. 8, 31, 32; Isa. xi. 19; xli. 7; xlv. 6. See **HANDICRAFT.**

GOLDWELL (gold'well), **BISHOP**, was one of the most eminent men who occupied the see of Norwich, in England, and his great taste and energy are evident on the choir of the cathedral. In the year 1463 the roof and clere-story had been injured by lightning, and the bishop undertook the formidable task of a complete restoration, which included the vaulting of the choir as well as all the details of the clere-story. His work is of a light and exceedingly graceful character, and forms one of the most attractive portions of the cathedral. Like all such undertakings connected with the great cathedrals, the cost and time required for their execution were on a great scale, and the space of twenty-seven years was required to complete this great achievement. His tomb is placed on the second bay to the east of the transept and on the south side of the choir, and the engraving on page 749 will show the reader the style which prevailed in that age. It will be seen that the figure is enveloped, not in the ordinary chasuble, but in the "cappa pluvialis" or "processional cope"—that is, the cope used in processions—and this is the only monument erected to the memory of a bishop before the Reformation in which this style appears.

GOLGOTHA (gol'go-thah), Heb. *gulgoleth*, but in Chaldee *gulgatha*, a "skull," occurs in 2 Ki. ix. 25, where it is said of Jezebel, "They found no more of her than the skull." The only other passages where the word occurs are those in the Evangelists which describe the scene of our Lord's crucifixion: "When they were come unto a place called Golgotha, that is to say, A place of a skull," Matt. xxvii. 33. St. Luke uses the corresponding Greek word, *kranion*, for which the Latin *calvaria*, or Calvary, has been substituted in modern versions; and St. John says, Christ, "bearing his cross, went forth into a place called of a skull, which is called in the Hebrew Golgotha," ch. xix. 17. In that place, wherever it was, the Evangelists all testify our Lord was crucified, and also that he was buried; for in the same place where he was crucified the garden lay wherein was the new tomb to which Joseph of Arimathea committed the dead body. The question as to the site of Golgotha, therefore, virtually resolves itself into that which has been raised respecting the Holy Sepulchre. It will be observed, however, that no indication is given by the Evangelists of Golgotha or Calvary being a mount; it is simply spoken of as a place. The idea of a *mount* is supposed to have arisen from the mention of a rock, as that on which the Church of the Holy Sepulchre was built. No trace of a mount connected with the crucifixion is found in any writer down to the close of the fifth century, though the term rock is occasionally used. Afterward the pilgrims appear to have given currency to the notion, and it ultimately became common.

GOLIATH (go-li'ath), the name of the giant whose defeat and death threw such glory around

the youthful career of David. He is known only as connected with that memorable occasion. See **DAVID** and **GIANT.**

GOLIUS (go'le-us), **JAMES**, an eminent Oriental scholar, was born at The Hague in 1596, educated at Leyden, and in 1622 went as interpreter to the Dutch embassy in Morocco. On his return he was appointed professor of Arabic at Leyden, and afterward also nominated professor of mathematics and interpreter of the Oriental languages to the United Provinces. His principal work is an "Arabic Lexicon," and an Arabic translation of the Liturgy and Catechism of the Reformed Confession. Golius published a Latin translation of the works of Geber, the great Arabian chemist. He died in 1667.

His brother **PETER**, who was also an excellent Orientalist, became a Catholic, and founded a Carmelite convent on Mount Libanus. He died in 1673, at Surat, in the East Indies, whither he had gone as a missionary.

GOMAR (go'mar), **FRANCIS**, celebrated in Church history as the leading opponent of Arminius, was born at Bruges, January 30, 1563, and died at Groningen, January 11, 1641. His theological education was carried on partly in England, where he attended the lectures of Dr. John Rainolds at Oxford, and of Dr. William Whittaker of Cambridge, and partly at Heidelberg. In 1594 he accepted one of the chairs of theology at Leyden, in which university James Arminius was also, in 1603, appointed a professor. Almost immediately a warm controversy arose between the two professors. On the death of Arminius, in 1609, the friends of Gomar being unsuccessful in their opposition to the appointment of Vorstius to the vacant chair, Gomar resigned his office and retired to Middleburg. In 1614 he became professor of theology at Saumur, and four years afterward accepted a similar appointment in the university of Groningen. Gomar was one of the members of the Synod of Dort (1618), and took an active part in its proceedings. He enjoyed a high reputation for his Hebrew scholarship, and in 1633 assisted at Leyden in the revision of the translation of the Old Testament. His collected works were published at Amsterdam in 1644. Those which relate to Biblical topics are the following: "An Unfolding of Passages from the Gospel of Matthew," "An Illustration of Select Passages from the Gospel of Luke," "An Illustration of Select Passages from the Gospel of John," "An Analysis and Unfolding of the Epistles of Paul to the Romans, the Galatians, the Philippians, the Colossians, Philemon, and the Hebrews," "An Unfolding of the Epistles of Peter, John and Jude," "An Unfolding of the First Five Chapters of the Apocalypse," "A Dissertation on the Language in which Matthew wrote his Gospel," etc., etc. The commentaries of Gomar are highly commended by R. Simon.

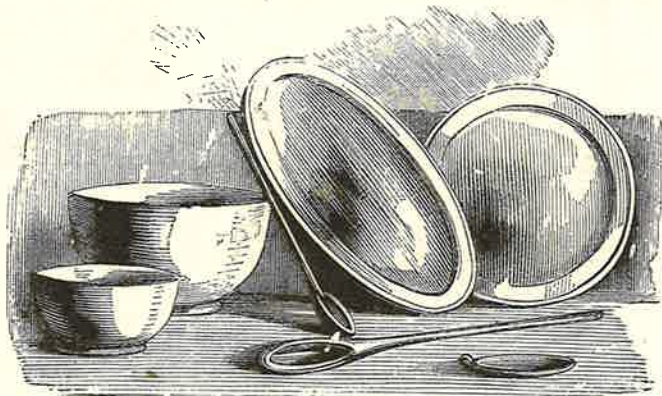
GOMELLI (go-mel'le). See **WALDENSES.**

GOMER (go'mur). 1. The eldest son of Japheth, Gen. x. 2, 3; 1 Chr. i. 5, 6. His descendants are generally supposed to be the ancient Cimmerians, the Cimbric of after times, whose name is

yet to be traced in the Crimea—that great Celtic family of which we have in these islands the Gael of Ireland and Scotland and the Cymri of Wales. Their migrations are recorded in history. Pressed by the Scythians, the wave of their population flowed into the western part of Asia Minor; and thence, resisted and expelled by the Lydians, they turned to other quarters and found settlements in the north and west of Europe. Of them came the occupiers of Denmark, the German coast, Belgium and Britain. The name of Gomer occurs in Ezek. xxxviii. 6 as joining with his bands the army of Gog. See **MAGOG.**

2. Is also the name applied to the harlot whom Hosea in his vision is represented as taking for a wife, ch. i. 3. The name was probably intended to indicate her consummate wickedness, as one that had completed her course of transgressions. She is not to be understood as a real wife of the prophet; the transactions connected with her took place in vision. See **HOSEA.**

GOMORRAH (go-mor'rah), "submersion," one of the five cities of the plain, apparently next in importance to Sodom, Gen. x. 19; xiii. 10. It was, with the others, subdued and plundered by Chedorlaomer and delivered by Abram, xiv. 1-16. It shared the destruction of Sodom, as it had shared



VESSELS OF GOLD USED IN THE SANCTUARY.—See **GOLD.**

its sin, xviii. 20; xix. 24-29; and its fate is frequently alluded to in the later parts of Scripture. The position of Gomorrah has been a fruitful subject of discussion. See **SODOM.**

GOMORRHA, Matt. x. 15; Mark vi. 11; Rom. ix. 29; 2 Pet. ii. 6; Jude 7, the Greek form of **GOMORRAH.**

GONACH. See **IBN GONACH.**

GONDI (gon'de). See **RETZ.**

GONDULF (gon'dulf), born 1023, died 1108, a Norman prelate celebrated for his knowledge and eloquence. In fulfillment of a vow made when on his way back from a pilgrimage to Jerusalem, he entered the abbey of Bec, of which Lanfranc was prior, and had Anselm for his fellow-pupil. When Lanfranc became archbishop of Canterbury, he obtained the assent of William I. to appoint Gondulf to the see of Rochester, which under his administration regained some of its previous splendor. His influence contributed much to obtain the crown for Henry when William Rufus died.

GONFALON (gon-fah'lon), or **GONFANNON** (gon-fah'non), is the name of a small flag

attached to the pole of a lance. It differs from a banner in that, instead of being square and fastened to a bar, the gonfalon was fixed in a frame and made to turn round like a modern ship's vane, having two or three streamers or tails. The followers of great men used it to terrify the horses of their adversaries.

GONZAGE (gon'za-jay), HERMITS OF, an order founded by Hieron Regnini, and confirmed by Alexander VI. See HERMITS.

GONZO (gon'zo), a Buddhist monk born in 758, was highly esteemed in Japan for his knowledge of the "Fots-ke-gyó" and other Buddhist books, and for having been the first to fix the order of the *wofa*, or Japanese alphabet. He died in 827.

GOOD FRIDAY, the anniversary of the crucifixion of the Lord Jesus Christ. The crucifixion was commemorated by the Church in the earliest ages in a season set apart in remembrance of the death and the resurrection of the Saviour, and the terms of the observances of the season had reference to the passover, one being called the passover of the crucifixion, and the other the passover of the resurrection. The day commemorative of the crucifixion was observed as a fast; plaintive music alone was sung, and all joyous expressions were omitted. Although the Lord's Supper was celebrated, the consecration of the elements was done on the day previous. Bell ringing was omitted, and even the kiss of charity was dispensed with, in allusion to the treachery of Judas, who betrayed his Saviour with a kiss. All ornaments were removed, and every part of the service was made to indicate the great solemnity of the event that was thus commemorated.

PISCINA, NORWICH CATHEDRAL.—See **PISCINA**, **GOthic ARCHITECTURE**, and engraving on page 749.

In the Church of Rome "the altars are naked, except at the priests' communion, when the ornaments are black, and the crucifix is covered with a black veil till the prostration, after which it is left uncovered." Then again "the mass of the pre-sanctified" is said, and all the observances are intended to indicate the deep solemnity of the day.

In Protestant Churches the day is observed with fasting, and in the Church of England and other Protestant Episcopal Churches, among the Lutherans, the German Reformed and in some Methodist Churches, special services and prayers are arranged, and the season is held to be one of great solemnity, as it fixes the mind on the agony of Calvary.

GOOD FRIDAY BREAD, and **GOOD FRIDAY BUNS**. The bread was so called because it was baked on Good Friday and preserved as a remedy in cases of sickness. It is more than probable that the use of the buns is a relic of a pagan institution, and connected with the customs of heathen sacrifices. The buns in modern

times are made sweet, and have the form of a cross stamped on the upper surface. The term "bun" is derived from the Saxon *boun*, which signifies a cake.

GOOD SHEPHERD, NUNS OF THE ORDER OF THE. See **NUNS**.

GOOD THURSDAY, Maundy Thursday.

GOOD WEDNESDAY, Ember Wednesday.

GOOD WORKS. See **WORKS**.

GOOD, JOHN MASON, M.D., was born in 1764, at Epping, where his father was pastor of a Congregational church, and died in 1827. He commenced practice as a surgeon at Sudbury in 1784, but removed to London in 1793, where he continued for the rest of his life. Dr. Good exercised the most indefatigable perseverance in the attainment of knowledge, without allowing his literary studies to interfere with the duties of his profession. It is stated of him that so incessant and multifarious were his labors in 1803 that he was finishing a translation of "Solomon's Song," carrying on his "Life of Dr. Geddes," walking from twelve to fourteen miles a day to see his patients—his business as a surgeon then producing upward of £1400 per annum—editing the "Critical Review," and supplying a column of matter weekly for the "Sunday Review," added to which he had, for a short period, the management of the "British Press Newspaper." Besides contributing largely to the literature of his profession, he produced several works of some value in the line of Biblical literature. Among these were his "Translation of the Song of Solomon, with Notes Critical and Explanatory;" "Translation of the Book of Job, with Notes Critical and Illustrative, and an Introductory Dissertation;" "Historical Outline of the Book of Psalms," edited by the Rev. J. M. Neale; and "The Book of Psalms: a new translation, with Notes Critical and Explanatory," edited by the Rev. Dr. Henderson. Dr. Good was a man of extensive knowledge and unusual attainments as a linguist.

GOODE, WILLIAM, an eminent clergyman of the Church of England, well known as one of the most devoted ministers of his day. He was born in 1801 and died in 1868. After a distinguished course in the university he entered the Church, and ere long he became known for his great zeal in the dissemination of evangelical views, and for his opposition to the Tractarian system. By many he was recognized as a leader in the evangelical branch of the Church. His writings, which are of a masterly character, gave him great prominence. Among his works, the chief are "The Extraordinary Works of the Holy Spirit," "The Established Church," "Church Rates," and his great treatise against the views of Dr. Pusey and the Tractarian party, called "The Divine Rule of Faith and Practice;" in a second edition this work increased to three volumes. He also published a Review of "Tract XC.," and "The Doctrine of the Church of England as to the Effects of Baptism," a treatise on the "Validity of the Orders in the Scotch and Foreign Non-episcopal Churches." Before his death he had been made dean of Ripon.

GOODELL (good'ell), **WILLIAM, D.D.**, an eminent missionary and minister of the Congregational Church, was born February 14, 1792, at

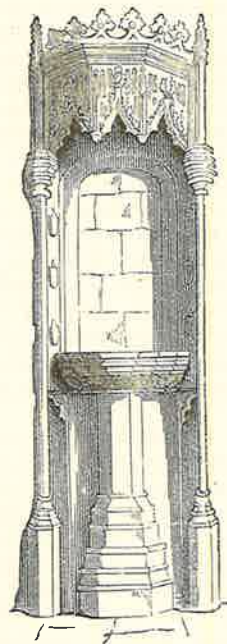
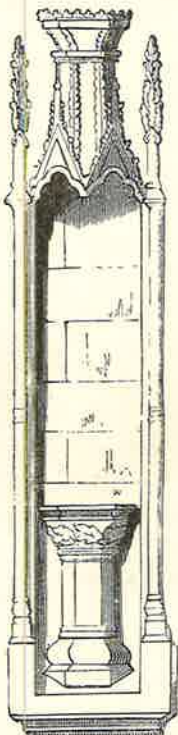
Templeton, Massachusetts. He entered Phillips Academy, Andover, at the age of fifteen, and graduated at Dartmouth College in 1817. Having concluded his theological studies in the theological seminary of Andover, he devoted himself to the work of missions under the auspices of the American Board of Foreign Missions in 1820, and in 1822 sailed for Malta. After spending nine months here preaching the gospel, he departed for Beirut, where he arrived November 16, 1823. Pursuing the Arabic language here for some time, he visited Sidon in June, 1824, for the purpose of acquiring a knowledge of the Armeno-Turkish language under Yakob Aga, an Armenian ex-bishop. In 1831 he repaired to Constantinople and commenced the mission to Turkey with special reference to the Arminians. He was a man remarkably endowed for the self-sacrificing and successful work of the missionary, doing good without offence and recommending personal religion to the unconverted. "In the future history of the kingdom of Christ in the lands which include the site of the garden that was planted in Eden and the scene of events most sacred to Christian hearts, the name of William Goodell will be precious to successive generations of sanctified souls even to the end of the world." He died in Philadelphia, February 18, 1867.

GOODRICH, CHAUNCEY ALLAN, D.D., born at New Haven, Connecticut, October, 1790. He was professor of rhetoric and oratory in Yale College, a man of great learning and a voluminous writer. Soon after his graduating, in 1810, he commenced to write educational works, which have been extensively used. He was appointed to the chair of pastoral theology in 1839.

At the time of his death, February 25, 1860, he was one of the "Committee on Versions" of the American Bible Society, and was busily employed on a new version of the English text.

GOODRICH, THOMAS, born in 1480, obtained the favor of Henry VIII. by the readiness he showed as one of the syndics to procure the king's divorce from Queen Catherine. He was made bishop of Ely, and was a zealous promoter of the Reformation. He was one of the revisors of the translation of the New Testament, and one of the compilers of the Common Prayer-Book of 1549, and likewise of "The Institution of a Christian Man," and of the "Reformatio Legum." In the reign of Edward he became lord chancellor, and was distinguished for his upright and impartial administration. He died in 1554.

GOODWIN (good'win), **JOHN**, an Arminian divine, was born in 1593, and educated at Queen's College, Cambridge. He became vicar of St. Stephen's Church, Sendon, in 1633; and refusing to



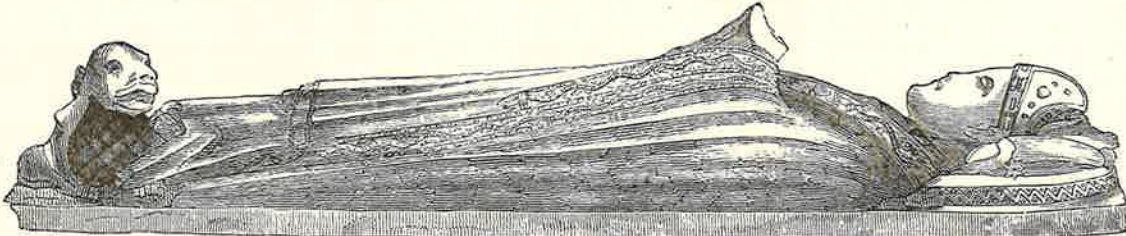
NICHE IN NORWICH CATHEDRAL.—See **NICHE**, **GOthic ARCHITECTURE**, and engraving on page 749.

administer baptism and the Lord's Supper promiscuously, he was ejected in 1745. He was a zealous Arminian in doctrine, and wrote a number of theological and controversial works. He died in 1665.

GOODWIN, THOMAS, D.D., a Calvinistic and Independent divine, of whom and of Owen Anthony à Wood says that they were "the two atlases and patriarchs of Independence." He was born at Rollesby, in Norfolk, England, in the year 1600, and from his childhood he had strong religious impressions, probably due to a pious mother. He graduated at the early age of sixteen at Christ's College, Cambridge, having acquired a reputation for learning far beyond his years, and in his twentieth year was chosen Fellow and lecturer of Catherine Hall, to which he had removed the year before. In 1626 he was appointed preacher of Gray's Inn, and afterward lecturer of Trinity Church;

but being dissatisfied with the restrictions imposed upon him, he resigned his lectureship and fellowship, and removed from Cambridge in 1634. The severe measures against the Nonconformists forced him to Amsterdam, whence he removed to Arnheim, and returned to London upon the invitation of the Long Parliament, where he remained until 1650, when he was made president of Magdalen College, Oxford. During his residence in London he rose to great eminence as a preacher. The Restoration put an end to Goodwin's work at Oxford, which he left in 1660, respected and beloved by all with whom he was connected, however they might differ from him on theological questions. Removing to London, whither he was followed by great numbers, he there exercised his ministry as pastor of an Independent church until his death, February 23, 1679. His collected works published in London include an "Exposition on the First and Part of the Second Chapters of the Epistle to the Ephesians," and also an "Exposition on the Book of Revelation." The criticism of

Calamy is fairly characteristic: "He was a considerable scholar and an eminent divine, and had a very happy faculty in descanting upon Scripture so as to bring forth surprising remarks, which yet generally tended to illustration." He was a great favorite with Oliver Cromwell, who made him one of the commissioners to license preachers, and he was also a member of the Westminster Assembly.



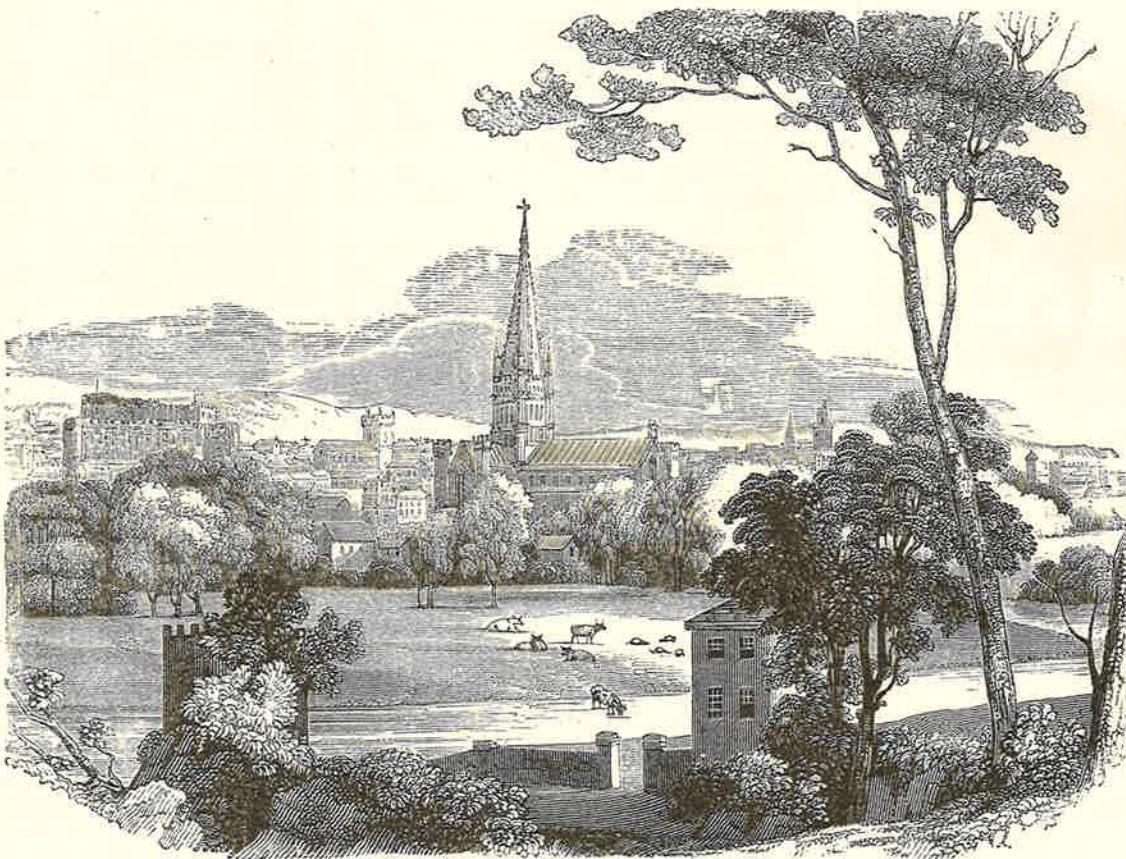
EFFIGY OF BISHOP GOLDWELL, IN THE CATHEDRAL OF NORWICH.—See GOLDWELL.

GOOSE. The wild and the tame goose were both known in Syria, and the Talmud mentions geese as a well-known article of luxury. At present tame geese are not very commonly seen in Syria, or in any other part of Western Asia, as they are not in demand among the Moslems, who very rarely eat them. Neither can we find clear evidence that they were used by the ancient Hebrews, though

the pine, fir and cedar. *Gopher* signifies here, most likely, the cypress, which was in some parts of Asia exclusively used as the material of ships; in Athens for coffins; in Egypt for the mummy-cases, for which purpose it was peculiarly adapted, on account of its great durability and hardness."

GORDON (gor'don), ALEXANDER, a Scotch antiquary who lived many years in Italy and other parts of the Continent, and in 1736 was appointed secretary to the Society of Antiquaries. In 1741 he went to Carolina, where he held several offices and had some grants of land. He died about 1750. Among his works are the "Lives of Pope Alexander VI. and his son Cæsar Borgia."

GORDON, LORD GEORGE, a junior member of the ducal family of Gordon, born in 1750. He was noted as a captious member of the House of Commons when the Protestant Association was formed to resist the repeal of a very penal act against the Romanists. Lord George put himself at the head of the movement, and was leader in the no-papery riots which caused such turmoil and destruction in London. He endeavored to overawe the House by a fanatic mob which accompanied him there, but which was dispersed by the guards. He was tried on a charge of high treason, but acquitted. He was afterward excommunicated by the archbishop of Canterbury for an ecclesiastical offence. He died in prison, 1793.



THE CATHEDRAL OF NORWICH, ENGLAND.

they were known to them. Not being named, they were not interdicted, and no doubt the Hebrews used them. The Egyptian goose was of a peculiar and fine species, and it is abundantly figured in all their monuments.

GOPHER-WOOD (go'fer-wood), the material of which the ark was to be made, Gen. vi. 14. A variety of conjectures have been hazarded respecting this wood. "It is evidently a tree," says Kalisch, "which yields a resinous pitch-like substance, as

GORDON, JAMES, a Scottish Jesuit, born at or near Aberdeen in 1553. He was professor in the colleges of Toulouse and Bordeaux, and was the author of several works on history and chronology. He also published "The Holy Bible, with a Commentary," which, according to Walch, contains many things which may be read with profit. It is also commended by Dupin. He died in 1641.

GORGERIN (gor'ger-in), the neck of a capital, or more commonly the part forming the junc-

tion between the shaft and the capital, which is either a projecting fillet or moulding or a concave channel.

GORGET (gor'jet), 1 Sam. xvii. 6, marg. See ARMS.

GORGAS (gor'ge-as), one of the generals of Antiochus Epiphanes, who is called in 1 Macc. and in Josephus "a mighty man of the king's friends." He was chosen by Lysias, the general and minister of Antiochus Epiphanes, and at this time in sole command of the provinces from the Euphrates to the sea, to undertake an expedition in company with Ptolemy, the son of Dorymenes, and with Nicanor, against Judæa, B. C. 166, 1 Macc. iii. 38. These generals were, however, totally defeated near Emmaus by Judas Maccabæus, 1 Macc. iv. 1, etc. In B. C. 135, Joseph, the son of Zacharias, and Azarias, two captains in the service of Judas Maccabæus, anxious to get themselves a name, and acting without the orders of Judas, attacked the garrison of Jamnia. Gorgias, the governor of the forces at Jamnia, defeated them with great loss, 1 Macc. v. 56, etc.



GOOSE OF EGYPT.—See GOOSE.

The account of Gorgias in 2 Macc. is very confused. In one passage he is described simply as "a captain, who in matters of war had great experience," and therefore sent with Nicanor, the son of Patroclus, one of the special friends of Ptolemy, the governor of Coele-Syria and Phœnicia, to root out the whole nation of the Jews, 2 Macc. viii. 9. In another passage he is represented as "governor of the holds," 2 Macc. x. 14, and apparently of the holds of the Idumæans (?) (Acra-battene?), compare 1 Macc. v. 3. He is afterward, according to the present text, described as "governor of Idumæa," 2 Macc. xii. 32.

Grotius suggests that the reading "governor of Idumæa" is an error for "governor of Jamnia," as at 1 Macc. v. 58. Josephus warrants this correction. From the epithet applied to Gorgias, he seems to have been held in the highest detestation by the Jews ("that cursed man," he is called in 2 Macc. xii. 35). The description of his flight to Marisa and his defeat by Dositheus, one of Judas' generals, is given at some length, though in an obscure and confused manner, 2 Macc. xii. 34-38.

GORHAM (gor'ham), **GEORGE**, is known as the clergyman who instituted the suit against the bishop of Exeter for non-institution, which gave rise to the long and important controversy

upon baptismal regeneration. The case was finally brought by appeal before the judicial committee of the privy council.

GORTON (gor'ton), **SAMUEL**, a man who boasted he "had never studied in the schools of human learning," and remarkable for his extravagant and fanatical ideas, was born in England about 1600. He came to the United States in 1636, visiting Boston, Pawtuxet, Rhode Island and other places in New England, followed by a few adherents called "Gortonians." Involved in civil litigation, trial for heresy, he was condemned at length to hard labor for an unlimited time, which was commuted into banishment. His sect soon became extinct. He died in 1677.

GORTYNA (gor-ti'nah), a city of Crete, and next to Cnossus the most important in the island for power and magnificence. At one time Gortyna and Cnossus in union held the whole of Crete in their power, excepting Lyttus. In later times they were in a continual state of warfare. Gortyna was founded by a colony from Gortys of Arcadia. It was of very considerable size, its walls being fifty stadia in circuit, whilst those of its rival, Cnossus, were not more than thirty. Homer bestows upon it the epithet "walled." It was situated on the south side of the island on the river Lethæus (*Messara*), and at a distance of ninety stadia from the Libyan Sea. As Cnossus declined Gortyna rose to eminence, and became the metropolis of Crete. About A. D. 200 a brother of Septimius Severus held at Gortyna the office of proconsul and quæstor of the united provinces of Crete and Cyrene. In the arrangement of the provinces by Constantine, Gortyna was still the metropolis of Crete.

The remains of Gortyna, near Aghius Dheka (the ten saints), and the cavern in the mountain have been described by Tournefort and Pococke, and the cavern more recently by Mr. Cockerell. The modern Gortynians hold this cavern to be the Labyrinth, thus claiming for themselves the honors of the myth of the Minotaur; but it does not appear from the Gortynian coins, which date from the time of the Persian war to that of Hadrian (and there are none later), that their ancestors ever entertained such an idea. The famous Labyrinth is represented on the coins of Cnossus, and Colonel Leake says that "it is difficult to reconcile this fact with the existence of the Labyrinth near Gortyna, for that the excavation near Aghius Dheka, at the foot of Mount Ida, is the renowned Cretan Labyrinth, cannot be doubted after the description of Tournefort, Pococke and Cockerell." This opinion is given notwithstanding the assertion of Pausanias. One of the coins of Cnossus bears, besides the Labyrinth on its reverse, the Minotaur on the obverse. It cannot be much later than the expedition of Xerxes, and thus affords evidence of the antiquity of the tradition of the Labyrinth, if not of its real existence; whereas Hoeck, relying on the silence of Hesiod and Herodotus and the assumed silence of Homer—though the Iliad contains what looks very like an allusion to the Cretan wonder—has supposed it to have been an invention of the later poets borrowed from Egypt. Mr. Falkener describes the cavern near Gortyna from Sieber, who spent three days in examining it, and says that certainly it had been nothing more than a quarry which probably supplied the stone for building the city. Hoeck seems to hold similar views.

The only Biblical interest attached to Gortyna

is, that it is mentioned in the Apocrypha in the list of cities to which the Romans sent letters on behalf of the Jews, when Simon the Maccabee renewed the treaty which his brothers Judas and Jonathan had made with Rome, 1 Macc. xv. 23; viii. 1, etc.; xii. 1, etc. There is no doubt that the Jews were settled in great numbers in Crete, and Gortyna may have been their chief residence. Ptolemy Philometor, who treated the Jews kindly, and who had received a numerous body in Egypt when they were driven out of Judæa by the opposite party, rebuilt part of Gortyna. When St. Paul, as a prisoner, was on his voyage from Cæsarea to Rome, the ship, on account of a storm, was obliged to run under the lee of Crete, in the direction of Cape Salmone, and soon after came to a place called FAIR HAVENS (which see), which was near a city called LASÆA, Acts xxvii. 8. See CRETE. Lasæa is probably the Lasia of the Peutingerian Tables, and is there stated to be sixteen miles east of Gortyna. It is very uncertain how long the vessel was detained at Fair Havens, though "much time had been spent," Acts xxvii. 9, not since they had sailed from Cæsarea, but at the anchorage. Doubtless, the sailors, soldiers and prisoners had frequent intercourse with Lasæa, and perhaps Gortyna. St. Paul may then have preached the gospel at one or both of these places, but of this there is not the slightest proof.

GOSHEN (go'sh'n). 1. A district of Egypt assigned as the residence of Jacob and his family, and which the Israelites occupied till their deliverance from bondage, Gen. xlv. 10. We gather from the Scripture narrative several particulars concerning it. It was one of the best and most fertile parts of the country, xlvii. 6, 11, with excellent pasture-land, and therefore a most desirable abode for those whose trade had been about cattle, xlvii. 34; xlviii. 4. It must have lain to the east of the Nile, for the Israelites on their departure had no occasion to cross that river. But it may be probably supposed to border on the Nile or some branch of it, since the inhabitants of Goshen had an abundant supply of fish, Num. xi. 5. Then it could not have been far from the royal residence, for Jacob would there be near to Joseph, Gen. xlv. 10; and easy intercourse between the two is evidently implied, xlviii. 1, 2; Ex. v. 20. Again, Joseph is said to have gone up in his chariot to meet his father in Goshen, Gen. xlv. 29. Hence it must have been to the north-east of the metropolis, wherever that was. It was also called the land of Rameses, xlvii. 11; Ex. xii. 37, the towns Pithom and Raamses lying within its border, i. 11. From indications of this kind, a learned critic infers that Goshen must have been between the eastern part of the ancient Delta and the western borders of Palestine, that it was hardly a part of Egypt proper, and that it was probably identical with the modern *Wady Tumeilat*, the valley along which ran the canal of the Red Sea. Dr. Kalisch does not exactly agree with this identification. Goshen did not reach to the wilderness, Ex. xiii. 20, and was not, he believes, a frontier province. Such passages as viii. 21-23; ix. 25, 26, show, he thinks, that it was surrounded by other Egyptian districts, and properly belonged to Egypt. He supposes it impossible, therefore, to define its boundaries, and concludes that we must be satisfied with a more general idea of its position. The Israelites were not all confined to the land of Goshen, for the parents of Moses clearly lived in the capital, Ex. ii. 3, 5, 8. Neither were the inhabitants of Goshen exclusively Israelites; for Egypt-

ians are described as their neighbors, iii. 22; xi. 2; xii. 35, 36; and that the houses of the two peoples were intermixed may be inferred from the necessity of marking off those of Israel with the blood of the paschal lamb, xii. 23. Moreover, Pharaoh's flocks and herds seem to have been pastured in Goshen, Gen. xlvii. 6. But it is probable that foreigners also lived there, for "a mixed multitude" accompanied the Israelites on their march, Ex. xii. 38. 2. A district in Palestine, apparently lying between Gaza and Gibeon, Josh. x. 41; xi. 16. It probably included some of the rich low country of Judah, and the Israelites may hence have given it its name. 3. A town in the mountains of Judah, xv. 51. It may have had some connection with the district just mentioned, but this is merely a conjecture.

GOSPEL (gos'p'l). This word is derived from the Anglo-Saxon *god* and *spel*, signifying good tidings. It is very appropriately used, therefore, to indicate that message of mercy which proclaims to mankind the mode of reconciliation with God through Jesus Christ. It is called "the gospel of the grace of God," Acts xx. 24, because it is the exhibition of God's free favor to sinful men; "the gospel of peace," Eph. vi. 15, because it peacefully unites God and man, those who stood before apart and alienated; "the gospel of salvation," i. 13, because by means of it the lost may be saved; "the gospel of the kingdom," Matt. iv. 23, because it announces the spiritual reign of Messiah; "the gospel of God concerning his Son," Rom. i. 1, 3, because it relates the history of all that Christ did for the procuring of our salvation. Hence it is taken for Christian doctrine or teaching, and sometimes more generally for that which only professes to be such, Gal. i. 6-9. The word is never used in Scripture for a written document or narrative; but at an early period it very naturally began to be applied to the books in which the personal history of Christ and his words are contained—i. e., to those four narratives respectively which are the text-books of our Lord's life and actions.

GOSPELLER (gos'pel-ler), an evangelist, a name given by the Romanists as an epithet of reproach to the followers of Wickliff, the eminent English Reformer, because they favored the general circulation of the Scriptures. The term was also applied in the period of the Reformation to certain Antinomians. In the service of the Church of England, the term designates the minister who reads the Gospel for the day, standing at the north side of the altar.

GOSPELS, the several books in which, as observed in the article **GOSPEL**, the personal history of Christ is recorded, the authors being termed Evangelists. Four such books have been transmitted to us, and to their early authority in the Church the whole current of ecclesiastical Christian literature gives evidence; for not only were they known independently, but as a collection the four were acknowledged and used in the second century, as we learn from Irenæus, Tertullian and other writers of the time. Reasons, not always very grave ones, were alleged why these histories

should be just four, and fanciful comparisons have been devised to illustrate the propriety of such a number. Without discussing these, we may well be thankful that God has given us four independent witnesses to the truth of transactions most momentous in themselves and most necessary for our well-being. Each has its peculiar character; and they must be taken together if we would have a complete portrait of the divine Redeemer. He is delineated from different points of view; and, though each delineation is in itself faultless, conveying only truth, it does not from the nature of things convey the whole truth. For completeness we need them all.

The Gospels are ranged in order in the New Testament, as those of Matthew, Mark, Luke and John—two of them written by apostles and two by apostolical men, the friends and companions of apostles. They have the authority which the productions of mere contemporaries would not have. Many contemporaries, as we learn from the author of one of these records, Luke i. 1, 2, had committed to writing the events of the time, and their productions may have been valuable and curious;



THE CATHEDRAL OF TRONDHJAM, NORWAY.—See GOTHIC ARCHITECTURE.

but these, the four, stand on much higher ground; they have flowed down, a precious heir-loom, from men whom the Holy Ghost influenced and guided in their work. As such we receive them on an equality with the sacred books of the earlier dispensation.

The most cursory reader must have observed that the fourth Gospel stands apart from the rest. Those of Matthew, Mark and Luke, usually called the Synoptic Gospels, bear a far closer mutual relation. They narrate the same leading events and they exhibit much verbal agreement, with at the same time remarkable variations. Critics have drawn out and classified the particulars of agreement and variation. Thus Archbishop Thomson, after giving some details, remarks: "The verbal and material agreement of the first three Evangelists is such as does not occur in any other authors who have written independently of one another. The verbal agreement is greater where the spoken words of others are cited than where facts are recorded, and greatest in quotations of the words of our Lord. But in some leading events, as in the call of the first four disciples, that of Matthew and the transfiguration, the agreement, even in expression, is remarkable. There are also narratives where there is no verbal harmony in the outset,

but only in the crisis or emphatic part of the story, Matt. viii. 3; Mark i. 41; Luke v. 13; and Matt. xiv. 19, 20; Mark vi. 41-43; Luke ix. 16, 17. . . . The agreement in the narrative portions of the Gospels begins with the baptism of John, and reaches its highest point in the account of the passion of our Lord and the facts that preceded it; so that a direct ratio might almost be said to exist between the amount of agreement and the nearness of the facts related to the passion. . . . In quotations from the Old Testament the Evangelists, or two of them, sometimes exhibit a verbal agreement, although they differ from the Hebrew and from the Septuagint version." Mr. Westcott gives a yet fuller account of the coincidences and variations and remarks, quite in accordance with the archbishop: "In the distribution of the verbal coincidences a very simple law is observable. They occur most commonly in the recital of the words of our Lord or of others, and are comparatively rare in the simple narrative."

It has appeared exceedingly difficult to account for the phenomena which thus present themselves. If we suppose one Evangelist to have copied from another, his testimony as an independent witness is seriously impaired. And such a supposition would not solve the difficulty. It might account for the agreement of one or more writers; it would fail to explain the continually-occurring insignificant differences; for it is not likely that a transcriber would alter expressions unless he intended thereby to improve upon them or to supply further information. Elaborate hypotheses have, therefore, been devised, such as that there was some original common document, probably Aramaic, from which there were translations variously modified, and that one or more of these, in conjunction with the original and with other sources, were the materials made use of more or less by the different Evangelists. It cannot be denied that a passage before referred to, Luke i. 1, 2, gives some countenance to hypotheses of the kind. But then, in order to make them at all satisfactory, the documents have to be so multiplied and combined that it is hard indeed to imagine the toil which each Evangelist must have undergone to construct his book. Besides, it is extraordinary that all these supposed documents should have perished; especially that no ancient writer appears to have seen or known the original common record, which surely would have been highly prized by all who had access to it. Lists of these supposed documents are given by many Biblical critics.

It is far more easy to show the imperfection of the plans proposed by learned men than to devise a better mode of solving the difficulty. Any opinion must, therefore, be stated with modesty, and maintained only so far as it can be proved to rest on solid grounds.

Mr. Westcott is inclined to believe rather in what may be called an "oral Gospel." He cannot approve of any artificial theory: "Such a combination of research and mechanical skill in composition as it involves is wholly alien from the circumstances of the apostolic age, and at variance with the prevailing power of a widespread tradition." He points out, therefore, how the work of the apostles was to instruct by preaching, narrating and insisting upon the things which they had

seen and heard, Acts iv. 20; vi. 4. Their Master left them no written code; he taught them by his discourses; and in discourse to the people, in the synagogues, in the temple, before the rulers, exhorting, persuading, disputing, they would naturally make known their message. All was too perfectly in their minds and memories to require written documents. The Scriptures were to them the books of the ancient canon; and books to form a fresh supplementary canon were not the foundation but the result—not immediately necessary, and therefore not arrived at till a fresh stage of the Church—of apostolic teaching. "The hypothesis, then," says Mr. Westcott, "of an oral gospel is more consistent with the general habit of the Jews and the peculiar position of the apostles; . . . it is supported by the earliest direct testimony, and in some degree implied in the apostolic writings." Naturally, when each related some great gospel event which all had witnessed, he would describe it in terms similar to those which the rest used; and the all-important words of the Master, fixed deeply in every mind, would be repeated with little if any variation. A body of events, too, of chief moment, to be mainly dwelt on, would soon be collected; and these again and again set forth would assume an almost stereotyped form. So that, when at length the circumstances of the Church demanded it, an apostle or apostolic man, imbued with the common teaching, drawing at the same time from his own stores, would give, with some variety of circumstances and expression, his record of facts, while the nearer he drew to the weightiest matters of all, especially when relating the ever-to-be-remembered words of Christ, the more minute would be his verbal agreement with his fellows.

Yet, if we go no farther, a considerable difficulty yet remains. If we may suppose the apostles teaching in the language which Christ used, we can understand verbal coincidences, while we are not puzzled by various differences, especially of description; but it is hard to imagine them translating into another tongue independently and falling into so close a similitude, in many cases into an identity of renderings. But what if the language Christ generally used, what if the language in which the apostles for the most part taught, were the language in which they have written? Perhaps, if we come to examine, we shall find some reason to believe this. That Hebrew so called, more properly Syro-Chaldaic or Aramaean, was vernacularly spoken in Palestine in our Lord's time no one will deny; but it is very likely that concurrently with it there was Greek commonly understood and specially used in public addresses. Consider the Sermon on the Mount. The persons assembled to hear it were "from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan," Matt. iv. 25. Now, it is well known that the cities of Decapolis were generally what were called Greek cities; and certainly the mixed population beyond the Jordan were little likely to be familiar with Aramaean. Is not the probability strong, then, that our Lord delivered that memorable address in Greek? And when Peter, on the day of Pentecost, addressed a multitude gathered from far-distant countries, in which were various native dialects, would he have spoken in a tongue not common to them all? and was there any such common language at the time but Greek?

This question, however, cannot be argued in this place. But, if we admit it as a fact that Christ generally used Greek, and that the apostles in their teaching employed commonly the same lan-

guage, the difficult question of the origin of the Gospels is exceedingly simplified, and we have a key to the verbal coincidences, and can understand the variations of narrative. It has been already observed that the chief agreement is in the recital of the words of others, specially of those of our Lord. What if there were no need to translate? what if the identical utterances, deep, as before said, in every mind, are given us in the gospel records? "Our Lord Jesus Christ spoke in Greek, and the Evangelists independently narrated his actions and reported his discourses in the same language which he had himself employed." Dogmatic assertion must not be ventured on such a subject, but it is believed that the explanation hence afforded is more satisfactory than the cumbersome hypotheses before noted; and it is not unlikely that it will ultimately receive the approval of Biblical critics best qualified to decide.

The remarks hitherto made have concerned the synoptic Gospels. That of St. John stands in a very peculiar relation to them. It is supplementary, for it assumes facts as known of which it gives no account, but which are found in them; it is also independent, presenting a different aspect of our Lord's character, while its points of coincidence with the others show the working of the "self-same Spirit, dividing to every man severally as he will," 1 Cor. xii. 11. It is in St. John's Gospel only that we find any detail of Christ's early Judæan ministry, the synoptists relating his works in Galilee.

Very admirably has Bishop Ellicott illustrated the distinctive characteristics of the four Gospels, from whom it may be allowed here to introduce a summary: "In regard of (1) the *external features and characteristics*, we are perhaps warranted in saying that (a) the *point of view* of the first Gospel is mainly Israelitic; of the second, Gentile; of the third, universal; of the fourth, Christian; that (b) the *general aspect* and, so to speak, *physiognomy* of the first is mainly Oriental; of the second, Roman; of the third, Greek; of the fourth, spiritual; that (c) the *style* of the first is stately and rhythmical; of the second terse and precise; of the third, calm and copious; of the fourth, artless and colloquial; that the most striking *characteristic* of the first is symmetry; of the second, compression; of the third, order; of the fourth, system; that (e) the *thought and language* of the first are both Hebraistic; of the third, both Hellenistic; while in the second the thought is often Occidental, though the language is Hebraistic; and in the fourth the language Hellenistic, but the thought Hebraistic. Again (2), in respect of *subject-matter and contents*, we may say perhaps (a) that in the first Gospel we have narrative; in the second, memoirs; in the third, history; in the fourth, dramatic portraiture; (b) that in the first we have often the record of events in their accomplishment; in the second, events in their detail; in the third, events in their connection; in the fourth, events in relation to the teaching springing from them; that thus (c) in the first we more often meet with the notice of impressions; in the second, of facts; in the third, of motives; in the fourth, of words spoken; and that, lastly (d), the record of the first is mainly collective, and often antithetical; of the second, graphic and circumstantial; of the third, didactic and reflective; of the fourth, selective and supplemental. We may (3) conclude by saying, that in respect of the *portraiture of our Lord*, the first Gospel presents him to us mainly as the Messiah; the second, mainly as the God-man; the third, as the Redeemer; the fourth, as the only-begotten Son of God.

It is evident that four different truthful pictures of the same person and events must agree, and that all the details, if properly combined, must exactly fit. But such a combination is not easy. Comprehensive as the Gospels taken together are, they yet do not give us the whole of what Jesus did and taught, John xxi. 25. There are interstices, therefore, which it is hard to fill up; so that those who have attempted to harmonize (as it is called) the Gospels have been in some respects unsuccessful, and are by no means in mutual harmony. As in every other department of literature, men have brought often their own prejudices to the construction of Harmonies, and have strained sometimes the sacred narratives in order to bend them to their own purpose. In everything human there is imperfection; but this work has been with many a labor of love, and their earnest study of the holy books has been of no mean service to the Church. See HARMONIES, and the articles under the names of the writers.

GOSPELS, SPURIOUS or APOCRYPHAL. See PSEUDEPIGRAPHA. The canon of the New Testament having been finally settled before the close of the fourth century, the rejected writings which bore the names of the apostles and Evangelists soon sunk into oblivion, and few, if any, have descended to our times in their original shape. From the decree of Gelasius and a few other sources, we have the names and a few detached notices of a good many of these productions. We shall first speak of those which are still extant.

THE HISTORY OF JOSEPH THE CARPENTER, which has been preserved in the East in an Arabic translation, was first made known in Europe in the commencement of the sixteenth century by Isidore de Isolanis. He observes that the "Catholics of the East" commemorate St. Joseph on the 19th of March, and read the legend of the saint, omitting certain parts which are not approved in the Roman Church. This work was first published in 1722, from an Arabic MS. of the thirteenth century, in the "Bibliothèque du Roi," accompanied with a Latin translation. It is also found in Coptic, Sahidic and Memphic. It is highly esteemed by the Copts. The former part, to chap. ix., appears to have been derived from an ancient "Gospel of the Infancy." The Latin was republished by Fabricius.

THE GOSPEL OF THE INFANCY was first published by Henry Sike, at Utrecht, in 1697, from an Arabic MS. Sike's Latin version was republished by Fabricius, who divided it into chapters. The narratives which it contains were current in the second century, and the account contained in this gospel respecting Christ's learning the alphabet is mentioned by Irenæus as a fabrication of the Marcosians. The "Gospel of the Infancy" is found in the catalogue of Gelasius, and it is especially remarkable from the fact that it was most probably this gospel which was known to Mohammed, who seems to have been unacquainted with any of the canonical Scriptures, and who has inserted some of its narrations in the Koran. The "Sepher Toldoth Jesu," a well-known publication of the Jews, contains similar fables with those in this gospel. This work was received as genuine by many of the Eastern Christians, especially the Nestorians and Monophysites. It was found to have been universally read by the Syrians of St. Thomas, in Travancore, and was condemned at the Synod of Diamper, in 1599, by Archbishop Menezes, who describes it as "the book called the 'Gospel of the Infancy,' already condemned by

the ancients for its many blasphemous heresies and fabulous histories." The Persians and Copts received this gospel. The original language was probably Syriac. It is sometimes called the Gospel of Peter or of Thomas.

THE GOSPEL OF THOMAS THE ISRAELITE (Greek), a work which has flowed from the same source with the former, was first published by Cotelerius, from an imperfect MS. of the fifteenth century. It was republished and divided into chapters by Fabricius. It has been questioned whether this is the same work which is called the Gospel of Thomas by Origen, Ambrose, Bede and others. This gospel probably had its origin among the Gnostics, and found its way from them, through the Manichees, into the Church; but having been more generally received among the heretics, it was seldom copied by the monks, which accounts for the paucity of MSS. This pseudepigraphal work is probably the foundation of all the histories of Christ's infancy, but it is supposed to have been recast and interpolated.

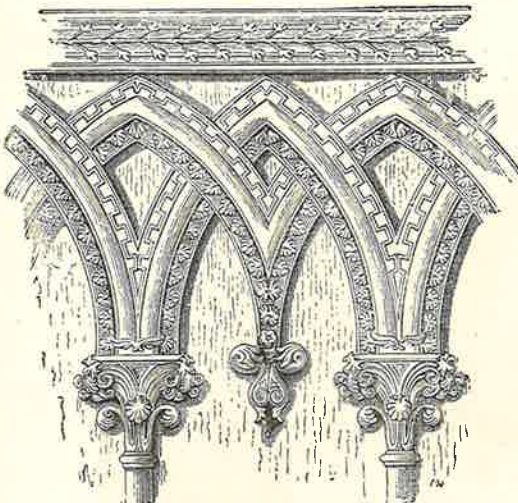
THE PROTEVANGELION OF JAMES has descended to us in the original Greek, and was first published by Bibliander, at Basel, in 1552, in a Latin version by William Postell, who asserted that it was publicly read in the Greek churches, and maintained that it was a genuine work of the apostle James, and intended to be placed at the head of St. Mark's Gospel. These commendations provoked the wrath of the learned Henry Stephen, who insinuated that it was fabricated by Postell himself, whom he calls "a detestable monster." It was reprinted in the "Orthodoxographia" of J. Herold, and again in the "Orthodoxographia" of Jacob Grynæus, who entertained a very favorable opinion of it. Subsequent discoveries have proved that, notwithstanding the absurdity of Postell's high pretensions in favor of the authenticity of this gospel, Stephen's accusations against him were all ill-founded. There had, even at the time when Stephen wrote, been already a Greek translation by Neander, of which Stephen was probably not aware; it appeared among the Apocrypha annexed by Oporin to his edition of "Luther's Catechism." It was republished subsequently by Fabricius, who divided it into chapters, and by others. There were six Paris MSS., the oldest of which is of the tenth century. From the circumstance of these MSS. containing a Greek calendar or martyrology, and from other internal evidences, there seems little doubt that this gospel was formerly read in the Greek Church. There are also extant versions of the "Gospel of the Infancy" in the Arabic and other languages of the Eastern Churches, among which they appear to have possessed a high degree of authority.

Although this work is styled by Postell the "Protevangelium," there is no MS. authority for this title, nor for the fact of its being ascribed to St. James the apostle. It only appears that the author's name is James. The narrations of this gospel were known to Tertullian, Origen, Gregory Nyssen, Epiphanius, the author of the "Imperfect Work on Matthew," Chrysostom and many others among the ancients.

THE GOSPEL OF THE NATIVITY OF MARY (Latin). Although the Latins never evinced the same degree of credulity which was shown by the Greeks and Orientals in regard to these fabulous productions, and although they were generally rejected by the Fathers, they were again revived about the sixth century. Notwithstanding the contemptuous rejection of them by Augustine and Jerome, and their condemnation by Popes Innocent

and Gelasius, they still found readers in abundance. Gelasius expressly condemns the book concerning the "Nativity of St. Mary and the Midwife."

The "Gospel of the Nativity of Mary," which most probably, in its present form, dates its origin from the sixth century, has been even recommended by the pretended authority of St. Jerome. There is a letter extant, said to have been written by the bishops Chromatius and Heliodorus to Jerome, requesting him to translate out of Hebrew into Latin the history of the "Birth of Mary" and of the "Birth and Infancy of Christ," in order to oppose the fabulous and heretical accounts of the same contained in the apocryphal books. To this Jerome accedes, observing at the same time that the real author of the book was not, as they supposed, the evangelist Matthew, but Seleucus the Manichee. Jerome observes that there is some truth in the accounts, of which he furnishes a translation from the original Hebrew. These pretended letters of Jerome are now universally acknowledged to be fabrications; but the apocryphal gospel itself, which is the same in substance with the "Protevangelion of James," is still extant in Jerome's pretended Latin version. It is from



GOthic DECORATIONS IN THE CATHEDRAL OF TRONDHEIM, NORWAY.—See GOthic ARCHITECTURE.

these "Gospels of the Infancy" that we have learned the names of the parents of the Virgin Mary, Joachim (although Bede reads Eli) and Anna. The narratives contained in these gospels were incorporated in the "Golden Legends," a work of the thirteenth century, which was translated into all the languages of Europe, and frequently printed. There are extant some metrical accounts of the same in German. These legends were, however, severely censured by some eminent divines of the Latin Church. Luther also inveighs against the readers of these books.

There were several editions of Jerome's pretended translation published in the fifteenth century. One of the chief objects of the writer of these gospels seems to be to assert the Davidical origin of the Virgin in opposition to the Manichees. An edition was published by Mr. Jones, who conceives that the first author of these legends was a Hellenistic Jew who lived in the second century, but that they were added to and interpolated by Seleucus at the end of the third, who became their reputed author, and that still further additions were made by the Nestorians, or some late Christians in India. Lardner so far differs from Mr. Jones as to believe the author not to have been a Jew.

The "Gospel of the Nativity of Mary" was received by many of the ancient heretics. The Gnostics and Manichees endeavored to found on its authority some of their peculiar opinions, such as that Christ was not the Son of God before his baptism, and that he was not of the tribe of Judah, but of that of Levi, as did also the Collyridians, who maintained that too much honor could not be paid to the Blessed Virgin, and that she was herself born of a virgin and ought to be worshiped with sacrifices.

GOSPEL OF MARCION, or rather that of St. Luke as corrupted by that heretic in the second century, is no longer extant, but Professor Hahn has endeavored to restore it from the extracts found in ancient writers, especially Tertullian and Epiphanius. This work has been published by Thilo.

There has also been published a collation of a corrupted Greek GOSPEL OF ST. JOHN, found in the archives of the Knights Templars in Paris. This work was first noticed (in 1828) by the Danish bishop Muentzer, as well as by Abbé Grégoire, ex-bishop of Blois. It is a vellum MS. in large 4to, said by persons skilled in palæography to have been executed in the thirteenth or fourteenth century, and to have been copied from a Mount Athos MS. of the twelfth. The writing is in gold letters. It is divided into nineteen sections which are called *gospels*, and is on this account supposed to have been designed for liturgical use. The omissions and interpolations (which latter are in barbarous Greek) represent the heresies and mysteries of the Knights Templars. Notwithstanding all this, Thilo considers it to be modern, and fabricated since the commencement of the eighteenth century.

THE GOSPEL OF NICODEMUS, OR ACTS OF PILATE, is one of the most curious of the apocryphal gospels. It is a kind of theological romance partly founded on the canonical Gospels. The first part, to the end of ch. xv, is little more than a paraphrastic account of the trial and death of Christ, embellished with fabulous additions. From that to the end, ch. xxviii., is a detailed account of Christ's descent into hell to liberate the spirits in prison, the history of which is said to have been obtained from Lenthius and Charinus, sons of Simeon, who were two of those "saints who slept," but were raised from the dead and came into the holy city after the resurrection. This part of the history is so far valuable that it throws some light upon the ancient ideas current among Christians on this subject. This gives the work its chief value. The subscription to this book states that it was found by the emperor Theodosius among the public records in Jerusalem, in the hall of Pontius Pilate, A. D. 380. We read in ch. xxvii. that Pilate himself wrote all the transactions from the relation of Nicodemus, who had taken them down in Hebrew; and we are informed by Epiphanius that the Quartadecimans appealed to the "Acts of Pilate" in favor of their opinions as to the proper time of keeping Easter. It was written in these "Acts" that our Saviour suffered on the eighth Kal. of April—a circumstance which is stated in the subscription to the present "Acts." It is uncertain, however, when this work was first called by the name of Nicodemus.

The two ancient apologists Justin Martyr and Tertullian both appeal in confirmation of our Saviour's miracles and crucifixion to the "Acts of Pilate." From this circumstance it has been generally held that such documents must have existed, although this fact has been called in question by Tanaquil Faber and Le Clerc. These appeals in

all probability first furnished the idea of the present pious fraud. Mr. Jones supposes that this may have been done in order to silence those pagans who denied the existence of such "Acts."

We have already seen that a book entitled the "Acts of Pilate" existed among the Quartadecimans, a sect which originated at the close of the third century. We are informed by Eusebius that the heathens forged certain "Acts of Pilate" full of all sorts of blasphemy against Christ, which they procured (A. D. 303) to be dispersed through the

'Acts of Pilate,' to which the Christians opposed others, which were afterward in various ways amended. One of these improved versions was called afterward the 'Gospel of Nicodemus.'

Beausobre suspected that the latter part of the book (the descent into hell) was taken from the "Gospel of Peter," a work of Lucius Charinus now lost. The only Greek writer who cites it is the author of the "Synaxarion," and the first of the Latins who uses it is the celebrated Gregory of Tours.



CATHEDRAL OF ALBY, FRANCE.—See GOTHIC ARCHITECTURE.

empire, and that it was enjoined on schoolmasters to put them into the hands of children, who were to learn them by heart instead of their lessons. But the character of the "Gospel of Nicodemus," which contains no blasphemy of the kind, forbids us to identify it with those "Acts." This gospel probably had its origin in a later age. From the circumstance of its containing the names of Lenthius and Charinus, Mr. Jones conceives it to have been the work of the celebrated fabricator of gospels, Lucius Charinus, who flourished in the beginning of the fourth century. It is certainly not later than the fifth or sixth. "During the persecution under Maximin," says Gieseler, "the heathens first brought forward certain calumnious

The "Gospel of Nicodemus" (in Latin) was one of the earliest books printed, and there are subsequent editions in 1490, 1516, 1522 and 1533, and in 1569 in the "Orthographia" of Grynaeus. It was afterward published by Fabricius, who divided it into chapters. Fabricius gives us no information respecting the age or character of his MS., which is extremely defective and inaccurate. Mr. Jones republished this with an English version.

The esteem in which this work was held in the Middle Ages may be seen from the number of early versions which were in popular use, of which innumerable MSS. have descended to our times. Some of these are in the Bodleian and Canterbury libraries. That in the Bodleian is divided into

thirty-four chapters. There are several MSS. of the English version in the Bodleian, one in Sion College, and one in English verse in Pepys' collection. It was also translated by Wickliff; and there were versions printed in London by Julian Notary and Wynkyn de Worde which ran through several editions. The regard, indeed, in which this book was held in England will be understood from the fact that, in 1524, Erasmus acquaints us that he saw the "Gospel of Nicodemus" affixed to one of the columns of the cathedral of Canterbury. Translations were also common in French, Italian, German and Swedish. In the French MSS. and editions it is united with the old romance of Perceforest, king of Great Britain. There was also a Welsh translation, and the work was known to the Eastern Christians.

Of the gospels no longer extant we know little more than that they once existed. We read in Irenæus, Epiphanius, Origen, Eusebius and other ecclesiastical writers of the gospels of Eve or of perfection, of Barnabas (ancient and modern), of Bartholomew, of Basilides, of Hesychius, of Judas Iscariot, of the Valentinians, of Apollon, of Cerintus, of the twelve apostles and several others. Some of these were derived from the Gnostics and other heretics; others, as the "Gospel of Matthias," are supposed by Mill, Grabe and most learned men to have been genuine gospels now lost. Those of which we have the fullest details are the "Gospel of the Egyptians," and the GOSPEL OF THE NAZARENES. This latter is most probably the same with that of the Hebrews, which was used by the Ebionites. It was supposed by St. Jerome to have been a genuine "Gospel of St. Matthew," who, he says, wrote it in the Hebrew language and letters. He copied it himself from the original in the library of Cæsarea, translated it into Greek and Latin, and has given many extracts from it. Grabe conceived this gospel to have been composed by Jewish converts soon after our Lord's ascension, before the composition of the canonical "Gospel of St. Matthew." Baronius, Grotius, Father Simon and Du Pin look upon it as the "Gospel of St. Matthew," interpolated, however, by the Nazarenes. Baronius and Grabe think that it was cited by Ignatius or the author of the Epistles ascribed to him. Others look upon it as a translation altered from the Greek of St. Matthew. Mr. Jones thinks that this gospel was referred to by St. Paul in his Epistle to the Galatians. It is referred to by Hegesippus, Clemens Alexandrinus, Origen and Eusebius. Epiphanius acquaints us that it was held in great repute by the ancient Judaizing Christians, and that it began thus: "It came to pass in the days of Herod, king of Judæa, that John came baptizing with the baptism of repentance in the river Jordan," etc. It consequently wanted the genealogy and the first two chapters.

THE GOSPEL OF THE EGYPTIANS is cited by Clemens Alexandrinus, Origen, Ambrose, Jerome and Epiphanius. Grabe, Mill, Du Pin and Father Simon, who thought highly of this gospel, looked upon it as one of the works referred to by St. Luke in the commencement of his Gospel. Mill ascribes its origin to the Essenes, and supposes this and the former gospel to have been composed in or a little before A. D. 58. It is cited by the pseudo-Clement, who is generally supposed to have written not before the third century.

GOSPEL ANTIPHONES (an-tif'o-nee), or **ANTIPHONS** (an'ti-fons), the chant or alternate singing in choirs in cathedrals used at the holy gospel in mass.

GOSPEL LIGHTS. 1. The candles which are lighted in the Romish Church at the reading of the gospel at high mass. 2. The large candlesticks placed on the floor of the choir before modern altars.

GOSPEL OAK, the oak under which a portion of the gospel was read at the perambulation of the bounds of a parish on ascension day.

GOSSIB, or **GOSSIP,** one who stands sponsor at baptism. The relationship between a person and his sponsor was called gossiprede.

GOSSILIA (gos-sil'e-a). See **TUNIC, THICK.**

GOSPIPREDI. See **GOSSIB.**

GOTH, BERTRAND DE, was born in 1624, and became archbishop of Bordeaux. Subsequently, in 1305, he became pope, assuming the title of Clement V. He owed his election to the influence of Philip the Fair upon the French party in the conclave. He made the papacy subservient to French policy, and transferred the pontifical chair to Avignon, where he resigned altogether, at least toward the house of Valois, those theocratic pretensions which had been so vigorously upheld by Boniface VIII. The order of the Templars was abolished under Clement V. He died in 1314.

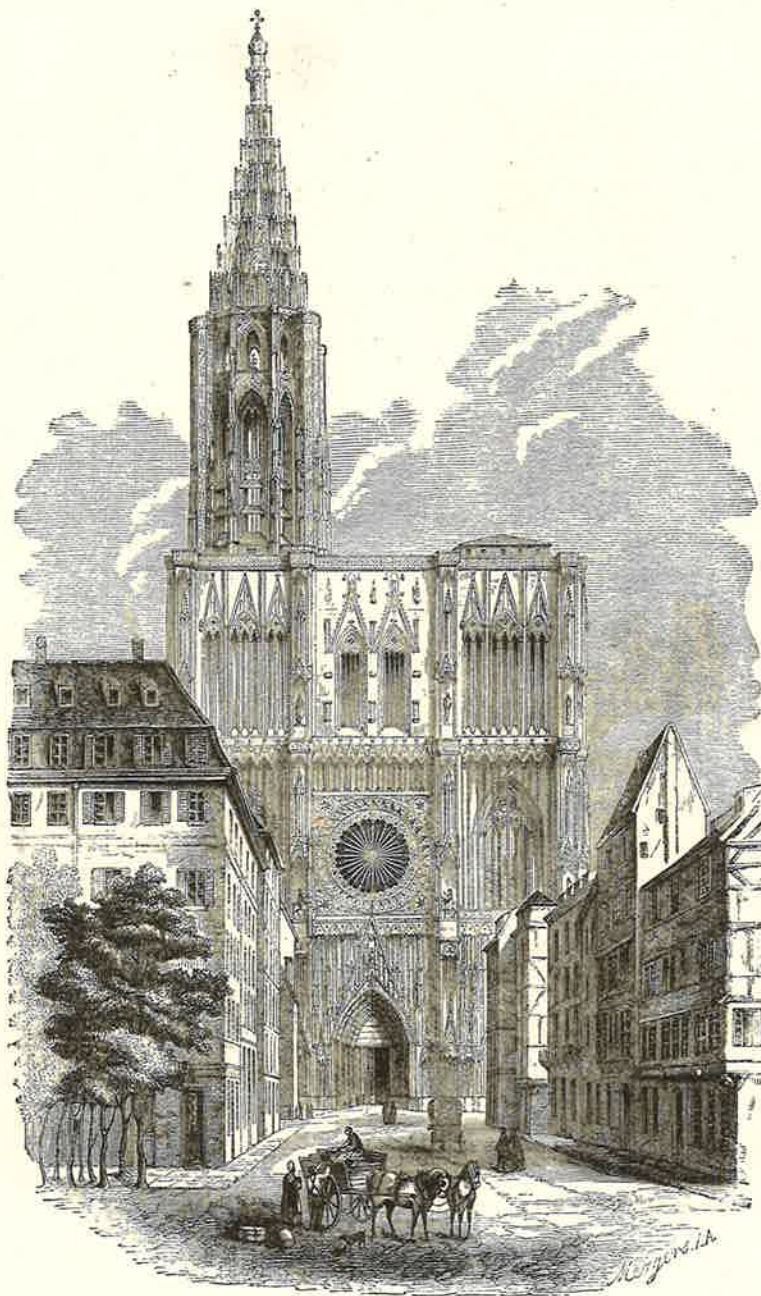
GOTHIC ARCH, the pointed arch of the Middle Ages, a term first applied opprobriously to this style of architecture, but now, in general use as its distinctive appellation.

GOTHIC ARCHITECTURE, the style of architecture which prevailed in Germany, France, Spain and England from the twelfth till the sixteenth century. The essential features of the style are more fully developed in ecclesiastical buildings, but they are also seen in a modified form in castles, manor houses and domestic residences. Greek, Roman and Gothic architecture, as distinct styles, have very marked characteristics. Horizontalism prevails in the Greek, semi-circular arches in the Roman, and in the Gothic the arches are pointed, resting on columns which are lofty, without an entablature, thus presenting a vertical aspect. In the Greek the members carry the eye from side to side in a manner parallel to the horizon, because of the massive size of the entablature. In the Roman, when the eye rises along the curve of the semi-circular arch, it is carried downward again toward the ground, but in the Gothic the apex of the arch, the pointed windows, the finials tapering aloft and the other members all tend to carry the eye upward. Then, again, in the ecclesiastical structures of a first-class magnitude, the length of the nave and of the choir, the clustered columns bearing up the groined ceilings, which rise to an apex in the centre, produce an effect in which loftiness and elevation combined with great solemnity are experienced by all beholders. In the styles which preceded the development of the Gothic there were members which were continued in the later styles. Thus in the Classic, Byzantine, the Romanesque, and even the Saracenic, periods, there are forms which afterward appeared with modifications of arrangement in the Gothic.

The introduction of Byzantine or Oriental ornamentation by the Crusaders after their return from the East had a very marked influence, and contributed greatly to the change of style in England and France. This change began to creep in as

early as the end of the eleventh century, and new ornamentation was often added to buildings previously constructed, without rebuilding them, especially in France, as at Bernay in Normandy, Rheims and many other instances. This Byzantine or Oriental ornamentation did not come into general use until the latter half of the twelfth century. A school of Greek or Oriental sculptors appears to have been formed at Toulouse and in Aquitaine at an earlier period, and to have gradually spread

shire schools appear to have been in advance of others in Europe at that period. The choir of Lincoln is the earliest building of the pure Gothic style, free from any mixture of the Romanesque, that has been hitherto found in Europe or in the world. The Oriental styles are not Gothic, though they helped to lead to it, and the French Gothic has a strong mixture of the Romanesque, which continued long after the style of Lincoln had prevailed in England. Leading authorities in archi-



CATHEDRAL OF STRASBURG.

northward, but there is no sculpture, properly so called, until late in the twelfth century. The union of this Oriental character with the Romanesque led by successive steps to the full development of the Gothic style. But this was also much influenced by the local schools of workmen, who acquired great skill by practice at home, though they were willing to receive fresh ideas from foreign countries. Each great monastery and each cathedral chapter had its own gang or school of workmen, rivaling each other and eager to catch new ideas to surpass its rivals. The Yorkshire and Lincoln-

ecture have differed in their nomenclature of the different styles, and they have differed on the point as to whether or not the period usually termed Norman should be recognized as belonging to the Gothic style. In England, Norman prevailed during the reigns of William the Conqueror, William Rufus, Henry I. and Stephen, or from about A. D. 1066 until 1135. A modification became apparent during the reign of Henry II., and from 1154 till 1189 the Transition style appeared, and it led to the well-known and greatly admired Early English, which predominated during Richard I., John

and Henry III., or from 1189 till 1272. In the close of the thirteenth century other changes took place, and in the reign of Edward I., or from 1272 until 1307, a transition was occurring from Early English to the Decorated, a style which, from the flowing character of its forms in the heads of windows and the beauty of its tracery, was recognized as the perfection of beauty in architecture. It held its sway over the former styles from 1307 till about 1377, or during the reigns of Edward II. and Edward III., when new forms were introduced. By this time windows had become wide and lofty, and builders began to dread that the pressure of the gables on the arches of the windows might crush the delicate tracery with which the windows were filled. Accordingly, during the last quarter of the fourteenth century, the mullions or perpendicular shafts in the windows began to be carried up above the springing of the arch; and by the beginning of the fifteenth century the Perpendicular style was fully developed. From 1399 until 1546, during the reigns of Henry IV., V., VI., Edward IV., V., Richard III., Henry VII. and Henry VIII., the Perpendicular period held sway. Few whole buildings of great size were erected in this style after the time of Henry VIII., for the decadence of architectural purity had set in. In



RICINUS COMMUNIS.—See Gourd.

additions and rebuildings the forms of the Perpendicular appear, but often in a debased style, although as late as the reign of James I. and Charles I. builders had not altogether abandoned the styles of the better ages of art, as may be seen in the university schools in Oxford, Wadham College and the chapels of Lincoln, Jesus and Oriel Colleges at Oxford, the chapel of St. Peter's College, Cambridge, the hall of the Inner Temple and the chapel of Lincoln's Inn, London. Churches also were erected in this style in some places, and specimens of them may be seen at Lowham in Somersetshire, Water Eaton in Oxfordshire and Apthorp in Northamptonshire.

This nomenclature and this classification of styles are alike confined to England and English work. The names First Pointed, Middle Pointed and Third Pointed are general in character, and were intended by their authors to be applied to all Europe. But the progress of the art was not simultaneous, even in any one country, and these names would mislead beginners in the study, for they would lead the student to attach too great importance to the form of the arch, as if it were the essential characteristic; whereas many good Gothic buildings have few pointed arches in them. Then, again, the First Pointed style in England is the style of the twelfth century, and in the South of France it is of the eleventh.

As already stated, leading authorities are found who hesitate to recognize Norman as the first of the Gothic styles. The general effect of a rich Norman church is very gorgeous, but it has a sort of barbaric splendor far removed from the chasteness and delicacy of the style which succeeded it. Nevertheless, it certainly prepared the way for and led to the adoption of the successive developments which characterized the architecture of the three hundred years which followed its decline. In the various periods of the Gothic the arch arose from the top of the column, and so it was with the Norman, although the form and the mouldings of the arches differed, as did all the other members. In Norman churches the buttresses were usually flat and without ornament. The towers were low, seldom rising more than a diameter above the apex of the roof. Porches generally had very little projection, but the thickness of the wall allowed the doorways to be deeply recessed. Turrets were not often met with in early specimens, and in Normandy round towers abounded. The earliest ceilings were vaulted, or of the barrel form, as in the chapel of the White Tower in London; and the apse is a very peculiar characteristic of this style.

When Norman gave place to the Early English, or the style which has usually been considered the first period of the true Gothic, the characteristics assumed very different forms. Mouldings in arches became very bold, and they were deeply cut, thus producing a strong effect of light and shade. A peculiar ornament was introduced in the hollow mouldings, which consisted of a small pyramid, more or less acute, cut into four leaves or petals meeting in the point, but separate below. When very acute and seen in profile, it was considered to be like a row of teeth; and hence it has been called "the dog-tooth ornament." It was often used with great profusion on arches, between clustered shafts or architraves and jambs of doors, windows, and indeed in every place where such ornament could be introduced. It was beginning to creep in during the later Norman, and it appeared in some examples of

the Decorated, but it may be considered as a peculiarity of the Early English style. Crockets, so called from the curl as in the shepherd's staff, were also introduced, rich foliage on the capitals of columns, lofty, pointed arches, lancet windows, which at first had no ornament in the head of the window, pillars round or octagonal in small churches, and in larger with small columns clustered round and attached to the main shaft, were characteristic of this style. The vaulted ceilings were loftier than those of the Norman, and the buttresses were more projecting and much more ornamental. Usually in sides of churches the windows were single, but where more light was required two were placed side by side in the same bay, while three were introduced to give light in the gables at the east end of the edifice, the centre one of the three being higher than those on each side, and in very large buildings, such as the north transept of York Minster, even five windows were thus arranged.

The Decorated style is distinguished by its large windows divided by mullions, and the heads of the windows were filled with tracery in flowing lines, or forming circles, trefoils and other geometrical figures, and not running perpendicularly. The ornaments of this style are numerous and very delicately carved, more strictly faithful to nature and more essentially parts of the structure than in

any other style. Rose windows or circular windows are common in this period, and they form the great glory of many French cathedrals. These members do not appear in the Perpendicular or next style. The mouldings in arches are not so deep and bold as in the Early English, but the doorways are very magnificent, and the foliage scattered over bosses or the cooping of ribs in ceilings is of an efflorescent character. In the groining of roofs the ribs are more plentiful than in the former style, and timber roofs are comparatively rare, while great variety prevails among the styles of the buttresses, some being quite plain and others rising into decorated pinnacles or small turrets ornamented with crockets.

In the Perpendicular the grand distinction is the upright form of the mullions carried straight into the head of the window. This course was adopted in consequence of the erroneous size to which the windows had attained, for it was felt that support was required to bear up the weight of the superimposed gable top. Once perpendicularity obtained in the windows, the same character began to prevail in paneling, in all forms of buttresses, parapets and pinnacles. Indeed, wherever any attempt was made at ornament, this feature became obvious. The arches of doorways became flatter, and they were often placed within a horizontal frame and a label over it, with foliage filling the angles. Porches were large, highly ornamented, and buttresses were paneled, while towers were made extremely rich and elaborately ornamented. The elaborate form known as fan-tracery was introduced in the vaulting of ceilings, and it harmonized with the ornaments of the tabernacle work below. The open timber roofs which were introduced into many churches in England belong almost entirely to this style, and the screens and lofts across the aisles, and the arches of the central towers also, as well as the rich medieval carved wood-work which remains to the present time, date from this period.

By the time of Henry VII. the purity of taste that had been displayed in the magnificent structures which had been erected during the preceding centuries began to decline. The debased forms of the Tudor age appeared; and when intercourse with Italy and the East began to increase, a revival of the Classic forms began to obtain an ascendancy. Gradually Greek and Roman members were introduced, and the style known as the Renaissance, so called by the French, began to appear. The Elizabethan style is a singular mixture of Gothic and Italian details; it is almost confined to domestic buildings, but in several places it appears in additions to churches, as at Sunningwell, in Berkshire. In England the vast mansions of the gentry erected in the reign of James I. and Charles I. present fine specimens of the Elizabethan manner, as they also show the style which the gentility, the luxury and the civilization of the age effected. After a long period, in which taste seemed to have utterly decayed, when structures of wondrous deformity were erected at great cost, when Greek temples were built for stables and Roman columns and arches were placed before houses two or three stories high, when a sense of congruity seemed to have departed, a revival at length began to appear, and the masters of architectural science have again been led to acknowledge the beauty and scientific character of the Gothic forms. The usages of this age will, however, demand a modification of the olden styles, and it is not to be doubted but that an architecture so pliant as the Gothic has shown itself to be will admit of such changes as will suit the requirements of this or of any age.

GOTHIC VERSION OF THE BIBLE. See **VERSIONS.**

GOTHIC MISSAL. See **MOSARABIC LITURGY.**

GOTHOLIAS (go-tho'le-as), 1 Esdr. viii. 33, Athaliah, Ezra viii. 7.

GOTHONIEL (go-tho'ne-el), the father of Chabris, Judith vi. 15.



THE COLOQUINTIDA, OR BITTER CUCUMBER (*Cucumis colocynthis*).—See **GOURD.**

GOTTESCHALCHUS (got-te-shal'kus), or **GOTSCHALK** (got-shawk'), born in 806, a monk of Orbais, was a great propagator of predestinarian views. His persistent teaching on the subject brought him before Hincmar, archbishop of Rheims, by whom he was most cruelly treated, being publicly flogged, and then incarcerated in the abbey of Hautvillers. Hincmar threatened him, when dying, with severe punishment if he would not sign a formulary of faith which was brought to him. He refused, and was, by Hincmar's order, deprived of the last sacraments and of ecclesiastical burial. He died 867.

GOUGE (gowj'), **WILLIAM.** This excellent divine was born in Stratford, England, in 1575, and educated at Cambridge. He early manifested devoted piety, entered the ministry at the age of thirty-one, richly furnished in mind and heart for its holy work, and was made minister of St. Ann's, Blackfriars, London. Here he remained for forty-five years, steadily refusing places of greater profit, and was regarded as the father of London ministry and the spiritual oracle of his time. He was in 1643 made a member of the assembly of divines, where he was held in great repute, and was frequently in the moderator's absence called to fill his chair. He was appointed one of the annotators on the Scriptures, and performed as his part from the beginning of 1 Kings to the book of Job in a manner that gained high approbation. He was the author of several religious works. He died December 12, 1653.

GOUGE, THOMAS, son of William, was born at Bow, Middlesex, in 1605. After pursuing his education at Cambridge, he was settled at St. Sepulchre's, London. He was a man of earnest and devoted piety and great learning, and was especially distinguished for his cheerful and un-

wearied diligence in acts of pious charity. He wrote several practical religious works which have been held in high esteem, and spent much of his time in going about doing good. He died October 29, 1681.

GOUGH (gof), **JOHN B.**, a prominent and successful advocate of the cause of temperance in the United States and Great Britain, was born at Sandgate, in the county of Kent, England, August 22, 1817. A very limited education was received in the seminary of Mr. Davis of Folkestone, where he rendered assistance as soon as he was able in two classes in spelling and the rule of three in arithmetic. This school he left at the age of ten years, and with it all opportunity of education. At the age of twelve he emigrated with a friend of the family in his native village to America. Landed at New York, August 3, 1829, and proceeded to Ontario county, where he was employed on a farm for two years. He then visited New York city and entered the Methodist

Book Concern as an apprentice to the book-binding business. Yielding to the influence of temptation, he gradually fell into a life of dissipation and extreme poverty until the latter part of the year 1842, when he signed the pledge of total abstinence from intoxicating drinks, commenced a new life and gradually became one of the most popular and influential lecturers on the subject of temperance both in this country and Europe. Mr. Gough possesses in a remarkable degree the power of enlisting his audience in his cause, and his efforts in the cause of temperance have accomplished a vast amount of good.

GOULART (goo-lar'), **SIMON**, a Protestant theologian, was born at Senlis, October 20, 1543. Becoming a convert to the doctrines of the Reformation in 1565 he pursued a course of theology at Geneva, and was consecrated to the work of the ministry October 20, 1566. Preaching for some time in a rural congregation, he became in 1571 pastor of the parish of St. Jervais, in Geneva. Here he remained till his death, a bold and fearless speaker and a prolific writer, both of original works and translations. He died at Geneva, February 3, 1628.

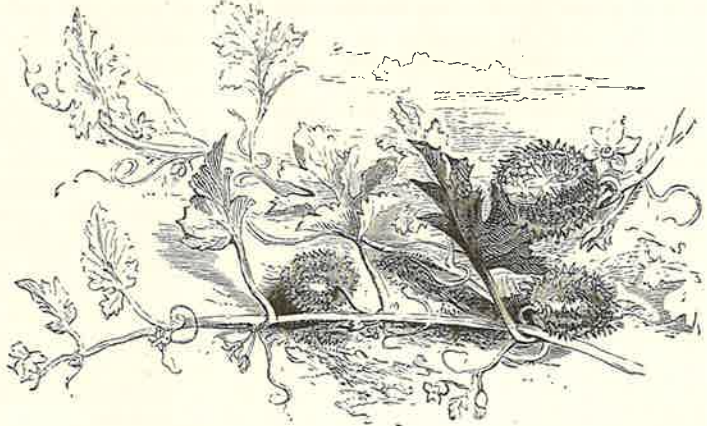
GOULART, SIMON, son of the preceding, was born at Geneva, 1576. After serving the French Protestant church at Wesel as pastor, he was in 1601 called to the charge of the Walloon church in Amsterdam. A zealous Arminian, he here stirred up a controversy with his colleague,

and he was finally ejected. In defence of his views he wrote two works which attracted attention, and he was chosen in 1718 by the Remonstrants as one of their defenders at the Synod of Dort. Being under interdict, he was, however, forbidden to appear. He afterward went to Antwerp and Calais, and finally to Frederickstadt, where a number of Remonstrants had sought refuge. He died March 19, 1628.

GOULBURN (gool'burn), **EDWARD MEYERICK**, born in 1818, a distinguished clergyman of the Church of England, Fellow of Merton College, Oxford, where he took a first class in Literis Humanioribus. He was Bampton lecturer in 1850, and after holding the incumbency of St. John's, Paddington, he was appointed dean of Norwich in 1866. He has written some works, but the one with which his name will be chiefly connected is that on "Personal Religion."

GOULDING (gool'ding), **THOMAS, D.D.**, a minister of the Presbyterian Church, was born at Midway, Liberty county, Georgia, March 14, 1786. After pursuing his education at Wadsworth, Connecticut, and studying law for some time, he turned his attention to theology, and was licensed to preach in 1813. He labored successfully at White Bluff for six years, removed to Lexington in 1822, and was afterward professor in the theological seminary of the Synod of South Carolina and Georgia, where he rendered many years of laborious service in the departments of ecclesiastical history and Church government. He died June 26, 1848.

GOURD. On leaving Nineveh we read that Jonah "went and sat on the east side of the city, and there made him a booth, and sat under it in the shadow. . . . And the Lord God prepared a gourd [*kikayon*], and made it come up over Jonah, that it might be a shadow over his head," Jon. iv. 5, 6. This *kikayon* the Septuagint renders *kolok-*



THE GLOBE CUCUMBER, OR THE GOURD OF THE PROPHETS (*Cucumis prophetarum*).—See **GOURD, WILD.**

ynthē, with which agrees the Authorized Version "gourd." Nor could any plant be more suitable for the purpose. "It is very commonly used for trailing over temporary arbors. It grows with extraordinary rapidity. In a few days after it has fairly begun to run, the whole arbor is covered. It forms a shade absolutely impenetrable to the sun's rays even at noonday. It flourishes best in the very hottest part of summer. And lastly, when injured or cut, it withers away with equal rapidity."

At the same time, it is only right to mention that since the days of Jerome a very different plant has been generally accepted as the *kikayon* of Jonah.

That Father says: "It is the same as in the Syriac and Punic is called *el-keroa*; a shrub of upright growth, with broad leaves like a vine, and yielding a dense shadow. It springs up so rapidly that in the space of a few days, where you saw a tender herb you will be looking up to a little tree: *intra paucos dies quam herbam videras, arbusculam suspicis.*" The *keroa* of Jerome is sufficiently ascertained to be the castor-oil plant, or *Ricinus communis*, which in every respect corresponds with the above description. Kimchi mentions that it was planted at the doors of houses for the sake of its grateful shadow. It is also a curious confirmation of Jerome's theory that the Egyptians called the plant *kiki*, a name almost identical with the Hebrew *kikayon*; and "the modern Jews of London use castor-oil, by the name of oil of *kik*, for their Sabbath lamps, it being one of the fine kinds of oil their traditions allow them to burn on these occasions." With allusion to the beautiful palmated leaves, resembling a hand with the fingers outspread, the *Ricinus* has long been known by the name "Palma Christi," which is the alternative rendering on the margins of our English Bible. It grows in Palestine. Among other trees in the valley of the Jordan, near Jericho, it is mentioned by Dr. Robinson as "of large size and having the character of a perennial tree."

Gourd, Wild.—During a time of dearth one of the sons of the prophets at Gilgal went out to gather "herbs," or such vegetables as could be found in the fields. He found a "wild vine," or creeping plant with tendrils, "and gathered thereof wild gourds (*paktoth*) his lap full, and came and shred them into the pot of pottage; for they knew them not." But such was the taste of the soup or pottage that they exclaimed to Elisha, "O thou man of God, there is death in the pot;" and it was not till he had cast in some meal that it became fit for use, 2 Ki. iv. 38-41.

One of the kindest gifts of the Creator to the warmer regions of the world is the cucurbitaceous tribe of plants. Even in our own temperate climate the melon and cucumber are prized, and "shred into the pot," or boiled entire; the pumpkin and vegetable marrow are largely used for culinary purposes. But we can have little conception of the important part performed in the torrid and sub-torrid zones by that widespread and most miscellaneous family, which, in bottles of various fantastic shapes, hoards up the precious moisture and keeps it cool in sandy wastes and burning deserts. Grateful, however, as is the juicy pulp of many species, the root of nearly all the perennial varieties contains a bitter acrid principle; and in such examples as the colocynth and the squirting-cucumber this bitter element ascends, and is found freely developed in the pulpy fruit. Indeed, it may be questioned if traces of it are not found in the most prized and popular sorts; for when too freely used, colocynthine indications are apt to follow, and sometimes common melons and cucumbers are so full of this bitter ingredient as to be quite uneatable. In his account of the melon of the Kalahari Desert Dr. Livingstone says: "In years when more than the usual quantity of rain falls, vast tracts of the country are literally covered with these melons (*Cucumis caffer*). Then animals of every sort and name, including man, rejoice in the rich supply. The elephantine lord of the forest revels in this fruit, and so do the different species of rhinoceros, although naturally so diverse in their choice of pasture. The various kinds of antelope feed on them with equal avidity, and lions, hyenas, jackals and mice all seem to

know and appreciate the common blessing. These melons are not, however, all of them eatable; some are sweet, and others are so bitter that the whole are named by the boers 'the bitter water-melon.' The natives select them by striking one melon after another with a hatchet and applying the tongue to the gashes; they thus readily distinguish between the bitter and sweet. The bitter are deleterious, but the sweet are quite wholesome. This peculiarity of one species of plants bearing both sweet and bitter fruits occurs also in a red eatable cucumber often met with in the country. It is about four inches long and about an inch and a half in diameter. It is of a bright scarlet color when ripe. Many are bitter, others quite sweet. Even melons in a garden may be made bitter by a few bitter kengwe (*C. caffer*) in the vicinity. The bees convey the pollen from one to the other."

No doubt it was some harmless gourd, egg-plant, melon or cucumber which the purveyor for the college at Gilgal intended to gather, but unwittingly he brought home a lapful of *paktoth*. Whether these were squirting-cucumbers or colocynths, the intense bitterness would make it impossible to proceed with the pottage, and must at once have suggested the idea of poison: "There is death in the pot."

We have sometimes been inclined to fancy that the gourds in this instance belonged to an edible species in which the bitter principle this time happened to be present. The specific name, however, is in favor of some distinct and separate plant which an inexperienced collector had confounded with some well-known and wholesome esculent; just as amongst ourselves puff-balls and poisonous fungi are often mistaken for mushrooms. An etymologist would give his verdict in favor of the squirting-cucumber (*Ecballium agreste*), deriving *paktoth* from *paka*, "to split, or burst." This plant is of plentiful occurrence in Palestine. The fruit is not unlike a small cucumber covered with hairs. It is from an inch to two inches long, and when ripe projects its juice and seeds with considerable force through an opening at the base. The juice yields the principle known to pharmacy as *elaterium*, bitter and poisonous, and such an active purgative that, according to Dr. Thompson, it acts in doses of less than one-ninety-sixth of a grain! But considering its propensity to part with all its contents when handled, we do not think that even a novice would be so apt to bring home the squirting-cucumber as the fruit of the *Citrullus colocynthis*, or colocynth. Like the former, it is of frequent occurrence, and with its globular fruit and smooth, yellow rind, so closely resembling an orange, it has a plausible and prepossessing appearance; but its flavor will be sufficiently appreciated when we add that it yields the colocynthin of medicine.

Of many plants the unwholesome qualities may be lessened or destroyed by boiling or by treating them with acids which neutralize their noxious ingredients. Thus it is stated that at the Cape of Good Hope the colocynth is eaten, being rendered innocuous when properly pickled. But the means taken by Elisha had no natural fitness to counteract any poisonous properties, and the result can only be regarded as miraculous. In the same way there are some plants of rapid growth, but neither the "Palma Christi" nor any gourd could have sprouted with such amazing swiftness as in a few hours to extend a canopy over Jonah, or cover his booth with a leafy awning, except at the express command of Him who said in the beginning, "Let the earth bring forth the herb yielding seed,

and the fruit tree yielding fruit after his kind; and it was so."

GOUSSET (goo-say'), JACQUES, an eminent Hebrew scholar and divine, was born at Blois, October 7, 1635. Having pursued a theological course at Saumur, he became pastor of the church at Poitiers in 1662, where he remained until the revocation of the Edict of Nantes, declining thrice in the mean while the professorship of theology at Saumur. Having visited England, he next went to Holland, and in 1687 he became pastor of the Walloon church of Dort. In 1692 he accepted the professorship of Greek and theology at the university of Groningen, which position he held until his death. Gousset labored to effect some innovations in the system of Hebrew grammar as pursued in Holland, and the interpretation of the original text of Scriptures. He died November 4, 1704.

GOUTTES (goo'tay), JEAN LOUIS, was born at Tulle in 1740. In early life he entered the army, which he soon relinquished for the Church, and became curate of a place in the vicinity of Bordeaux, afterward at Argilliers. Acquiring considerable influence over the clergy of Béziers, he became their representative to the States-General in 1789. Here he favored the abolition of the usury laws, and seconded the motion of the bishop of Autun proposing the sale of the property of the clergy. In February, 1791, he was made the successor of Talleyrand-Périgord, bishop of Autun. Taking a stand, however, in opposition to some of the exactions of the Republicans, he was accused of reactionary sympathies, arrested, condemned, and executed March 26, 1794.

GOVAN, SAINT. Near Tenby, in Wales, there is a chapel situated in one of the wildest regions of the coast. It is a small, rude building, perched across a fissure in the side of the cliffs; and it cannot be seen from above. A long flight of steps well worn conducts to it. The roof is arched, a stone bench with a cushion of turf is ranged on either side, and out of one of the gables there is an entrance to a hole in the rock, in which persons used to stand and "wish" for some desired object. No doubt, some anchorite, mistaking the object of life, sought here, by mortification, to gain a title to heaven. As to the name, it is a corruption of St. Giovanni, to whom the chapel was dedicated.

GOVERNOR (guv'er-nor). This word is used in our Bibles with considerable latitude, as implying persons of rank, or those who exercised independent or delegated authority, civil or ecclesiastical, in a kingdom, a province, a town or a household. Various Hebrew terms are thus translated, some of them very nearly synonymous, and all implying one or other of the prerogatives or qualifications belonging to a ruler or chief. Accurately to define these several terms is the work rather of a lexicographer than of a compiler of such a book as the present. A writer has enumerated ten Hebrew and four Greek words translated "governor;" and he might have added to his list. It must be sufficient here to explain the term in those few cases in which, to the English reader, it may seem to require illustration.

Thus it is used to designate certain provincial officers of the Assyrian, Babylonian, Median and Persian empires. The original word is *pehlah*, probably akin to the modern pacha. Several of these governors presided over districts on the

western side of the Euphrates, Neh. ii. 7, 9, and they were inferior to the satraps or king's lieutenants, Ezra viii. 36. Sheshbazzar, doubtless identical with Zerubbabel, is said to have been "governor," v. 14; vi. 7; Hag. i. 1. Nehemiah, too, was "governor," Neh. v. 14, 15, 18, both bearing also the title of "the Tirshatha," Ezra ii. 63; Neh. vii. 70; viii. 9; x. 1. The exact duties of these officers are not defined; they seem to have had a salary or allowance, Ezra iv. 14; Neh. v. 15, 17, 18, and were probably assisted by a council, Ezra iv. 7; vi. 6; Neh. iv. 14; vi. 10. It is the same officer who is mentioned in Mal. i. 8. Possibly Pahath-moab, Ezra ii. 6, should be translated chief or governor of Moab.

In the New Testament the Roman procurator of Judea is called the "governor"—*e. g.*, Matt. xxvii. 2, 11, 14; a kindred word being used to describe the authority of Tiberius, Luke iii. 1, where, in our version, "reign." The "governor" of a marriage-feast was the bridegroom's friend, who took charge of the entertainment, John ii. 8, 9. The "governor" of Damascus would seem to have been the ethnarch who held the place as the king's lieutenant or vassal, 2 Cor. xi. 32. The "governors" of a minor were the trustees of his property, Gal. iv. 2. The "governor" of a ship was the steersman, James iii. 4.

GOVINDA (*go-vin'da*), SINGH, author of one of the sacred books of the sect of the Sikhs, and the tenth and last "guru," or teacher, was born at Patua, in Behar, in 1661. He immured himself in the mountains near Djemnah and passed twenty-five years in religious meditation, the study of the Hindoo books of devotion and the Koran. Afterward, claiming to be the special envoy of God, though still acknowledging his mortal nature, he undertook the reformation of the Sikhs. He gained many converts to the sect, became involved in war with the Mongols, whom he twice defeated; but his allies deserting him, he was compelled to withdraw into the interior of his states, and experiencing various fortunes in honor and adversity, died in the valley of the Godavey.

GOVONA (*go-vo'nah*), ROSA, an Italian lady, born in 1716, who, from a casual meeting with an orphan on the point of committing suicide through despair, was led to found first one and then by degrees a great number of homes of industry for young women in Turin and other towns. Each house had its specialty of work: one of silk and embroidery; another of ecclesiastical vestments; a third of military clothing; a fourth of clothes for the poor. These communities were called Rosinas after their benevolent foundress. She died in 1756.

GOWER (*gow'er*), JOHN, born about 1325, one of the early English poets, contemporary and friend of Chaucer. Little is known of his personal history, save that he graduated at Oxford, studied law in the Inner Temple, and is said even to have been a judge, and knighted. He was a man in easy circumstances, and thus able to devote his time to the cultivation of poetry, which he did much to refine and elevate. Dr. Wharton says that if Chaucer had not existed, the compositions of Gower would have been sufficient to rescue the reigns of Edward III. and Richard II. from the imputation of barbarism. His principal work consists of three parts, "Speculum Meditantis," "Vox Clamantis" and "Confessio Amantis." He died 1408.

GOWN (*goun*), the academic robe adopted from the monastic garb of the preaching friars, worn by professional men, as divines, professors and students. It is a long, loose, upper garment worn over other clothing, and made in different styles and colors, according to the literary rank of the wearer. Thus, there are gowns which are worn by undergraduate students; others are used by bachelors, and others again by masters in arts; while doctors of medicine, of music, of law and of divinity have each their special style and color. So also the gowns of different universities have peculiarities that distinguish them from each other, and the same is the case with the university hood, which in olden time was the substitute for the modern hat.

GOZAN (*go'zan*), generally believed to be a river of Media to the banks of which the captive Israelites were transported first by Tiglath-Pileser, and afterward by Shalmaneser, 1 Chr. v. 26; 2 Ki. xvii. 6. This river has lately been identified by Major Rennel, with the Kizzil Ozan, or the Golden River of Media. It rises in Kurdistan, a few miles to the south-west of Sennah, and after joining with some other streams merges into the *Sifed Rood* or White River, and falls into the Caspian Sea. Some, however, and among these Gesenius, understand by Gozan a district of Mesopotamia, and instead of reading, at 2 Ki. xvii. 6, "and placed them in Halah, and in Habor by the river of Gozan," substitute, "and placed them in Halah, and in Habor, a river of Gozan." But the passage in Chronicles, where Hera comes between Habor and Gozan, seems to favor the other view. Also Halah, a province, going before Habor, seems to imply that both are provinces; since one could hardly speak in close succession of putting them in a province and *in* a river, as if the same thing were meant in the two cases.

GRAAL (*gra'al*), a bowl-shaped vessel referred to in the poetry and legends of the Middle Ages, said to have been made of precious stone and endowed with wonderful virtues.

GRAAL, or **GRAIL**, HOLY, the chalice used at the sacrament. According to some legends, the cup used by our Saviour at the Last Supper, and according to others, the platter on which the Paschal lamb was served, were called by this name. Joseph of Arimathea was said to have received the blood which flowed from the wounds of Jesus in this cup, which he preserved, and which was afterward preserved by knights on the top of a mountain. If any but a holy person approached the cup, it vanished away, and this led to the *quest* of the Holy Grail by a knight who was eminent for chastity and virtue. The poet Tennyson refers to

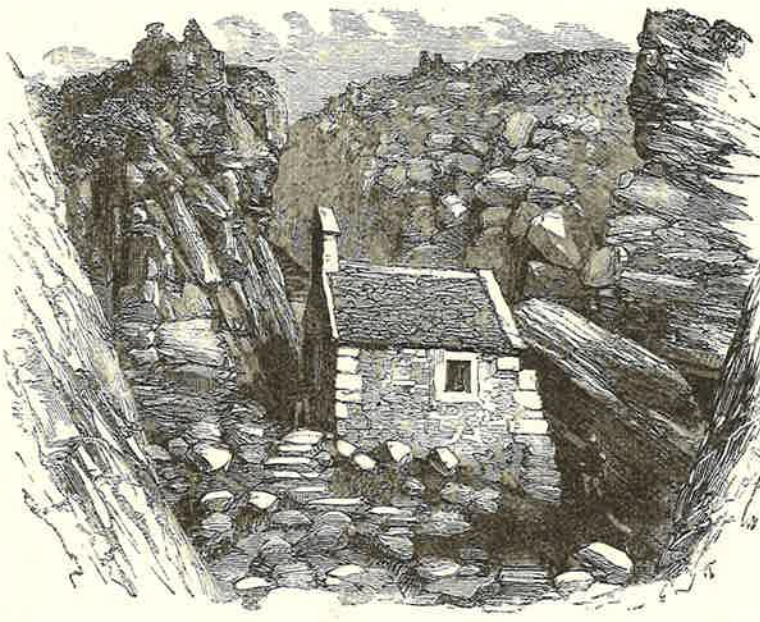
these legends in his "Sir Galahad." The derivation of the word is uncertain. "Graal" or "greal" in the Langue Romane signifies a cup. "Sangreal" may be a corruption of "sanguis realis," the real blood, and the further corruption of the word may have produced the term "grail."

GRABA (*gra'bah*), 1 Esdr. v. 29, a form of Hagabah, Ezra ii. 45.

GRABATARI (*gra-ba-tar'e-e*), a name given to those who deferred baptism until they reached their deathbed. This was not uncommonly done from supineness or fear of falling into sin after baptism. Constantine may have waited for one of these reasons, or, as has been affirmed, from a desire to be baptized in the Jordan.

GRABATI (*gra-bah'te*). The minor canons of Meissen, a town in Saxony, were so called.

GRABE (*grahb*), JOHN EARNEST, an eminent scholar and divine, was born at Königs-

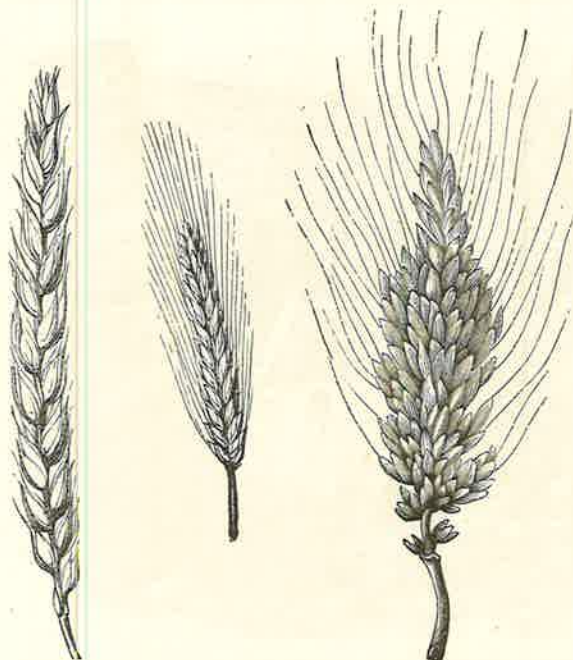


CHAPEL OF ST. GOVAN, TENBY, WALES.

berg, July 10, 1666, and educated at the university of the same city, where his father was professor of divinity and history. Having devoted himself to the study of the Fathers, he was led to question the validity of the orders of the clergy of the Lutheran Church, and felt disposed to join the Church of Rome. Advised to visit England to have his doubts resolved, he was well received there by William III., who conferred a pension on him. He became a minister of the Church of England, and was made D.D. of the university of Oxford, 1706. He died 1711, in the forty-fifth year of his age. His theological views were of the Anglo-Catholic type. He was the author of many learned works, of which the chief are "Selections from the Holy Fathers," "The Old Testament in Greek according to the Septuagint Version, carefully compared with the most ancient MS., the Codex Alexandrinus, and corrected by other early MSS., and more especially by the Hexaplar of Origen." The whole of this latter work Dr. Grabe prepared for the press, but only lived to publish the first and fourth volumes. The second was published under the editorial supervision of Francis Lee, M.D., and the third under that of W. Wigan, LL.D. He

also published a beautiful folio edition of Bishop Bull's works, besides several other original works of lesser though much value.

GRACE. This is the usual rendering of the Greek *charis* in New Testament Scripture, though sometimes *favor*, or good-will toward persons that appear fit objects of it, Luke ii. 40, 52; Acts ii. 47; and favor rendered back for favor received, *gratitude*, *thanksgivings*, Luke vi. 32; xvii. 9; 1 Tim. i. 12, etc., are the translations adopted. But both the original term, and the corresponding English word *grace*, in the great majority of cases, is employed to express the free undeserved mercy and favor of God to sinful men through Jesus Christ, as opposed to all demands of law and claims of merit. The gospel is hence peculiarly the revelation of God's grace; Christ himself is made known as full of grace; grace came by him as the law had come by Moses; and in the salutations of his apostles to the churches and individuals who owned their authority, grace ever took



WHEAT.—1. OF AMERICA; 2. OF ASIA MINOR; 3. OF PALESTINE.

the precedence, John i. 14, 17; Rom. i. 7, etc. Hence, salvation is represented as being altogether of grace—"By grace ye are saved," Eph. ii. 8; Gal. v. 4—and believers now are not under the law, but under grace, Rom. vi. 14—that is, not formally placed under the enactments and covenant of law, but under the rich and plenteous provisions of grace. As their state of peace and privilege here, so their final blessedness and glory hereafter, is ascribed to the praise of divine grace, Eph. i. 6. It was a very natural extension of the meaning of the word to apply it, as is sometimes done, to the reflex acts and operations of the grace manifested from God to the sinner—to the exercised love, beneficence, spiritual joy, etc., which are at once the fruit and the evidence of imparted grace, 1 Cor. xvi. 3; 2 Cor. viii. 4, 6; Philem. 7. Considered, however, in what is undoubtedly its main aspect—as a quality in the divine administration—it cannot properly be discussed apart, but must be viewed, in order to be understood aright, in connection with the diverse purposes and acts which most peculiarly exemplify it, such as the atonement of Christ, election, etc.

GRADILIS (gra-de'lis) PAINS. Bread distributed to the poor at Constantinople has been so called.

GRADUAL (grad'eu-al) PSALMS, the Psalms from Psalm cxx. to cxxxiv., inclusive. They are also called the Songs of Degrees.

GRADUALE (grad-eu-ah'le), **GRADUAL** or **GRAIL**, the antiphon, or sentence in the communion office in the Romish Church sung after the epistle as the deacon ascends the steps of the altar. The name is also applied to the book containing the offices or "introits," "kyries," "gloria in excelsis," "alleluias" tracts, sequences, creeds, offertories; in fact, all the musical portions of the service at mass.

GRADUATE (grad'eu-ät), one who has been admitted to a degree in a college or university, or from some professional incorporated society; one whose honorable standing is defined by a diploma. These honors were given in the departments of arts, law, medicine, music and divinity. Differences of rank were recognized, the first being called bachelors, the second masters, and the third doctors.

GRADUS (grah'dus), the ambo, or part of the church where the gospel was sung and the Holy Scriptures read.

GRAEFFE (grayf), JOHANN FRIEDRICH CHRISTOPH, was born at Göttingen, February 15, 1754, educated in the university of his native city; and devoting himself to the work of the ministry, he became pastor of the church at Obemjese in 1784, and eight years afterward was made pastor of a parish and professor of philosophy and catechetics at Göttingen. He was the author of several works on philosophy and theology, in which his preference is more or less evident for the system of Kant. He died October 27, 1816.

GRAFT. The well-known practice of grafting is resorted to to improve the quality of fruit yielded by a tree. The branch grafted in preserves its own character, and does not take that of the stock, though it may derive sap and nutriment through it. St. Paul refers to the custom of grafting, Rom. xi. 17-24, but reverses the natural process, for the better illustration of his meaning.

GRAFTON (graf'ton), JOSEPH, a Baptist minister, was born at Newport, Rhode Island, in 1757. At the early age of fourteen he was apprenticed to sail-making, the business of his father. In 1776 he commenced preaching, and in 1788 he was ordained pastor of the First Baptist Church in Newton, Massachusetts. For nearly fifty years he was the laborious, diligent and successful pastor of this church, habitually active in every good work, and especially interested in missionary and benevolent undertakings. He died in 1836.

GRAHAM (gray'am), ISABELLA, MRS., a woman of distinguished piety and benevolence, the daughter of John Marshall, of Lanarkshire, Scotland, was born July 29, 1742. She was carefully educated, and at the age of seventeen she made a public profession of religion. In 1765

she was married to Dr. John Graham, and went with him to his regiment, then at Fort Niagara, Canada, and afterward to Antigua, where he died in 1774. Returning to Scotland, she supported her father and her four children for some time by teaching, and in 1789 she visited the city of New York and opened a seminary for young ladies, which she conducted successfully for many years. Heartily sympathizing with poverty and misfortune, she devoted a large portion of her time and influence to plans for the establishment of benevolent institutions and the education of the poor. The society instituted in New York in 1799 for the relief of widows with small children was planned in her house. The school for the instruction of orphans was taught by her pupils. In 1811 she became the president of a Magdalen society which was established in New York, and in 1814 she united with some ladies in forming a society for the promotion of industry among the poor. She was highly favored with unusual health during her life, and was enabled to accomplish a great amount of good. She died July 24, 1814, at the age of seventy-two years.

GRAHAM, MARY JANE, a lady of learning and piety and author of the "Test of Truth," was born in London in 1803. In her youth she was remarkable for her diligence in study and her acquisition of the knowledge of nearly all the modern languages, besides Greek, Latin and mathematics. In her eighteenth year she was greatly perplexed with infidel doubts, which she soon overcame, and wrote the "Test of Truth," in which she delineates her mental anxieties and her relief in the truth as it is in Jesus. She also wrote a work on the "Freeness and Sovereignty of God's Grace." After many years of suffering she died in great peace at Stoke, Fleming, December, 1830.

GRAIN. The Hebrews, like ourselves, had a generic word for all kinds of grain, including the cereals and their allies. The word "dagan" is nearly equivalent to the term "corn" as used in England, which includes millet, rye, oats, wheat, barley and all cereal products.

WHEAT was known to the Israelites in Egypt, Ex. ix. 32, and on their return to Canaan they no doubt found it still cultivated, as in the days of Reuben, Gen. xxx. 14. Most probably they were the same sorts which were used in both countries; but there were only a few districts of Palestine, such as the plain of Jezreel, which could compete with the fertile Delta of Egypt, the finest corn country of the ancient world. At present the wheat-crops of Palestine are very poor and light, and Dr. Tristram says, "One may ride and walk through the standing corn without the slightest objection made or harm done. No wonder it is thin, when white crops are raised from the same soil year after year, and no sort of manure put into the ground." Three varieties have come down from antiquity. They are all bearded, and they are still in common use. Throughout the country the wheat harvest is at its height in the end of May, and this fact defines a term often mentioned in Scripture, Gen. xxx. 14; Jud. xv. 1; 1 Sam. vi. 13; xii. 17.

SPELT.—There is a species of wheat called "spelt," which was well known and generally used by the ancients in the East, and it is cultivated at the present day. The probability is that the "kusemeth," which Ezekiel used, ch. iv. 9, in making bread, was "spelt," and not "fitches," as in the text. See FITCHES. From Herodotus

we know that spelt was cultivated in ancient Egypt; and as its time of growth corresponds to that of wheat at the period of the great hail, it would be in the stage described in Ex. ix. 32. It grows in Spain and in all warm countries around the Mediterranean, while Pliny states that it is characteristic of Egypt and Syria. It differs little in appearance from bearded wheat; it is equally nutritious, and it is more hardy in its habits. There is an awnless variety which is perhaps the most naked of all the cereals, and it grows on a coarse soil, requiring little care in cultivation.

DOURRA.—This word does not occur in the Authorized Version, but the grain is well known in both Syria and Egypt, is cultivated so extensively in Egypt that wheat alone, and that but little, exceeds its produce; but Syria appears less favorable to its culture, and hence the amount raised there is not so large. Still, it is grown along the Jordan and its lakes and in the plains on both sides of that river—that is, wherever there are facilities for artificial irrigation, which this grain demands. There are several varieties of dourra. That mostly cultivated in Egypt, Arabia and Syria is of a good quality, and yields a fair white flour which is much used in making cakes, etc. The straw is also very useful, being applied as a covering to huts and cabins; and when the Arabs and peasants of Egypt wish to cross the Nile, a very common method is to support themselves on their bellies on a bundle of dourra straw. This is very safe, as the straw is light and peculiarly impervious to water.

MILLET is also largely cultivated in Egypt, Syria and Palestine. It rises with a reed-like channeled stalk, three or four feet high. The grain forms a useful article of human food in the countries favorable to its culture; the poultry are also very fond of it, while the cattle are partial to its straw. There can be no doubt of the antiquity of the cultivation of millet in both Syria and Egypt.

RICE is an article of large consumption in Syria and in other Asiatic countries; indeed, it forms the staple of the principal daily meal of the inhabitants. The name of this grain does not occur in the Bible, or at least no word in the original has been so rendered by the translators of the English version, and yet rice was probably very extensively cultivated in Bible times in Bible lands. Still, it is not certainly known when it was first introduced into Egypt. This grain is so generally known that an extended notice of it is not required here. It can only be cultivated where the summer heat is powerful, steady and long continued, and where it can obtain plenty of moisture, either by natural or artificial means, for heat and moisture it must have in liberal quantities. Though cultivated to a considerable extent in Syria, the demand far exceeds the home supply, and large quantities are annually imported from Egypt, where it is very extensively cultivated.

MAIZE.—It is almost certain that the Hebrews were acquainted with what we call Indian corn, the "Zea Mays" of Linnæus.

In 1817, Parmentier, founding on the silence of Varro, Columella, Pliny and the other agricultural and botanical writers of classical antiquity, concluded that maize was unknown till the discovery of America; and in 1834, Meyer asserted that "nothing in botanical geography is more certain than the New World derivation of maize." But since then, in his magnificent monograph, M. Bonafous, the director of the Royal Garden of agriculture at Turin, has shown that it is figured in a Chinese botanical work as old as the middle

of the sixteenth century—a time when the discoveries of Columbus could scarcely have penetrated to the celestial empire; and what is more conclusive, in 1819, M. Rifaud discovered under the head of a mummy at Thebes not only grains but leaves of Indian corn. Nor is it at all impossible that the "Zea" of Homer and Theophrastus may include the plant in question. The wide diffusion of this corn through the Indian archipelago, and on the Indian continent itself, is in favor of the hypothesis which claims it as a native of the Old World; and if it was known to the Egyptians, nothing could be more natural than its early introduction into Palestine.

In his amusing and characteristic treatise on "Cobbett's Corn," remarking on the offering of "green ears of corn," Lev. ii. 14, the author says: "What a curious meat-offering, to parch green grains of wheat by the fire! Oh, no; this meat-offering was to consist of ears of green corn [maize]—that is to say, corn in the milky state, roasted before the fire; and no wonder that it was chosen for an offering, for the most delicious thing it is that ever delighted the palate of human being. The general way of cooking these 'green ears,' as the Americans call them, is to boil them, and to eat them as bread along with meat, or sometimes with butter. The context would add additional conviction, if any were wanted, for the fifteenth verse says, 'Thou shalt put oil upon it, and lay frankincense thereon.' Now, we, when we have roasted our ears of corn before the fire, put butter and salt thereon." If we were absolutely secure in assuming that the corn of the Bible may occasionally denote this plant, it would give additional expressiveness to the numerous passages which speak of "eating green ears," of "cutting off the tops of the ears of corn," and such presents as "full ears of corn in the husks thereof," Lev. xxiii. 14; Job xxiv. 24; Matt. xii. 1; 2 Ki. iv. 2. There is also force in what Cobbett says regarding the "seven ears of corn coming up on one stalk," in Pharaoh's dream, Gen. xli. 5. "The wheat root will send up sometimes, if it have room, from twenty to fifty stalks, but never more than one ear upon one stalk. Seven ears is a great number for a corn plant to have, but (and the fact is truly curious) the 'New York Evening Post' of the 26th of August 1873, records as a wonder a corn-stalk on the farm of a Mr. Dickerson, in Bedford county, having seven full ears upon it. And it happens, singularly enough, that one single corn plant in my field has on one stalk seven ears of corn."

BARLEY.—Of this well-known and widely-diffused cereal it is impossible to assign the native country. On the top of turf-walls and on thin soils there grows a little grass extremely like it—the wall-barley or mouse-barley; but even Lamarck would have found it difficult to transmute this *Hordeum murinum* into any of the cultivated varieties. The same thing may be said of wheat; and joining the two facts together—firstly, that these all-important grains are never found truly wild or native, and, secondly, that it is a process roundabout, and far from obvious, by which they are converted into cakes and loaves—we cannot help feeling that it is in a sense peculiarly emphatic that "our Father who is in heaven" has given us our "daily bread." In the world's infancy many things lay ready to the hand of the new-come tenant, and with unsophisticated senses it would not need much instruction to guide him to the use of such fruits as the pine-apple or ripe orange. But who gave the hint to the first miller? Who taught the first baker? How did it occur to

any one to rub down into a powder the grains of a coarse grass, and then work this powder with water into paste, and then kindle a fire to bake it into bread? Were not the worshipers of Ceres pointing toward a truth through the darkness of their idolatry? May we not suppose that the use of corn is as ancient as the days when man, still un-fallen, received his lesson direct from God? And when he fell from this blessedness, and was driven forth to "eat bread in the sweat of his face," may not the exile have been in mercy allowed to carry with him into the house of his pilgrimage this "staff of life"?

Palestine was a "land of wheat and barley," Deut. viii. 8. Barley was given to horses and dromedaries, 1 Ki. iv. 28; but it was also converted into bread for the food of man, Ezek. iv. 12. In the multitude which surrounded the Saviour in the fields near Bethsaida the only supplies forthcoming were "five barley-loaves and two small fishes," John vi. 9. But if we may take as a criterion the expression, "A measure of wheat for a



DOURRA, OR CORN OF EGYPT.

penny, and three measures of barley for a penny," Rev. vi. 6, the relative value of wheat was three-fold greater. There was the same preference for wheat in other lands. Amongst the Romans barley was the food of horses, and each cavalry soldier was allowed a certain sum by way of barley-money. It was a punishment to substitute barley for the usual rations of the men. Thus, when some of his cohorts had lost their standards, Claudius Marcellus ordered them to be reduced to barley. The same preference of wheaten bread manifests itself in almost every country which permits the choice, notwithstanding the superior sweetness of barley.

One great recommendation of barley is the rapidity with which it ripens. Even in Norway, with the help of the long midsummer sunshine, it is said that sometimes less than two months intervenes between reaping and seed-time. The consequence is that in some countries, such as Spain, they are able to procure two crops in one season. Some of their barley the Jews sowed or planted at the time of the autumnal rains, October or November, and some as soon as the depth of winter was past, so that the crop was ripe about the time of the Passover, or at Easter.

Among a rural population agricultural processes and the different stages of husbandry furnish a natural calendar, and "barley-harvest" was a great landmark of the Jewish farmer; and when such a man read in the sacred narrative that Saul's seven sons were put to death "in the beginning of 'barley-harvest,'" and that Rizpah watched over their bodies "from the beginning of harvest until water dropped upon them out of heaven," 2 Sam. xxi. 9, 10—that is, until the commencement of the autumnal rains—the same idea was suggested to him as would be to us were we told that the poor mother kept her weary post from May till September.

RYE and OATS are not spoken of in Scripture, and to the present day the former is hardly known in Syria. In the Authorized Version "rye" is adopted in Exodus and Isaiah, but "fitches" are given in the text of Ezekiel, and "spelt" in the margin. It is well known that the greatest uncertainty exists regarding the native locality of rye, as of almost all the other cultivated cereals. The confusion of botanists has tended to make investigation worthless, for they have often not defined the species when speaking of localities. As a cultivated grain, rye is unknown in India. It was not cultivated in Egypt, nor by the Greeks, and it is almost certain that it was not known in Palestine, for it could only have been grown on the mountains in the north;

while oats also require a cooler climate than that of Syria.

It would seem that beans and lentiles, as well as spelt and millet, were used for bread.

GRAINVILLE (gran-veel'), JEAN BAPTISTE FRANÇOIS XAVIER COUSIN DE, born in 1746, was a French ecclesiastic, one of the most distinguished of the pupils of the abbé Sièyes, from whose philosophic views he afterward widely differed. He was very eloquent, but left the pulpit for the stage for some time. When the Revolution broke out, he opposed the atheistical opinions which became popular, and was thrown into prison, from whence he escaped by pretending to contract a civil marriage. He became a tutor; and vexed by the ill success of his poem, "Le Dernier Homme," he drowned himself in 1805.

GRAMBERG (gram'berg), KARL, P. W., a Biblical critic, was born at Seefeldt, in the duchy of Oldenburg, November 27, 1797. Having lost his father when he was but ten years of age, he was placed at Stoden, and afterward at Oldenburg, where he studied the classical and modern languages. Subsequently, with a view to preaching, he devoted himself to Hebrew and the Oriental tongues. The Old Testament became the chief subject of his examination. After being master of the school at Oldenburg, he became a professor of the first class at the royal institution of Züllichau, 1822. His death took place on the 29th March, 1830. His Biblical works are "A Sketch of the True Sources of the Book of Genesis," "A New Version of the Book of the Proverbs of Solomon," and a "Critical Commentary on the Creeds of the Old Testament." Gramberg was one of the

free theologians of Germany. His critical abilities were not great, but he had a good knowledge of Hebrew, and occupied a respectable place among the critics of his day. Men like Gesenius and De Wette attached some importance to his opinions on the books of the Bible.

GRAMMA (gram'mah), **GRAPHE** (graph'ee). These were terms in the ancient Church, generally used to signify the Holy Scriptures, and sometimes applied to the Apostles' Creed, probably because it was entirely gathered from the Scriptures.

GRANADA (gra-nah'da), LUIS DE, born in 1505, was a Spanish Dominican prior, and obtained great renown as a preacher, which led to his going to Evora, in Portugal, on the invitation of its bishop. He was offered high promotion, but refused it, preferring to spend his life in the humble but zealous discharge of his duties as a Christian preacher. His devotional works are much valued by Roman Catholics. He died in 1588.

GRANARER (gran'a-rer), one who has charge of a granary, grange or barn of a monastery.

GRANARIUS (gran-ah're-us), the officer in a monastery who provided for the victualing of the house.

GRANARY (gran'a-re). See GRAIN.

GRANCRANELLE (gran-cran-el'le), an old French name for a certain antiphon in the office for the feast of the Virgin Mary.

GRANDIER (grong'dyay), URBAIN, curate and canon of Loudon, whose tragical end disgraced France in the seventeenth century, was born at Bouvère, near Sablé. On obtaining the living of Loudon, he became so popular as a preacher that the envy of the monks was excited against him. He was first accused of incontinency; but being acquitted, his enemies instigated some nuns to play the part of persons possessed, and in their convulsions to charge Grandier with being the cause of their visitation. This horrible though absurd charge was countenanced by Cardinal Richelieu, who had been persuaded that Grandier had satirized him; and he was tried, declared guilty and burnt alive, April 18, 1634.

GRANDMONT (grand'mont), ORDER OF, **GRANDMONTINE** (grand'mont-eeen), founded by Stephen of Auvergne, 1076, a mixed rule from the Benedictine regular canons and hermits. Habit, white tunic, black mantle and hood.

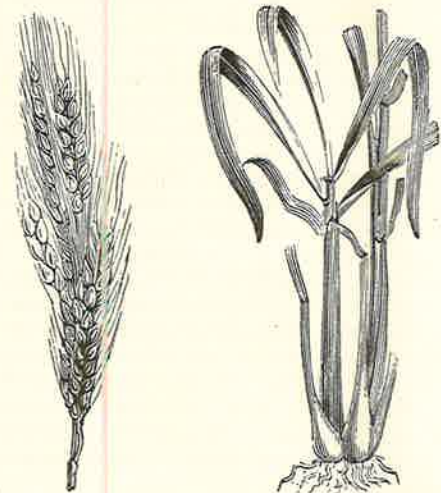
GRANGE, a barn or granary belonging to the lord of a manor or a monastery.

GRANT (grant), ASHBEL, M. D., an eminent American missionary, was born August 17, 1807, at Marshall, New York. In early life he studied medicine, married at the age of twenty, and settled at Braintrim, on the Susquehanna, but removed four years after to Utica, where as a physician he gained an extensive and lucrative practice. When the American Board of Foreign Missions met in this place in 1834, he became so deeply interested in the cause that he offered himself as a missionary to the Nestorians, and was directed to join Dr. Perkins, who was already on

his way to Persia. He sailed from Boston May 11, 1835, and arrived at his future home, at Boonmiah, on the 27th of October. In studying the history of this interesting people he became impressed with the belief that the Nestorians were the remnants of the lost tribes of the children of Israel, and he entered upon the work of their restoration with great zeal. His character as a physician secured him the favor of the Persian governor, and the Nestorian bishop and priests received him with kindness. He opened a school, extended his work in every direction, visited the Nestorian patriarch Mar Shimon, and found on the sides of the rugged hills of Koordistan the "Waldenses of the East, the Protestants of Asia." He remained here five weeks, and gained what information he could, which was afterward considered sufficient to warrant the Board in establishing a mission among the mountains, of which he had the charge. Having made an extensive tour through the villages and district in 1842, and opened a school at Ashita in 1843, the mission was at length destroyed by the massacre of the Nestorians, led on by the barbarous Mohammed, pacha of Mosul, in alliance with the Koords. The missionaries fled for their lives, and Dr. Grant died at Mosul.

GRANTHAM (grant'am), THOMAS, a distinguished Baptist minister, was born in 1633. He was the person selected to present to King Charles II. the Confession of Faith drawn up by the Baptists, and also at a later period their remonstrance against persecution, both of which papers were favorably received by the king. In his disputations he displayed great logical skill, and he left behind him several religious works.

GRANVELLE (gran-vel'), ANTOINE PERRENOT, a distinguished cardinal and diplomatist of the sixteenth century, was born at Ornans, Bur-



RICE OF SYRIA.—See GRAIN.

gundy, August 20, 1517. He pursued the study of law at Padua and theology at Louvain, became canon of Liege, bishop of Arras, went with his father to the Diet of Worms and Augsburg, and visited the Council of Trent, where he defended the rights of the emperor and attempted to array the council against France. In 1550 he became keeper of the great seal and counselor of state, and drew up the treaty of Passau in 1552. At the resignation of Charles V. he attached himself to his son Philip II., signed the treaty Chateau-Cambresis with France in 1559, and remained in the

Netherlands as prime minister to Margaret of Parma, where he was active in persecuting the Protestants and aiding the Roman Catholics. He was finally created archbishop by the king and cardinal by the pope, and died at Madrid September 21, 1586. His letters and memoirs comprise eighty volumes.



A BLASPHEMOUS HEATHEN CARICATURE OF THE CRUCIFIXION.—See GRAPHITE.

GRAPE. See VINE.

GRAPHIKON (graf'e-kon), a term customary in the phraseology of the Greek Church by which to designate a quotation from Scripture.

GRAPHITE (graf'ite), an inscription or cutting on plaster. Of this description is the celebrated graphite discovered at Rome of a human figure with an ass's head crucified, the artistic conception of which may be seen by the illustration which appears on this page, and which is a correct representation of the original.

GRASS, Heb. *chazir*, 1 Ki. xviii. 5; Job xl. 15; Ps. xxvii. 2; civ. 14, etc.; *desha*, the first shoots or tender spires, the soft young herbage, Deut. xxxii. 2; 2 Sam. xxiii. 4; Job vi. 5; Prov. xxvii. 25; *lekesh*, the grass which grows up after mowing, in some places still called "aftermath," or "fog," and in New England called "rowen," Amos vii. 1; *chashash*, dry grass; grass which has withered as it grew, for "hay" was not made in Palestine, Isa. v. 24; xxxiii. 11, A. V., "stubble;" in the New Testament, *chortos*, Matt. v. 30, etc.

As in Matt. vi. 30, where a lily is called "the grass of the field," it is evident that, like the Latin "gramen" and the English "grass," the Hebrew equivalent had a very extensive range, and was not restricted to the "grasses" (*Gramineæ*) of the botanist. These are themselves a very ample order, ranging from diminutive plants, like our own mouse-ear barley, to the bamboo which shoots up to a height of fifty or sixty feet in an Indian jungle, and including productions as various as the *Arundo donax* of Southern Europe, which furnishes the fisherman with his rod and the weaver with his "reed," the cereals which supply to all mankind the staff of life, and the sugar-cane which on the

table of the humblest artisan in Europe or America places luxuries unknown to a Roman emperor.

But when we speak of grass we are usually thinking of the narrow blades, so thickset and tender, which form the sward on a meadow or the matchless turf on a lawn; or if we are thinking of a separate plant, it is a hollow glossy stem rising up from the midst of these spiry blades and throwing out similar leaves from its joints till it ends in blossoming spikelets, loose or more compact, which, when the flowering time is over, show the taper, corn-like seeds enclosed in the chaffy glumes, and which we destine as food for the cattle, even as we reserve the fruit of the cereal grasses as food for ourselves. The fescues, darnels and peas which clothe the meadows and build up the hayricks at home are pigmies, however, when compared with the grass "which grows for the cattle" of other lands; with the "tussac," for instance, whose enormous tufts form an inexhaustible supply to the herds, both amphibious and terrestrial, of the Falkland Isles, and the beautiful pampas-grass, under which the huntsman can ride and see high overhead its "plume of silvery feathers."

The imperfect enumeration which we possess of grasses native to Palestine is of less importance, as the Scriptural allusions may very well be understood without our being able to identify the species. The Psalmist wishes, Ps. cxxix. 6, that the haters of Zion may be "as the grass upon the house-tops, which withereth afore it groweth up;" or, as it should be rendered, "before it is plucked up;" and Isaiah, ch. xxxvii. 27, speaks of vanquished populations "as the grass of the field, as the grass on the house-tops, blasted before it be grown up." On the flat roofs, at the present day, any one may see grass which has sprung up in the rainy season withered away by the first weeks of sunshine.

"When I first came to reside in Jerusalem," says Dr. Thomson, "my house was connected with an ancient church, the roof of which was covered with a thick coat of grass. This being in the way of a man employed to repair my house, he actually set fire to it and burned it off; and I have seen others do the same thing without the slightest hesitation. Nor is there any danger; for it would require a large expense for fuel sufficient to burn the present city of Jerusalem." Indeed, nearer home we may often see grass, and even oats, springing up on the roof of a thatched cottage and a goat, peradventure, nibbling the herbage before it is withered. The dew "distilling" on the grass and the rain descending on the mown grass, or rather on the grass which has been close-browsed by the cattle, furnish the sacred poetry with a frequent and exquisite image, Deut. xxxii. 2; Ps. lxxii. 6; Prov. xix. 12; Mic. v. 7; and still more frequently does that emblem recur in which our fleeting generations are compared to the grass "which in the morning groweth up, and which in the evening is cut down and withereth," Ps. xc. 6, and elsewhere.

GRASSHOPPER. See LOCUST.

GRASS WEEK, a name for ROGATION WEEK, which see. Formerly so called in the Inns of Court in London because the commons then consisted chiefly of salads and vegetables.

GRATIAN (gra'sh'an), or **GRATIANUS** (gra-she-ah'nus), son of Valentinian, was born in 359, and on the death of his father shared the empire of the West with his brother. He showed his valor in the defence he made against an incursion of the Allemans, and his noble generosity in selecting, as being the fittest person for the crisis, Theodosius the Spaniard, afterward the great, to be his colleague and emperor of the East, in room of his uncle Valens. Exchanging the duties of a military emperor for amusement, he lost the confidence of his people, and was murdered. Gratian gave the final blow to the paganism of the Roman empire, overthrowing its altars and confiscating its property. Though not a Christian, he was favorably disposed toward it, and was the friend of Ambrose, bishop of Milan. He died 383.

GRATIAN'S DECRETAL. Gratian was a Bolognese or Camaldulensian monk, born in the close of the eleventh century. In the convent of St. Felix he wrote his "Decretum," which he sent to the pope by the hands of a priest, who professed to be the author. The fraud having been ascertained, the pope made him bishop of Chinsi. His "Decretum" is the foundation of the canon law. It is divided into three parts, the first of which is devoted to the subjects and the authority of law, and bears on the appointment and ordering of the clergy. The second part discusses the application of law to practical cases, and the third part deals with the liturgy. Gratian did much to give currency to the false decretals, and he helped forward the papal claims and the demands of the clergy to be free from trial in civil courts for civil offences. Before the time of Gratian canon law was only incidentally taught in schools, but the manner in which he systematized his collection of decrees



CORN OF SYRIA.

made his work a popular text-book. Pius IV. adopted means to verify the text of Gratian, and in 1580 the revision was completed. Various editions of the "Decretum" have been published, and it forms a valuable authority for the study of Romish ecclesiastical law.

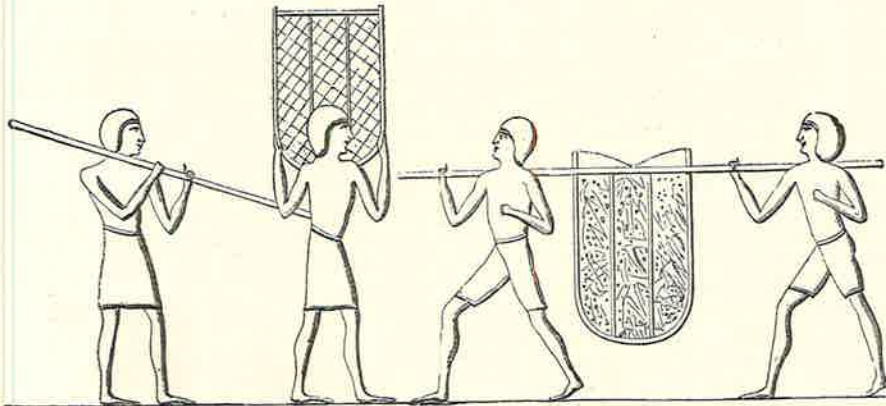
GRAUL (grawl), CARL, D.D., a distinguished German divine and missionary, was born at Wor-

litz, near Dessau, February 6, 1814. He studied theology at Leipsic, was tutor to an English family residing in Italy, returned to Dessau, and was appointed director of the Missionary Society of Dresden in 1844. The period of his management here was one of unprecedented prosperity, and the society, from being a mere local organization, became the general Lutheran missionary society of Continental Europe. He was particularly interested in the Tamuls of South India, visited the country, studied their language and literature and published the result in three volumes, at Leipsic, in 1856. In opposition to the general views of missionaries, Graul was favorable to tolerating the differences of caste among the converts of Christianity, and published a defence of his views in English at Madras, and in German at Leipsic, in 1861. He died November 10, 1864.

GRAVE. See FUNERAL.

GRAVEN IMAGE. See IDOL, IDOLATRY.

GRAVEL (grav'el). The Hebrew word "chotsats" signifies something broken off small, and the appellation is used for small stones, fragments of stone or very small pebbles, larger than the parti-



EGYPTIANS CARRYING CORN.—See GRAIN.

cles of sand, but often intermixed with them. The word is used, Prov. xx. 17 and Lam. iii., etc., in this sense.

GRAVES, RICHARD, D.D., born in 1763, a very eminent Irish clergyman, distinguished for his ability, eloquence and piety. At an early age he obtained a Fellowship in Trinity College, Dublin, and after some years was appointed dean of Ardagh, and at the same time regius professor of divinity in his university. He is the author of "Lectures on the Four last Books of the Pentateuch, designed to show the Divine Origin of the Jewish Religion chiefly from Internal Evidence; in Three Parts," and "An Essay on the Character of the Apostles and Evangelists, designed to Prove that they were not Enthusiasts." The former of these may still be consulted with advantage, although on many points it is necessarily behind the requirements of the present day. He died in 1829. He also wrote a polemic treatise entitled "Calvinistic Predestination Repugnant to the Scriptures."

GRAVING (grav'ing). See ENGRAVING.

GRAY, JAMES, D.D., an eminent minister of the Associate Reformed Church, was born December 25, 1770, in Ireland. He graduated at the college of Glasgow in 1793, studied theology under Rev. John Rogers, and sailed for America in 1797.

After spending some time in preaching the gospel at Washington, New York, he was called to the Spruce Street Church in Philadelphia. His activity and influence aided greatly in establishing the theological seminary of the Associate Reformed Church in New York. He also took a prominent part in organizing the Philadelphia Bible Society in 1808, in which for a long time he discharged the duties of corresponding secretary. In connection with Dr. S. B. Wylie he was afterward interested in a classical academy which was held in high repute. He spent his last years in Baltimore, devoting his attention to certain points in theology, and died at Gettysburg, Pennsylvania, September 20, 1824. His chief work was "The Mediatorial Reign of the Son of God."

GRAY, ROBERT, born in 1762, was bishop of Bristol during the great riots there in 1831, when the episcopal palace was burnt down, on which occasion he was conspicuous for his cool courage. He was the author of "A Key to the Old Testament and Apocrypha; or, An Account of their Several Books, their Contents and Authors, and of the Time in which they were Respectively Written;" "The Connection between the Sacred Writings and the Literature of Jewish and Hea-

then Authors, Particularly that of the Classical Ages, Illustrated Principally with a View to Evidence in Confirmation of the Truth of Revealed Religion." The former work had for many years a considerable reputation. He died in 1834.

GRAY, THOMAS, was born in 1716 in London, an English poet of high reputation. Carefully tended by an excellent mother, the youth was placed at Eton, where his maternal uncle was a teacher. There he formed the acquaintance of Horace Walpole, whose friendship was valuable to him through life. Took the degree of B.C.L. at Cambridge, where he settled permanently, giving himself up to literature, first at Petersburg, and then at Pembroke Hall. In 1751 appeared the poem which has made his name immortal, the "Elegy Written in a Country Churchyard." Its popularity was immediate and universal, and Gray took his place among the great writers of the day, so that on the death of Cibber, in 1757, he was offered, but declined, the post of laureate. In 1768 he was appointed professor of modern history at Cambridge, the duties of which were partly discharged by proxy, and he resigned the chair in 1771. He was buried in the little churchyard at Stoke Pogis, and a monument was erected to his memory in the neighboring demesne. He died in 1771.

GREATHEAD. See GROSSTESTE.

GREAT FAST, Lent; so called in the Greek and Russo-Greek Church.

GREAT NEW YEAR'S DAY, a name in Saxony for the feast of the Epiphany.

GREAT NIGHT, the night before Easter day; so called in Bohemia.

GREAT SABBATH. See PASSOVER.

GREAT SATURDAY, Easter eve; so called throughout the East, except in Armenia.

GREAT SEA. See SEA.

GREAT SYNAGOGUE. See SYNAGOGUE.

GREAT TITHES, the tithes of corn, hay, peas, beans, tares or the fruits of the trees and orchards, as apples, pears and the like. These were also called "predial" tithes, or tithes of land, as distinguished from tithes of animals.

GREAT WEEK, holy week, or the last week in Lent; so called in the East.

GREATER ANTIPHONS, anthems sung before and after the Magnificat during the last nine days of Advent.

GREATER EXCOMMUNICATION, the shutting out of a person from the fellowship of the Church and the enjoyment of the sacraments. In the Romish Church this sentence falls on those who disobey the commands of the pope, or who refuse to submit to certain points of discipline. Before it can be executed the delinquent must receive three notices and a written sentence from a bishop, and is deprived of all advantages except hearing the word. Absolution can only be granted by the authority that inflicted the sentence. Formerly, in the days of papal power, excommunication of a sovereign freed the subjects from allegiance and obedience to his laws. See EXCOMMUNICATION.

GREAVES (greevz) [Hebrew *mitzhal*, Greek *knemides*, Latin *ocrea*]. All the ancient versions and Josephus agree in regarding the Hebrew term so translated in the Authorized Version, 1 Sam. xvii. 6, as a defensive armor for the leg. It is to be distinguished from *seon*, which was a sort of military shoe like the Roman *caliga*, and was probably similar to the *knemis* of the Greeks or the greaves of the Assyrians, as represented in their sculptures, which not only protected the leg, but covered the upper part of the foot, like our gaiters. See ARMS, ARMOR.

GREAVES, THOMAS, a great Oriental scholar. He printed observations upon the Persian version of the Pentateuch, and also notes on the Persian interpretation of the Gospels. At the time of his death he was engaged upon a refutation of Mohammedanism from the Koran, adducing arguments from the book itself. He died in 1676.

GREECE [*Hellas* in Greek, *Javan* in Hebrew]. Greece is sometimes described as a country containing the four provinces of Macedonia, Epirus, Achaia or Hellas and Peloponnesus, but more commonly the two latter alone are understood to be comprised in it. We will consider it as composed of Hellas and Peloponnesus, though there seems to be no question but that the four provinces were

originally inhabited by people of similar language and origin, and whose religion and manners were alike. Except upon its northern boundary, it is surrounded on all sides by the sea, which intersects it in every direction, and naturally gives to its population seafaring habits. It is also a very mountainous country, abounding in eminences of great height, which branch out and intersect the land from its northern to its southern extremity, and form the natural limits of many of the provinces into which it is divided. At the isthmus of Corinth it is separated into its two great divisions, of which the northern was called Græcia extra Peloponnesum, and the southern the Peloponnesus, now called the Morea. The mountain and sea are thus the grand natural characteristics of Greece, and had a very considerable influence on the character of its inhabitants, as is evidenced in the religion, poetry, history and manners of the people. The country has been always famous for the temperature of its climate, the salubrity of its air and the fertility of its soil.

Of the history of Greece before the first recorded Olympiad, B. C. 776, little that can be depended on is known. There is no doubt but that from very remote periods of antiquity, long prior to this date, the country had been inhabited, but facts are so intermingled with legend and fable in the traditions which have come down to us of these ancient times, that it is impossible with certainty to distinguish the false from the true. The periods at which some of the noted settlements are said in profane writers to have been made in Greece are of a very remote date, while they presuppose still earlier settlements of the country by tribes whose names are wholly lost, and they derive very considerable confirmation from a chapter in the book of Genesis which gives us in a few verses more trustworthy information about the early distribution of the nations of the earth than we derive from any other sources. It is from Javan, Gen. x. 2, one of the sons of Japheth, that the Hebrew name of Greece is derived, Isa. lxvi. 19. This Javan had four sons, Elisha, Tarshish, Kittim and Dodanim, and by these we are told that "the isles of the Gentiles were divided in their lands," Gen. x. 4, 5. By the Hebrew word for "isles," *'im*, is meant not merely what we call islands, but also those lands lying to the westward of Judæa which were reached by sea from that country. This description specially points out Greece, the first great land reached by sea from the coasts of Asia after penetrating through the archipelago of islands studding the *Ægean Sea*. This western migration of the grandsons of Noah with their families is further fixed by the circumstances related in Gen. xi. 1-8 as having taken place subsequently to the building of Babel and the confusion of languages. The building of Babel is usually placed from about B. C. 2230 to B. C. 2247, which agrees quite sufficiently with the early dates claimed for the first settlements in Greece. Henceforward we meet with no reference, even of a general kind, to Greece in the Bible until we find special allusions to it by name in the prophets as a slaveholding country intimately connected by commerce with Tyre, as destined after its conquest by Alexander to form the third of the four great monarchies of the ancient world, and as foreordained to receive from Jerusalem the blessedness of the new covenant which God was to establish with the Gentiles, Ezek. xxvii. 13; Dan. viii. 21; Isa. lxvi. 19.

The earliest accounts of the inhabitants of Greece represent them in a very barbarous state, little if at all superior to the condition of those whom we

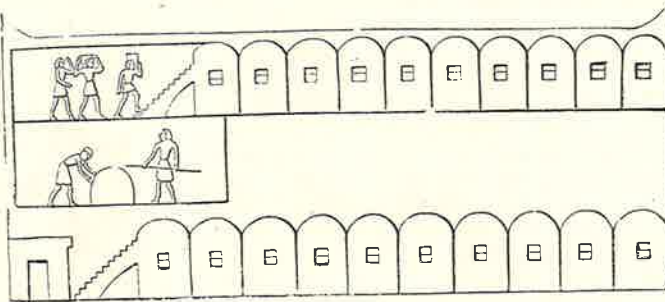
call savages at the present day. The usual causes produced this great degeneracy from the civilization which they left behind them in the part of Asia from which they migrated. Being, as the early settlers in most countries are, of a wild and adventurous character, cut off by the sea from any frequent communication with the old country, thrown upon a land which at first afforded abundance of food to the hunter, with little necessity for application to the laborious life of the husbandman, with a religion even then corrupted from the pure theism of Noah, it was not to be wondered at that the men who aided in the building of Babel, and who partook of the civilization of the world at the period subsequent to the Flood, degenerated into the wild hunters who forgot the arts of husbandry, and where hunting failed had recourse to the berries of the woods for their food. When their numbers increased, they would encroach upon each other's hunting-grounds, and hence tribal wars, such as we read of among the Indians of our western territories, would be the chronic state of the rude inhabitants of primitive Greece.

The East, from which they originally came, restored civilization to the degenerate inhabitants of Greece. From Asia Minor, Phœnicia and Egypt come laws and letters, and with them the forms of idolatrous worship into which the learned priesthood of these lands had perverted the monotheism of Noah. We now find great names arising, and preserved in the legendary history of Greece, in connection with whom it is impossible not to suppose that along with an admixture of fable there is a considerable amount of truth related. The Egyptian Inachus founds the kingdom of Argos about B. C. 1856. From the same country Cærops leads a colony, B. C. 1556, settles in a barren promontory, where he builds a city, called at first Cæropia, after him, but since known by the world-renowned name of *Athens* or *Athens*, from the Egyptian goddess *Neith*. At a later period from the same land comes Danaus, who expels the royal house of Argos, and gives his name to the inhabitants of Southern Greece. About B. C. 1550 the Phœnician Cadmus, in consequence, as is supposed, of political troubles in Palestine, occupied *Bœotia*, founded the celebrated city of *Thebes*, and gave to Greece those letters which the genius of her sons was afterward to make so renowned. And the Phrygian Pelops, about B. C. 1283, became monarch of the southern half of Greece, thence called after him the *Peloponnesus*. Amid the mist of legend and fable stand out these great names, some of the few historic standpoints in times when almost all is shadowy and fleeting, while all alike, legend and fable and history, have been depicted by the master hand of Homer. During this period of mingled legend and history, Greece would appear to have begun to exercise a foreign influence. The expedition of the Argonauts about B. C. 1263, and the siege of Troy about B. C. 1193, for both of which there would appear to be historical foundation, attest this. During these early periods, the Greeks exchanged monarchical for republican forms of government. With the first recorded Olympiad, B. C. 776, the period of real Grecian history, as distinguished from legend, begins. From this time until the end of that generation of men who accompanied Alexander to the Persian

war—*i. e.*, until B. C. 300—is the period during which Greece occupied a great leading position as a political power. Its history during this period has been well divided by Mr. Grote into six departments, the first of which may be looked upon as a period of preparation for the five following, which exhaust the free life of collective Hellas.

1. Period from 776 B. C. to 560 B. C., the accession of Peisistratus at Athens and of Croesus in Lydia.
2. From the accession of Peisistratus and Croesus to the repulse of Xerxes from Greece.
3. From the repulse of Xerxes to the close of the Peloponnesian war and overthrow of Athens.
4. From the close of the Peloponnesian war to the battle of Leuktra.
5. From the battle of Leuktra to that of Chœronea.
6. From the battle of Chœronea to the end of the generation of Alexander.

It is to this period that we find the greater number of the references to Greece in the Hebrew prophets to refer. The first historical notice of Greece, as the earliest mention of its settlement, is made in Scripture. The prophet Joel, about B. C. 800, speaks of Greece as a great slave-mart, to which the Tyrian merchants brought their captives from Judah and Jerusalem for sale, Joel iii. 6. This was the earliest introduction of the Jews



GRANARIES OF EGYPT.—See GRAIN.

See engraving under AGRICULTURE, on page 67.

to a people with whom, and with whose customs and language, they were afterward to be intimately connected through the conquest of Alexander and the establishment of the Grecian empire in Asia. We thus find Greece distinguished at its earliest historic period as a great slaveholding country. The reference to Greece in Ezekiel, somewhat over one hundred years later than that in Joel, brings forward Greece in conjunction with other countries as a trading country exchanging the merchandise of Tyre for slaves and brazen vessels, Ezek. xxvii. 13. In Joel we saw Greece purchasing Jewish slaves from Tyre; in Ezekiel we find Greece bringing in her own ships to Tyre slaves and brazen vessels, and receiving instead the merchandise of Tyre. Greek slaves were highly prized in the East; and reference may perhaps here be made to the workmanship of brass for which Corinth afterward at least was so famous. The reference in Daniel to Greece is prophetic, Dan. vii. 6; viii. 5, 21. During the reign of Belshazzar, king of Babylon, he sees his famous vision of the four great ancient monarchies, of which the first, or Babylonian, was then verging to its close. Four beasts represent the four kingdoms, of which the four-winged leopard represents Greece. In another dream he sees a fuller vision of the second and third of these kingdoms engaged in the deadly struggle which resulted in the overthrow of the Persian monarchy by the Grecian Alexander; in this a he-goat represents Greece. The representa-

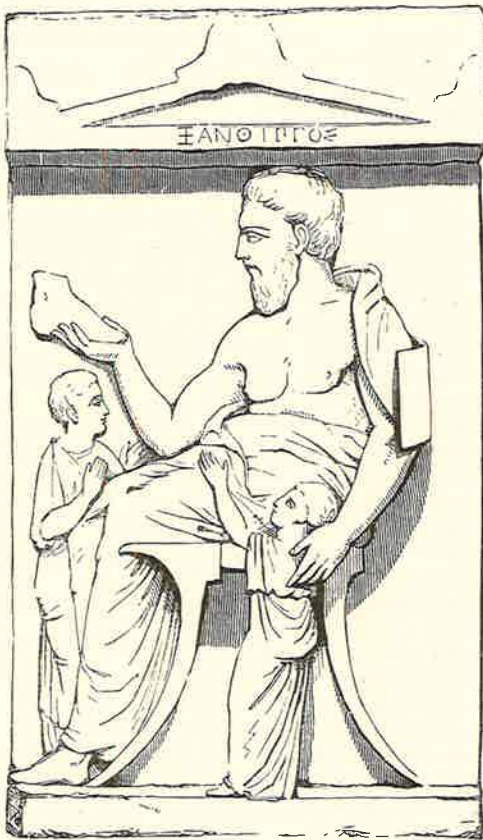
tions in both these dreams are admirably descriptive of the rise of the Grecian empire. The four-winged leopard, the great he-goat from the West that touched not the ground, and ran upon the ram in the fury of his might, marvelously represent that wonderful power which under the fierce young Macedonian, with the rapid flight of the bird, the ferocity of the leopard and the strength of the horned goat, rushed from Europe upon the East, and within the short space of six years subdued the Medes and Persians, overran Babylon and Egypt, carried its victorious arms to the confines of India, and only ceased to conquer when there was no enemy left to subdue. It was indeed a prophecy worthy to be shown to Alexander, as Josephus tells us that it was. The political history of Greece from this period ceases to be of much interest. We next find Rome with her usual policy siding with Greece in her efforts to throw off the yoke of Macedon, delivering the power which invoked her assistance from the Macedonian yoke, only to bring her under her own; until, B. C. 146, Greece is declared a province of the all-embracing Roman empire, under the name of Achaia, and from thenceforward ceases to exercise any independent political action.

The influence of Greece upon the religious destinies of the human race was of the most important kind. It exercised this influence chiefly in two ways: first, in stirring up the human mind from barbarous stagnation and brutal ignorance, and disciplining and exercising the mental powers; secondly, in providing a language more capable of giving expression to thought than any other tongue of man, spreading this language over the surface of the civilized earth, and even into barbarous lands, affording thus a channel for the labors of the first Christian missionaries, a mode of communication between the scattered Christian churches, a depository for the inspired writings which were to be for all time the rule of faith to the Christian world. In this light the influence of Greece upon the Christian religion was of the most important kind. The Babylonian empire rose, conquered and fell, and left no impress upon the human mind; the Persian empire was much the same; the Grecian in turn rose, conquered and fell, but her living spirit survived the overthrow of the political body, and, as though freed from an encumbrance, worked more effectually, when under the dominion of Rome, upon the human intellect than she had done when at the zenith of her power. Judaism was meant for one nation, and the language which preserved its history and laws was confined to that nation, and died out even among them; the gospel was meant for all nations, it consequently required a universal language, and such a language Greece nursed and gave to the world.

The influence which had this most important effect upon the gospel of Jesus Christ was secured by Greece chiefly in these three ways—viz., the progress of her arms, the diffusion of her colonies and the power of her literature. The three combined to stamp Grecian intellect and the Grecian language upon the human race. The Persian invasion and its repulse first raised Greece into prominent political notice. The battles of Marathon, Thermopylæ, Salamis and Platæa spread throughout the East the knowledge that a western state was able to compete successfully in arms with the masters of Asia. A century and a half elapses, and the same men of Greece who had repelled Xerxes from Europe cross the Hellespont into the heart of Persia, at Granicus, Issus and Arbela

overthrow its armies, and pass onward, still in the flush of conquest, to the Indus. The Grecian empire in Asia is founded, and secures for Greece the influence which successful arms always procure for those who wield them. The political wisdom of the conquerors seems to have been as great as their discipline and courage in arms. No stronger proof can be given of this than the fact that during the twenty years of war which ensued among the generals of Alexander after his death—when, in the language of Daniel, the great horn was broken, and four lesser horns sprung up in its room—no attempt was made by the conquered nations to throw off the Grecian yoke. They acquiesced in it as though it had been a power established from ancient times.

The colonies of Greece were another means by which she spread her influence and language very



BAS-RELIEF ON A GREEK MONUMENT.—See GREEK ARCHITECTURE.

wide. The overcrowding of a narrow country by an increasing population, political troubles at home, the spirit of enterprise and the facilities created by nautical pursuits and the commercial habit made Greece a great colonizing country for centuries before it was known as a military power of a first class. And the habits of the country made Grecian colonization to be of a peculiar kind, and of a kind which secured for the mother-country a permanent influence. The Greeks seldom went far inland with their colonies. Islands or the sea-coasts of continents were the localities which they chiefly selected. Keeping up by this means through their shipping a constant intercourse with each other and with Greece, they preserved a unity, though scattered, which vastly increased their influence, and they preserved their language very much in the same condition in which they brought it from Greece. Sicily is said to have been colonized from Greece so early as

B. C. 1293; somewhat later we have the Æolians colonizing the coasts of Asia from the Propontis to the river Hermus; about B. C. 804 we have Attica sending her surplus population to Chios and Samos and the coasts of Asia south of the Hermus, and founding great cities, such as Ephesus and Miletus; we have the Dorians and other Grecian people, at various times, colonizing Caria and Rhodes, the northern shores of the Ægean, the great island of Cyprus, Cyrene, and other great towns in Africa, and the greater part of the coast of Italy; and in B. C. 332 Alexander founded the city of Alexandria, which proved, as he anticipated it would, the commercial capital of the world.

But it was by her literature that Greece exercised her chief influence upon the human mind. Receiving at first her own recovered civilization and letters from the East, she matured and gave to the world a language of unequalled power and a literature which has to this day charmed the imagination and exercised the intellect of the most cultivated nations of the earth. With far greater truth than can be said of any other language, ancient or modern, the Greek may be said to have been in the days of the apostles a universal language. From the Adriatic to the Euphrates and the Nile men spoke and thought in the Grecian tongue. Asia was covered with Grecian cities, and where the armies of Alexander had marched, there they brought and left the knowledge of their majestic tongue. Throughout the Roman empire, while the Latin tongue was maintained in the administration of civil and military government, Greek was the natural idiom of science and letters. In Rome itself, the chief seat of the Latin tongue, the senate resounded with Greek debates, and Roman satirists complain that the Greek is more used than the Latin tongue. Even among the barbarous Gauls, unsubdued by Rome, Grecian letters had found their way, and the Macedonian speech was heard among the Indians and Persians. When St. Paul writes epistles for the information and edification of the Christian churches, it is in this tongue he writes. Every one would look for Greek in his letters to the cities of Corinth and Thessalonica, where it was their native tongue; but it is in the same language that he writes to Rome, Ephesus and Galatia. In this tongue Mark writes his Roman Gospel and Peter addresses the churches scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, 1 Pet. i. 1, and James communicates with the twelve tribes scattered abroad, James i. 1. Among the foreign Jews of the Roman empire there can be little if any question that Greek was the spoken language. They consulted the oracles of God in the Septuagint version. How far the Greek language was used among the Jews in Palestine is still a question among learned men. Different opinions are held and ably maintained, with much show of evidence for each; but that the Grecian language was cultivated to a very considerable extent among them is denied by no competent scholar. Some think that throughout Judæa scarcely any language was heard except the Grecian. Some think that throughout the country both Hebrew (the Aramaic) and Greek were well understood and spoken by all classes of the people, the first being that preferred in familiar intercourse, while the latter was the language of literature, of instruction and of public life. Others again hold that the Hebrew was still the prevailing, most generally used and best-beloved language of the people of Palestine, formed the staple of their vernacular tongue,

while the knowledge of Greek was chiefly confined to the higher and more educated classes. The opinion we are inclined to adopt is this: we should say that Hebrew was well understood, commonly used and most loved in Jerusalem and its neighborhood, while the knowledge of Greek was there also generally spread; while on the other hand Greek was probably the prevailing language among all classes in Samaria and Galilee, and Hebrew less generally understood and spoken. There are obvious causes for the distinction here suggested. Jerusalem was the headquarters of Judaism, where men would cling most strongly to its distinctive language; it was, besides, as a rule, peopled by inhabitants of unmixed Jewish descent. On the other hand, Samaria was peopled chiefly from districts wholly unacquainted with the Hebrew language, 2 Ki. xvii. 24, and ever prone to adopt foreign and Grecian customs in preference to those of the Jews. Galilee, too, was on every side surrounded and penetrated by a Gentile and Greek-speaking population, from which Judæa was in a great measure free, and which would almost inevitably, during a long course of centuries, make the prevailing Greek tongue familiar to all classes.



A GREEK TOMB.—See GREEK ARCHITECTURE.

That Hebrew was commonly spoken at Jerusalem is certain. The Galilean Peter, or, as some think, the writer of Acts, calls it "their proper tongue," Acts i. 19; when Paul addresses an audience at Jerusalem he gains the more attention because he speaks in the Hebrew tongue, Acts xxii. 2; and in the siege of Jerusalem by Titus the negotiations between the Romans and besieged are carried on through an interpreter, and the language in general use among the besieged seems to have been the Hebrew, as may be seen in Josephus. On the other hand, an audience at Jerusalem was capable of understanding Greek, for that addressed by Paul in Hebrew had expected to be addressed in Greek, Acts xxii. 2. But while Hebrew may be said to have been the prevailing language at Jerusalem, Greek may, we think, be allowed to have been much more the prevailing tongue in Samaria and Galilee. It is now generally allowed that the acquaintance of

the apostles with the Greek tongue was not the effect of miracle, but was acquired in the usual way. We have four of them, Peter, James, John and Jude, writing in Greek in such a way as shows their perfect familiarity with the language. The only natural inference is that they had learned it as we all learn our native tongue, by hearing it generally spoken around them. But these apostles were Galileans, and men in a humble rank of life, and from this it would appear that Greek was commonly spoken by the humbler classes in Galilee. With this view of the ordinary language of the people of Galilee, and with the fact that a very large proportion of our Lord's hearers, when he delivered in Galilee the sermon on the mount, were either Galileans or belonged to cities and districts which spoke Greek and did not speak Hebrew, Matt. iv. 25, we have little reason to doubt but that this famous sermon was spoken in the Greek tongue. Spoken in Galilee, and with of course Galileans forming the majority of his hearers, if it were spoken in Greek it argues a familiar acquaintance with Greek on the part of the Galileans. Again, while we have seen in Josephus' narrative of the Jewish war strong evidence that Hebrew was the prevailing language at Jerusalem and that generally spoken, this, so far as we know, does not appear from his account of the war when it was waged in Galilee. Upon these various occasions we are not told of the Galileans using the Hebrew language or negotiating with the Romans through an interpreter, as we find repeatedly stated when the scene of the war changes to Jerusalem. The inference is that the Galileans and Romans had a common tongue, which could only be the Greek. We thus find the wide influence of Greece upon the human mind in her giving to men in the apostolic age a common tongue, one far more universally used than any other then or since.

In this Greek tongue men of Grecian birth gave to the world works which are to this day models in every branch of literature, and which had the most powerful effect in rousing, disciplining and maturing the faculties of the human mind. Greece, after its political overthrow, was the school of the human intellect—the subtle power which penetrated a stagnant, inert mass and sent through it the pulse of thought. When we enumerate in poetry and the drama the names of Hesiod, Homer, Alcæus, Sappho, Æschylus, Pindar, Euripides, Sophocles, Aristophanes; in history, the names of Herodotus, Thucydides and Xenophon; in legislation, the names of Lycurgus and Solon; in oratory, those of Isocrates, Demosthenes and Æschines; in philosophy, those of Pythagoras, Socrates, Plato and Aristotle,—we have mentioned the names of men whose works exercised an incalculable influence on the human mind in their own and in every succeeding time, who, in the words of Grote, overshot their own age and became the teachers of posterity. To their works, too, we owe the perfection and preservation of the Greek tongue, just as we owe the perfection and preservation of our English language to our great writers, above all to our translation of the Bible and the works of Shakespeare. Whoever wishes to see some of the notices which various Greek writers have taken of Jewish history will find an account of them in Josephus.

So widely prevailing in the apostles' days was Grecian influence and the Grecian language that Greeks in the New Testament becomes equivalent or almost so to "Gentiles" in the Old Testament. As the Jewish prophet divided mankind into Jews

and Gentiles, so the Christian apostle divided it into Jews and Greeks. The name Greek is given not only to the inhabitants of the Grecian cities of Macedon or Achaia, but sometimes to the whole of mankind as distinguished from the Jews, and sometimes to civilized man as distinguished from barbarians. Thus, all the dwellers in Asia (Proconsular Asia) are divided into the two divisions of Jews and Greeks, Acts xix. 10; xx. 18-21. The multitudinous nations among whom the scattered Jews were dispersed in every land are all called Greeks by the Jews, John vii. 35. "Greeks" is used as synonymous with "ethnon," the Greek translation of the wide-embracing Hebrew term "goim," Acts xiv. 1, 2; xviii. 4, 6. In the matter of language mankind is divided into two divisions, Greeks and barbarians, Rom. i. 14. Greeks and Jews are said to compose all to whom Paul had



A GREEK TOMB.—See GREEK ARCHITECTURE.

preached up to the time when he wrote his Epistle to the Romans, Rom. i. 16; ii. 9, 10. When Paul would enumerate all the divisions into which mankind could be distinguished, he only adds the barbarian and Scythian to the Jew and the Greek, Col. iii. 11. In his Epistle to the Corinthians he makes the threefold division of mankind to be Jews, Greeks and believers, 1 Cor. x. 32; while elsewhere he makes the Jew and the Greek to embrace absolutely men over the whole face of the earth, Rom. iii. 9; x. 12; 1 Cor. i. 21-23.

The influence of Greece upon the propagation of the gospel was of the most important kind, but in its preparation of the human mind for the gospel that influence was of an indirect rather than of a direct kind. The idolatrous yet beautiful system of Grecian mythology, and even its philosophy, did not of themselves create a disposition to receive the doctrines of the gospel. St. Paul complains that the preaching of the cross was to the

Greeks foolishness, as it was to the Jews a stumbling-block, 1 Cor. i. 23; and it required the grace and power of God accompanying the preaching of his word to overcome the one as well as the other, 1 Cor. i. 24. But in an indirect way the influence of Greece upon the world produced, under God's providence, results of the most important kind on the success of the gospel. We have already referred to its influence in quickening the intellectual faculties of the human mind, and taking away the dull, dead, uninquiring disposition which is one of the characteristics of barbarism, and which offers an inert opposition of the strongest kind to the reception of truth. The value of this may be estimated by the fact that, while the gospel had indeed its triumph among barbarous people, Rom. i. 14, it was among the more civilized communities that it had its greatest victories—in cities, rather than in the rural districts, Acts xiv. 1; xvii. 4, 12; xviii. 4. But it was more than all in its providing a universal medium of communication through at least the Roman world that Greece exercised an incalculable influence in the propagation of the gospel. The old theory of the gift of tongues, Acts ii. 4, being for the purpose of enabling the apostles to preach to men of various languages, is now very much given up by the most orthodox commentators. The places where we read chiefly of the gift of tongues were such as it was least required in *for this purpose*, Acts ii. 1-4; x. 46; xix. 6; 1 Cor. xiv. In none of these places are we told that the miraculous gift of tongues was for the purpose of instructing the hearers, but that it was a sign attesting the truth of the gospel. In some cases at least the speakers with tongues did not understand what they said, 1 Cor. xiv. 13, 19. The truth seems to be that God, who prefers ordinary methods to miracle where miracle is not required—though where it is required he works it with a lavish hand—had in the spread of the Greek tongue provided the necessary vehicle for the propagation of the gospel. Grecian colonization, victories and literature provided this required medium, as Roman authority and law had provided a great field through which the gospel took its free course. Accordingly, we find our Lord selecting as his apostles men whose use of the Greek language proves it to have been their mother-tongue, acquired according to the natural laws of lingual acquisition. From Greek-speaking Galilee the first Christian missionaries are chosen. And so we find through the book of Acts, and from the Epistles, that wherever these men and others like them went, they found a Greek-speaking population, to whom in Greek they preached the gospel, and to whom in Greek they addressed those letters which were for their instruction, Acts xiv. 1; xvii. 4; xviii. 4; xix. 17; the Epistles generally. The empires of the world unconsciously perform their part in bringing about God's will. Babylon and Persia both did theirs before Greece, Isa. x. 6, 7, but Greece performed a far more important part. It is no wonder, then, that before it arose on the political theatre it occupied a prominent place in the predicted plans of God, Isa. lxvi. 19; Dan. viii. 5-21; Zech. ix. 13. Its part was to raise the human mind into activity, and to provide a general medium of communication, and it did both. The importance of its work may, we think, be seen from this fact, that outside the circle of Grecian influence and the Grecian tongue the gospel of Christ did not prevail in the apostolic age. Beyond the Roman empire, through which we have seen that the Grecian language was known, the gospel did not take

vigorous root. Doubtless many of the apostles and others went outside of the Roman empire and preached and won souls to Christ; traces of their work remain to this day in India and elsewhere; but they did not overthrow heathenism in those regions; it remained and remains unshaken.

GREEK ARCHITECTURE. It has been held that the wooden hut is the universal model from which all the different styles of architecture have been derived, but an analysis of styles will show that this could not have been the case. It is impossible to mistake the objects which served as the early models for Chinese buildings. In them the tent is the object of imitation, and this is quite in character with the primitive habits of the Chi-



In Antis.



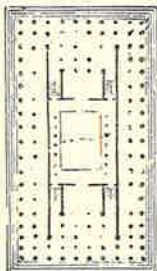
Monopteral.



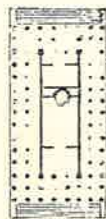
Prostyle.



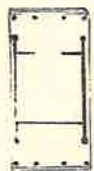
Pseudo Dipteral.



Hypæthral.



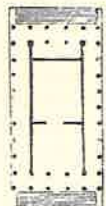
Dipteral.



Ampli Prostyle.



Peripteral.



Peripteral.

PLANS OF GREEK AND ROMAN TEMPLES.—See GREEK ARCHITECTURE.

In Antis, two columns, and the ends of the flank walls supporting the pediment. *Monopteral*, no cell and but one row of pillars, whether the temple be circular or not. *Prostyle*, the columns of the portico stand in advance of the building. *Ampli-Prostyle*, columns at each end, but not at the sides. *Dipteral*, a double row of columns on each side and each end. *Pseudo-Dipteral*, the inner range of columns are omitted. *Peripteral*, an inner cell and a range of columns all round. *Hypæthral*, dipteral as to columns, but no roof over the cell.

nese, who, like all the Tartars, were nomads, encamping with their flocks for many ages before they were gathered into cities. Even yet their cities present the appearance of a vast encampment, and the character of the buildings seems to indicate such a weakness of construction as will not allow a number of stories above each other. Nevertheless, the hut was the model of all the styles which prevailed in Egypt and Greece. The Greeks, working upon this, transferred to stone the forms of an assemblage of carpentry, a construction which gave birth to the members of the orders of architecture which are an ornament to our buildings to the present day. It has been held, and no doubt with justice, that the style originated when men were rural in their habits, and when

timber was rudely driven into the earth to support those coverings which men required for protection from the elements. Trees were thicker toward the roots than at the top, and so columns diminished as they ascended. Bases were introduced, no doubt, as a means of preserving the timber from the effects of the earth and damp. The architrave or horizontal member obviously declares its origin, as it was the great beam placed horizontally to sustain the lower edge of the roof. The joists of the ceiling lay upon the architrave, the space in height which they occupied being called the frieze, and the ends of these joists, in the Doric order, were sculptured, and designated triglyphs, or channels, from the character of their ornamentation. The space between these rafters was left open for a long time, but in time they were filled up; and the rafters of the roof, by their projection, delivered the rain from the walls. The slope or elevation of the rafters made the pediment or the gable, which, of course, was regulated as to its height by the inclination of the roof.

It is perhaps impossible to ascertain with precision the date of the origin of architecture in Greece. In the age of Homer it does not appear that the different orders had been distinguished from each other. Progress in styles is usually slow, and utility and comfort are of more importance in the beginning than forms of beauty. It is beyond doubt, however, that the Doric is the oldest of the Grecian orders, but the date of its invention is unknown, and it is probable that the forms of this order became fixed into a definite style only in process of time. Popularly it has been attributed to Dorus, the son of Helen, and the king of Achaia and Peloponnesus. He built a temple to Juno at Argos, and the name may have been derived from the style adopted in that edifice; but others contend that it was in use among the Dorians, and from them it was carried over other parts of Greece. One fact, however, is certain, that by the time of Alexander the Great the three orders had been formally recognized as distinct from each other, and they had been brought to great perfection. Many causes had combined to bring this about. The love of liberty, of country, of education and ambition, had made Athens the home of science and art. There was a wonderful outgrowth of talent in Greece in the period preceding the Peloponnesian war. It was in this age that the Greeks commenced the rebuilding of the temples that had been destroyed during the Persian war; and after the flight of the general of Xerxes, and the victory of Themistocles, the fallen edifices began to rise in renewed beauty, and the city of Athens itself was rebuilt. The age was the period of a pure and grand style of architecture and of great advances in art, as may be seen by the remnants of sculpture which have been preserved to modern times, and which, as in the case of the Elgin marbles, present a beauty and perfection which modern genius seeks in vain to approach. It was then that the Parthenon was erected on its lofty seat at Athens, and it is unquestionably the finest specimen of Doric architecture, if all the details be considered, that science has ever produced. It was dedicated to Minerva as a testimony to her virgin purity, and the style was worthy of the idea that it symbolized. Much about the same time, the Ionic forms were reduced to order. It is uncertain whether the Ionic originated among the Greeks on the west of the Ægean Sea, and was carried over to Ionia, or among the Ionians themselves. At any rate, it is certain that in the climate of Ionia it assumed a form of rare

delicacy, losing much of solidity, but becoming wondrously beautiful, slender and refined. As the Parthenon is the consummation of the Doric, so the temple of Minerva Polias at Athens is the embodiment of Ionic taste. In Egyptian architecture it may be seen that the capitals of the heavy columns which adorn the massive structures on the Nile are adorned with the leaves of the lotus plant. Callimachus is said to have substituted the leaves of the acanthus, and thus introduced the luxuriant forms of the Corinthian capital. The tale which records the reputed incident which led to the use of this capital is well known, but it is without a basis in history. A nurse who had carried a number of objects to the grave of a young virgin, because she esteemed them, had placed them in a basket covered by a tile. It happened that the basket had been left on an acanthus plant, and on the growth of the leaves they were observed to cover the basket in a graceful manner; and the angles of the tile being covered with the leaves in the manner of "volutes," the idea was caught by Callimachus, who, from the basket and the acanthus, constructed a capital which afterward took its place as a member of the order which, thus originating at Corinth, was called by this name. The lightness of the different members of the Corinthian order and the leafy forms of its capitals have rendered it peculiarly subject to the ravages of time. When the Romans laid their heavy hand on Greece, the beauty of the Corinthian temples attracted them, and their cupidity led them to commit great depredations in places which yielded to their arms. Few specimens of the Corinthian order date so far back as the time of Alexander the Great.

When the Greeks passed over into Sicily and Italy, they carried their architecture along with them, and the remains of the great Doric structures which they erected in Southern Italy remain to the present day—as at Paestum—to testify to the splendor of their conceptions and the energy of their power. The Pelasgi, in their western emigration, carried their architecture with them into Etruria; and as the Doric only prevailed at the time, the forms of the order appeared in the edifices of their new homes. Modifications were soon introduced, such as a base to the columns; and as the Romans took their architecture from the Tuscans, under their name, it is actually the case that the Roman Tuscan is really Doric, but changed from its original state and purity. To the Etrurians the Romans were indebted for all their early works of any magnitude, but their structures were rude and utterly wanting in the grace and finish which characterized the temples of Greece. Many of their palaces and temples were only covered with clay and straw, and it is a memorable fact that marble and slavery entered Rome together, under the rule of Augustus, who is complimented by Livy as the founder or restorer of temples. His patronage brought the most eminent Greeks of his day to Rome, and art soon progressed, and the city presented a new character. Under his reign Vitruvius wrote his work on architecture, and it is the only ancient text-book on that art which has come

97

down to modern times. Under Agrippa, the son-in-law of Augustus, the Pantheon was built—one of the most magnificent specimens of Roman grandeur. He also constructed a number of baths, fountains and temples, but the style rapidly declined, and the Romans never succeeded in nationalizing the Greek forms in their purity. A gradual decay of style became apparent in the edifices after the time of Trajan and Hadrian, and when the seat of empire was removed to Byzantium, the decline was very rapid; and thus Rome continued until it fell a prey to the unrestrained fury of the Visigoths. The edifices which they afterward raised were constructed from the materials of buildings which they had destroyed; but the ignorance and confusion of the workmen introduced a period of barbarism in which entablatures were inverted, columns were used as piers of arcades; and some have held that in this manner the usage was commenced which was afterward

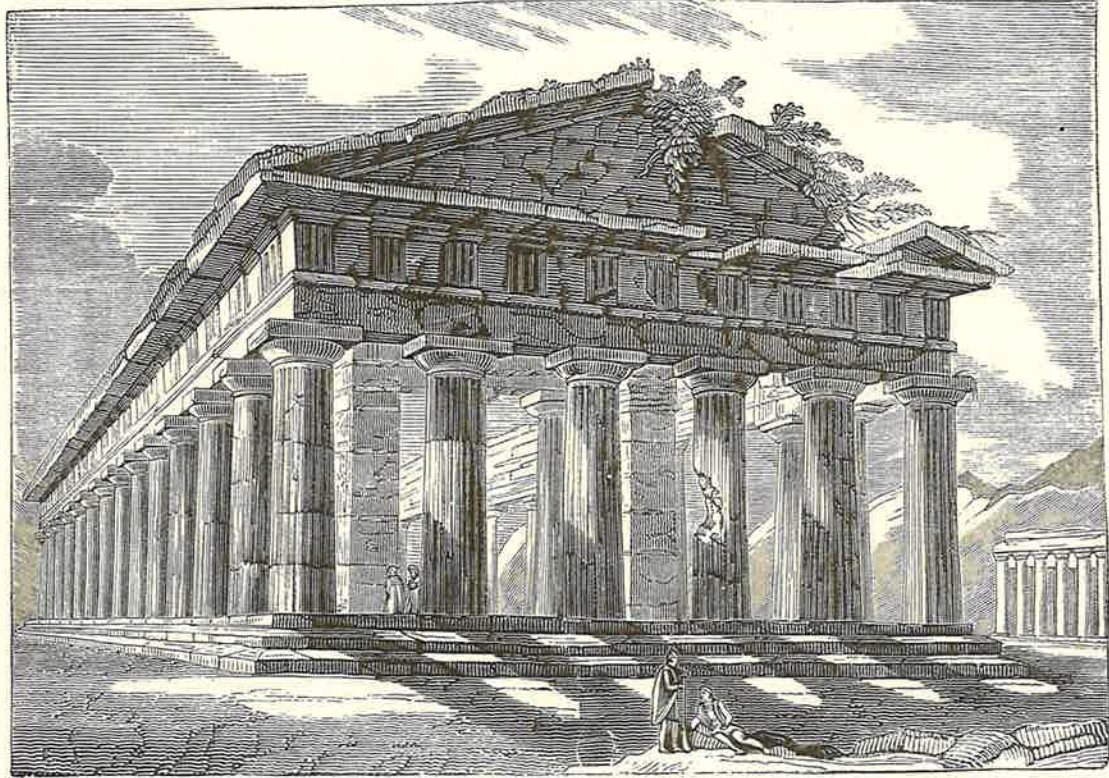
many is considered the perfection of Grecian architecture, though wanting in the simplicity which is apparent in the early Doric style. It may be stated in closing that beauty combined with unity of the parts is the essential characteristic of the Grecian style, while loftiness, solemnity and awe, combined with great diversity, characterize the medieval structures of the so-called Gothic period.

Illustrations of Greek architecture, being too numerous to insert exclusively in connection with this article, will be found at the article ATHENS, and elsewhere in the work.

GREEK LANGUAGE. See GREECE.

GREEN. See COLORS.

GREEN, ASHBEL, D.D., LL.D., a distinguished Presbyterian divine and scholar, was born July 6, 1762, at Hanover, Morris county, New



PORTICO OF THE TEMPLE OF NEPTUNE, AT PÆSTUM.—See GREEK ARCHITECTURE.

developed in the springing of the Gothic arch from the capital of a pillar, without the intervention of an entablature. The next great building in which art appeared was the church of St. Sophia at Constantinople, under Justinian, in the sixth and seventh centuries.

Greek temples affect an elevation for their site, as the Gothic church, and even the cathedral, are at home in a vale or on the level land, where tall trees abound, to cover them with a mantle of light and shade. Horizontalism, low pediments, heavy entablatures, columns near to each other, to bear up the heavy superimposed weights, are Grecian characteristics, while Gothic edifices admitted of stones of any magnitude and arches of enormous size. An examination of the illustrations will show the peculiarities of the different orders, from the solid Doric to the lighter Ionic, with the volutes like twisted rams' horns in the capitals, to the still more lofty Corinthian with its leafy capital, its slender columns and rich adornments, which by

Jersey. In youth, while engaged in teaching, he employed his leisure hours in preparation for a higher course of education, and in his twentieth year entered the college of New Jersey at Princeton, and graduated with high honors in 1784. The president of the college has recently been a distinguished member of Congress, and that body itself had been accommodated in the college, and now adjourned to attend commencement. Its members appeared on the stage in the old Princeton Church, with the French and Dutch ambassadors and General Washington, the commander-in-chief of the American armies. The valedictory oration had been assigned to young Green, and he concluded it with an allusion to General Washington, who colored as he was addressed. The next day, as the general was passing through the college, he met the young orator in one of the passages, stopped and took him by the hand and complimented him highly on his address. He was, upon his graduation, immediately appointed tutor in the college,

and two years after professor of mathematics and natural philosophy. Having pursued a course of theology under Dr. Witherspoon, president of the college, he was licensed to preach by the Presbytery of New Brunswick in February, 1786, and after declining a call from Charleston, South Carolina, he accepted one from the Second Presbyterian Church of Philadelphia, where he was installed as the colleague of Dr. Sproat in May, 1787. In 1787 he was elected a member of the American Philosophical Society, and in 1792 received the degree of D.D. from the university of Pennsylvania. The same year he was also appointed chaplain to Congress, which position he held for eight years. In 1802, upon the destruction of the college of New Jersey by fire, he was appointed president *ad interim* of the college while Dr. Smith was absent collecting funds for rebuilding. The establishment of a Presbyterian theological seminary being determined upon in the General Assembly of 1809, and a board of directors having been appointed in 1812, Dr. Green was elected their president, and held this office until his death. In 1812 he was elected president of the college of New Jersey, received the degree of LL.D. from the university of North Carolina and resigned his pastoral charge. After discharging the duties of this office for ten years, he resigned, took up his residence in Philadelphia, published the *Christian Advocate* for twelve years, employing his pen on religious subjects and frequently supplying the pulpits of his brethren in the ministry. He died May 19, 1848, leaving many valuable works.

GREEN, WILLIAM, rector of Hardingham, Norfolk, and fellow of Clare Hall, Cambridge. He took the degree of A.B. in 1737, and of A.M. in 1741. He died in 1794. As a writer he devoted himself chiefly to the translation of the poetical books of the Old Testament, and published successively the following works: 1. "The Song of Deborah reduced to Metre, with a Translation and Commentary;" 2. "A Translation of the Prayer of Habakkuk, the Prayer of Moses, and the 139th Psalm, with a Commentary;" 3. "A New Translation of the Psalms from the Hebrew Original, with Notes, Critical and Explanatory, to which is added a Dissertation on the Last Prophetic Words of Noah;" 4. "A New Translation of Isaiah vii. 13 to the end of liii., from the Original Hebrew, with Notes, Critical and Explanatory;" 5. "Poetical Parts of the Old Testament newly translated from the Hebrew, with Notes, Critical and Explanatory."

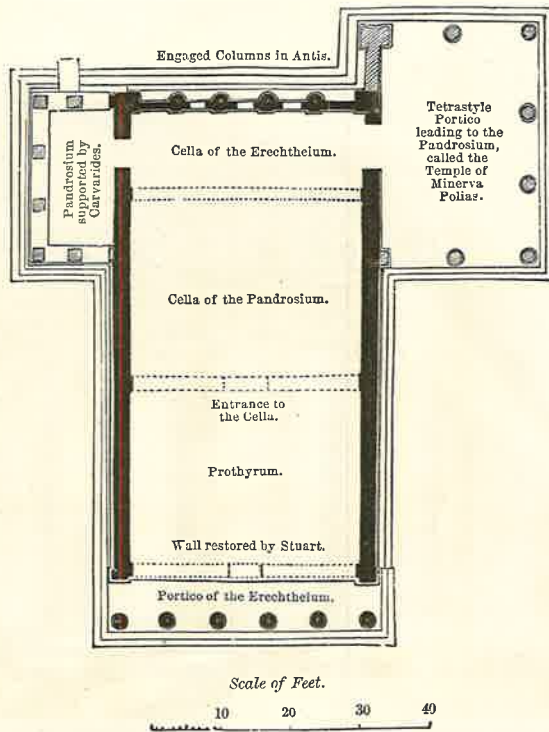
GREENE, DR. MAURICE, a musical composer, was a native of London, and brought up in the choir of St. Paul's, of which he became organist in 1718. He was afterward appointed to the same situation in the Chapel Royal, and in 1730 was chosen professor of music in the university of Cambridge, from which he had previously obtained his musical degree. Besides his anthems, which are much esteemed and still in use in England and to some extent in this country, he produced several excellent catches, duets, etc. Died in 1755.

GREENFIELD (green'feeld), WILLIAM, was born in London, 1st April, 1799. He received the elements of his education in Scotland, to which his family originally belonged, but in his thirteenth year he became apprenticed to a London bookseller. Whilst but a child his talent and desire

for learning languages showed itself, and whilst engaged in his duties as a bookseller's apprentice he found means to gratify this tendency. Beginning with Hebrew, which he thoroughly mastered, he proceeded to the other Semitic dialects, from them to Greek and Latin, and then to French and other modern Western tongues. These acquirements were all made whilst he was laboring in his master's service from six in the morning till six, and sometimes eight, in the evening, with the interval of meal hours. In 1822 he submitted to an eminent publisher, Mr. Bagster, the prospectus of a Polyglot grammar of nearly thirty languages, on the principles of comparative grammar. This led to his being employed to edit the "Comprehensive Bible" issued by that firm in 1826. In 1828-29 he was engaged in carrying through the press an edition of the Syriac New Testament for their Polyglot series, and in 1830 he prepared his revised translation of the New Testament into He-

this honor in compliment to his extensive Oriental acquirements.

GREENHILL (green'hil), WILLIAM, A.M., was born in 1581, and died 27th of September, 1671. He was educated at Oxford, and during the Commonwealth held the vicarage of Stepney, though at the same time pastor of a Congregational church which he had collected at Stepney Meeting-House. He was a member of the Westminster Assembly of divines, where he was one of "the dissenting brethren." After the execution of Charles I. he was appointed chaplain to the royal children—an office for which some earlier relations with the royal family and his own polished manners rendered him especially eligible. In 1654 he was appointed one of Cromwell's "triers." At the Restoration he was ejected from his vicarage, and from this time till his death lived in private, officiating as opportunity offered to his special flock at the meeting-house. His "Exposition on the first Twenty-eight Chapters of Ezekiel," which is his principal work, was delivered in lectures to his congregation, and appeared in five volumes 4to, published at different times. The first volume was issued in 1645, and is dedicated in courtly terms to the princess Elizabeth, with whom Greenhill seems to have been well acquainted; the fifth appeared in 1662. A new edition, in one volume imperial 8vo, was issued in 1843. This commentary is much prized by the lovers of Puritan theology and exposition. He published also several sermons and works on practical divinity.



PLAN OF THE ERECHTHEUM, ATHENS.—See GREEK ARCHITECTURE AND ATHENS; also the engravings on page 235.

brew. He now became regularly engaged in connection with Messrs. Bagster's Biblical publications; and besides editing several works for them, he prepared a lexicon of the Greek New Testament, followed by an abridgment of Schmidt's Greek Concordance. In 1830 he was appointed editor of foreign versions to the British and Foreign Bible Society—an appointment which exposed him to much obloquy on the part of some who sought to find occasion against the society by attacking the notes in the "Comprehensive Bible" as heretical and neologian. He defended himself by collecting and publishing in a consecutive form the notes and prefaces of the book, leaving them to speak for themselves; which they did to the full satisfaction of all competent judges. To the Bible Society his services were invaluable; but the excessive labor which these services and his devotion to literature imposed upon him overmastered his strength, and he sank into a premature grave on the 5th November, 1831. He was a member of the Royal Asiatic Society, having been elected to

exclude him from the fellowship of the saints." He was the author of "Lives of the Apostles," "Chapel Liturgy," "Psalms and Hymns," "Sermons of Consolation," etc. He died August 2, 1843.

GREGOIRE (gray-gwar'), HENRI, COUNT, bishop of Blois, a French prelate, distinguished by his love of democracy, no less than by his inflexible integrity and active philanthropy, was born in 1750, near Lunéville. In 1789 he was nominated by the clergy of his province a member of the states-general, and in the constituent assembly he distinguished himself by the boldness of his opinions relative to civil and religious liberty. He was among the first of the clergy who swore fidelity to the constitution; but during the Reign of Terror, when the bishop of Paris abdicated his office, and several of the clergy abjured Christianity, the bishop of Blois stood forward as the undaunted supporter of the religion of his country. He also opposed the accession of the first consul to the throne of France, and he alone objected to the

obsequious address of the Senate to the new sovereign. On the restoration of the Bourbons he was excluded from the institute, and deprived of his bishopric. He wrote "A Historical Essay on the Liberties of the Gallican Church," and many other works, in 1815, from which time the rest of his life was passed in sorrow and retirement. He died in 1831. In his last illness the archbishop of Paris refused him the sacraments, on account of the civic oath which he had taken to the constituent assembly, but the friendship of an abbé gave him that which episcopal bigotry would have forbidden, and he was buried amid manifestations of grief and respect.

GREGOR (greg'or), CHRISTIAN, an eminent bishop and hymnologist of the Moravian Church, was born at Dreisdorf, in Silesia, January 1, 1723. In the composition of the large German Moravian Hymn-Book he performed a most important part, furnishing more than three hundred hymns of his own composition. He also rendered valuable service in the Liturgy of the Church and in the collection of chorals and anthems, some of which are still in use. In 1770 he visited in an official capacity the churches of his denomination in America, exposing himself to the hardships and dangers of a pioneer life that they might have the benefit of his counsels and sympathy. He died in Saxony, November 6, 1801.

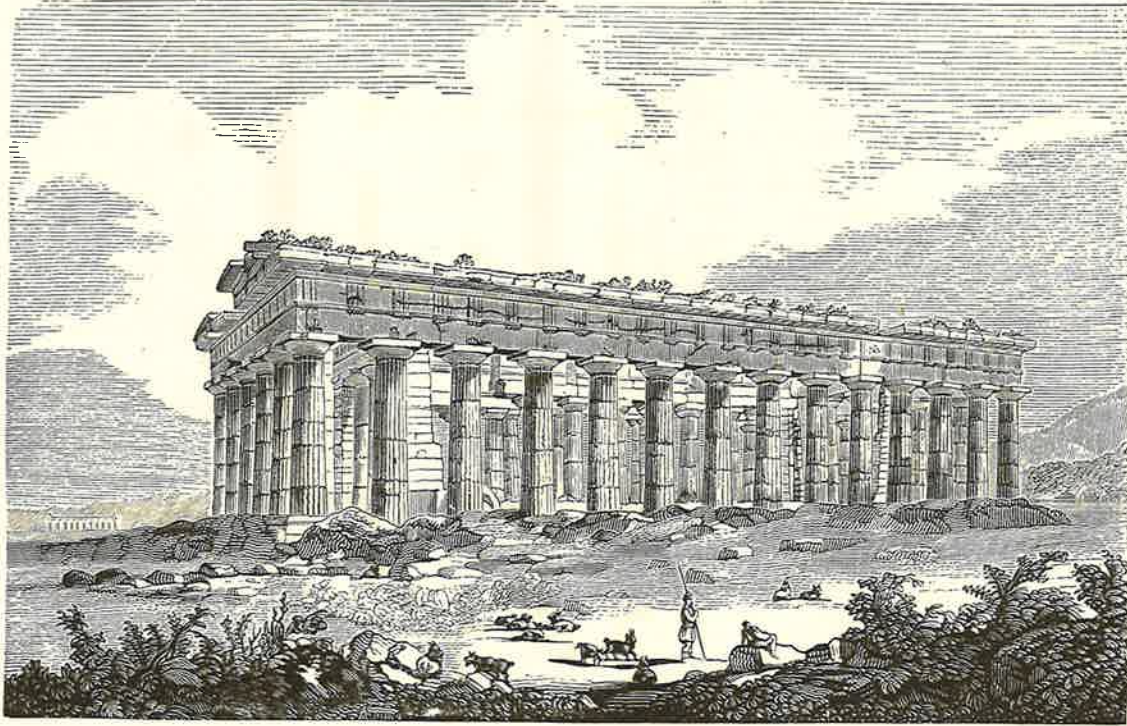
GREGORAS NICEPHORUS (greg-o'ras ni-sef'o-rus), born 1295, died 1360, a Byzantine historian, the author of a great number of works on history and philosophy, chief among which is his "Byzantine History," a valuable work, though not impartial. He was a favorite at the court of Andronicus. He engaged warmly in the great discussion of his day respecting the right mode of computing Easter, and proposed the reform of the calendar carried into effect three hundred years later.

GREGORIAN CALENDAR (gre-go're-an kal'in-dar), the regulation of the year according to the reformation introduced by Pope Gregory XIII. in 1582. The Gregorian year is the year now reckoned according to the Gregorian calendar. Thus every year which is divisible by 4, except those divisible by 100 and not by 400, has 366 days; all other years have 365 days. See YEAR.

GREGORIAN TONES, a collection of chants, compiled by Gregory the Great for use in churches. The eight tones as they are handed down to us were in time fixed by a royal mandate of Charlemagne. The number of the tones or chants came to be regulated thus: In church music that is perfect every mode or scale must possess a perfect fifth or perfect fourth, and the modes which contain a false fifth or fourth could not be used because of the dissonance of the character; the tones were reduced from fourteen to twelve, and four of these were merely transpositions; eight only were retained, and they were found to be sufficient for Church song.

GREGORY (greg'o-re). This was a favorite name among the popes of Rome, there having been no less than sixteen who held the chair under this appellation. I. Surnamed "THE GREAT," one of the popes of Rome, and the first of that name and a saint in the Romish calendar, was born at Rome about 540, was made pope in 590, and died in 604. He was descended from one of the highest patrician families of the city. He filled the office of prefect of the city for a time. On his father's death he gave this up, and devoted the large property which descended to him to the establishment of several monasteries. Into one of these, at Rome, he retired, and was ordained deacon. He was employed on important services by the pope Pelagius II., on whose death he was elected (against his wishes) to succeed him. Gregory's theological works are not of great importance to the interpretation of Scripture. They consist of—(1.) "A Commentary on Job," in which

Being menaced by the Lombards, he called in the aid of Charles Martel against them, sending him the keys of St. Peter's tomb and offering submission to him. He was a man of education and a lover of art. IV. (pope 827-844) had his pontificate marked by two events, the one the building of the town of Gregoriopolis, near Ostia, the other an attempt at effecting a reconciliation between Louis le Débonnaire of France and his son Lothario. He changed the feast of All Saints from the 1st of May to the 1st of November. V. (pope 997-999), the German BRUNO, nephew of the emperor Otho III., through whose influence he was elected pope. Crescentius raised the people of Rome against Gregory and forced him to fly, and set up an anti-pope; but Gregory, supported by Otho, regained his see, and imprisoned his rival, while he beheaded his enemy. VI. Succeeded on the resignation of Benedict IX. (1044), and found two anti-popes installed, the one at St. Peter's and



PERISTYLE OF THE TEMPLE OF NEPTUNE, AT PÆSTUM.—See GREEK ARCHITECTURE.

we find the distinction between the historical or literal, the allegorical and the moral or spiritual interpretation; (2.) "Homilies on the Prophet Ezekiel," delivered to the people during the war with the Lombards; (3.) "Homilies on the Evangelists;" (4.) "Duties of Bishops;" (5.) "Dialogues." Besides these we have a valuable collection of his letters during fourteen years. He was the author, moreover, of great alterations in the ceremonies of the Roman Catholic Church, and more especially of improvements in the music. The Gregorian chant derives its name from him. II. (pope 715-731) was remarkable for his disputes with the emperor Leo the iconoclast. When this emperor refused to revoke his decree against images, Gregory declared that he had rendered himself unworthy of the name and privileges of a true Christian. Northern Germany is indebted to him for their apostle Boniface, as Winfred was afterward called. III. (pope 731-741) carried on the contest respecting image-worship with Leo, toward whom he held a high hand, and had the iconoclasts anathematized by a council.

the other at St. Maria Maggiore, whom he bought off. He applied himself to set in order the affairs of the diocese, which were in a frightful state of disorder, and by a mixture of gentleness and firmness succeeded, to some extent. But the priests were annoyed, accused him of simony before the emperor Henry III., and maintained that his election was irregular. Wearied with the strife thus occasioned, Gregory resigned the pontifical throne in 1046 and retired to Germany, where he died. VII. was the title which HILDEBRAND assumed on being elevated to the pontificate. He was born in 1013. He was a man of obscure birth in Tuscany, became a monk of Clugni, and was appointed archdeacon of Rome. He held this post for some years during the time of Leo IX., whose acts he very much influenced, as well as those of the four succeeding popes, on the death of the last of whom, Alexander, Hildebrand was unanimously but somewhat irregularly elected his successor. He was a man of extraordinary abilities and sagacity, fired with the greatest ambition for the exaltation of the holy see, proud and im-

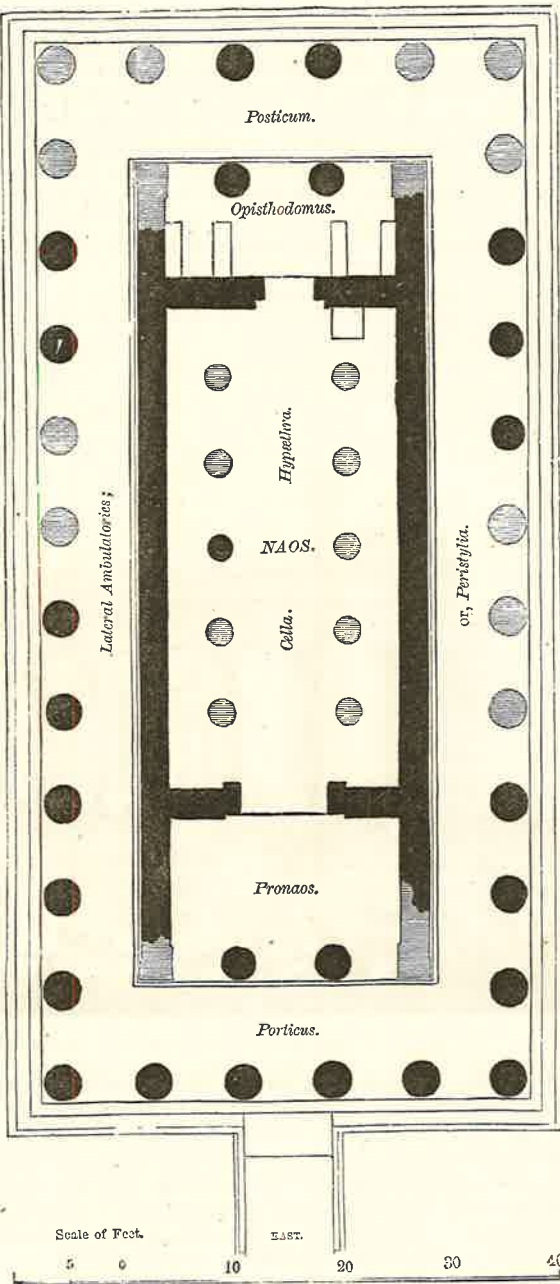
petuous, and devoid of any strong religious character. He is sometimes spoken of as the author of the "Dictates of Hildebrand," but they seem to have been compiled by another person from his writings and conversation. They claim the highest privileges and dignity for the Roman pontiff, whom they declare to be alone entitled to the style of universal bishop; and in these respects they are faithful representatives of Hildebrand's views and policy. He strove to subject the Church catholic to the will of the pope and to exempt clerics and church property from all civil control. He endeavored to make all kingdoms fiefs of the pontiffs, and to form an episcopal council to meet annually at Rome, which was to take charge of all the kings and peoples of the world. He was unable to succeed in this, owing to the opposition of William the Conqueror and Philip I. of France. But though he failed in this great attempt, he wrought a mighty change in the political state of Europe, abridging or annulling the rights of kings and emperors, among these latter that of the emperor's ratification of a pontiff's election, his own being the last that was ever submitted to an emperor's sanction. At this time the state of the Church was very corrupt. Simony prevailed among all classes, from kings downward, and the clergy, married as well as single, were living in a state of concubinage. Against both these great sins Gregory exerted all his power, but he raised a strong feeling against himself by the sweeping character of his decree, in which he classed all the clergy, the married and moral with the unmarried and licentious, prohibiting marriage. Many took the alternative which he allowed and abjured their orders rather than their wives. His attack upon the ring and staff and other modes of committing simony was even less successful, and led to a schism in the Church and a war in both Germany and Italy. He forced the emperor to sue for pardon, standing for three days bareheaded in the winter's cold, and with naked feet. Henry took up arms, and in return for his being excommunicated set up an anti-pope, with whom he marched to Rome, and there installed him in the chair of St. Peter. Upon this Gregory retreated to the castle of St. Angelo, where he was besieged by Henry; but Robert, duke of Apulia, with his Normans, rescued him and carried him off in safety to Salerno, where this most popish of the popes died in the following year, leaving a legacy of power temporal and spiritual to the Church of Rome which he was the first to conceive of as well as the one to gain. VIII. (pope 1187), the title of Cardinal ALBERT DE MORA when he succeeded to the papacy, which he enjoyed for little more than a month. He appears to have been a man of learning and piety, and is not to be confounded with Maurice Burdin, the anti-pope set up under the title of Gregory VIII. by the emperor Henry V. in 1118. IX. (pope 1227-1241), whose previous name was HUGOLINO, and who at the time of his election was bishop of Ostia, passed his whole reign in conflict with Frederick II., emperor of Germany, who endeavored to reduce the power and influence of the popes. Gregory excommunicated the emperor for not proceeding on his promised crusade; and when he went, he invaded his territory, but on his return made peace with him. Ten years after, he accused the emperor of having said "that the whole world had been deceived by three barrators (impostors), Jesus Christ, Moses and Mohammed," and excommuni-

cated him; and when Frederick resumed hostilities in Italy, the pope summoned a general council to depose him, but the emperor captured the fleet which was conveying several of the prelates to the council and threw them into prison. This broke the old man's heart, and he died in his hundredth year. X. (pope 1271-1276) was archdeacon of Liège when he was elected pontiff, at which time he was at St. Jean d'Acre. As soon as he entered

upon a choice, they should have but one plate at each meal, and after five days only bread with wine and water. Gregory died immediately on his return from this council. XI. (pope 1370), a French nobleman, one of the popes who resided at Avignon. He interfered in the affairs of more than one country in Europe, but as a peacemaker, with the view of defending the patrimony of St. Peter, devastated by the Florentines, he removed to Rome.

He was a weak man, and allowed himself to be influenced by a supposed prophetess. XII. (pope 1406-1409) had a troubled pontificate, Benedict XIII. being enthroned at Avignon as anti-pope. This led to a curious engagement among the cardinals previous to the election, that whoever was chosen should resign as soon as Benedict did so. A council was held at Fisa, when a third pope, Alexander V., was elected, and the other two were declared schismatics; and it was not till after the death of Alexander and the election of John XXIII. that, at the instance of the Council of Constance, Gregory resigned in 1409, and died after eight years of close retirement. XIII. (pope 1572), whose real name was HUGO BUONCOMPAGNO, was a man of easy life before his election, but on becoming pope applied himself with zeal to the discharge of his duties. He promoted the education of the clergy, favored the Jesuits, enlarged their college at Rome, restored the Collegium Germanicum, and founded and endowed the English college there, and likewise the Greek college. He is most generally known for the reform of the calendar, the mode of which was suggested by Luigi Lilio, a Calabrian, and after a close investigation by the learned of every university was adopted and promulgated by Gregory. He was very hostile to the Protestants, stirred up seditious movements in Ireland, and fostered the Spanish attack upon England. At home he oppressed the aristocracy to such an extent, confiscating their estates, that the greatest discontent ensued, and the country became completely disordered, bandits spreading all over it, and even infesting the capital, in the midst of which Gregory died. XIV. (pope 1590). Cardinal SPONDRATO was elected under this title after a fierce contest between the French and Spanish parties in the Sacred College. He was a man of the most profound devotion and of pure and spotless life. He supported with men and money Philip II. in his designs against Henri IV. of France, whom he excommunicated. XV. (pope 1621) was elected to the see of Rome when he was infirm with age and sickness, but his pontificate was a vigorous one, owing to his power being wielded by his nephew, Ludovico Ludovisio. He brought to maturity an idea of Gregory XIII. by founding the famous Propaganda, and he also canonized the Jesuit chiefs Ignatius and Xavier. XVI. (pope 1831), whose real name was MAURO CAPPELLARI, a prelate of theological attainments, but very illiberal and narrow-minded, the sturdy opponent of every discovery and invention of his time. His reign was marked by insurrectionary outbreaks which led to concessions from the pope, but which he retraced on the first opportunity, and visited the popular leaders with exile or death.

GREGORY. There were many other eminent men of this name who were distinguished in Biblical and ecclesiastical literature, prominent among whom were—



PLAN OF THE TEMPLE OF JUPITER PANHELLENIUS, ON THE ISLAND OF AEGINA.—See GREEK ARCHITECTURE.

on his office he convoked a general council to consult upon the state of the Christians in the Holy Land, the schism which divided East and West, and the abuses introduced into the Church. But the principal result of this council, held at Lyons, was the ordinance promoted by Gregory in remembrance of the three years which elapsed between the death of his predecessor and his own election, that on the death of a pope the cardinals at Rome should wait for ten days the arrival of those who were absent; that they should then be shut up in a room, and if, after three days, they had not agreed

1. SAINT, OF AGRIGENTUM, a Greek theologian born about A. D. 524, at or near Agrigentum. He studied at Jerusalem for five years, and was then made a deacon, his pious parents intending him for the priesthood. He visited Antioch and Constantinople, acquiring for himself at both places a high reputation for eloquence, learning and a holy life. After leaving Constantinople he went to Rome, where he was cordially received by the pope and made bishop of Agrigentum, in Sicily. A charge affecting his moral character having been made against him by two disappointed aspirants for the see to which he had been preferred, he went to Constantinople, and was there pronounced innocent by Justinian. He returned to Agrigentum, was the author of several works, and died November 23, 562.

2. OF ALEXANDRIA, is by some supposed to have been a Cappadocian, though his early history is not known with any degree of certainty. He was chosen patriarch of Alexandria by the Arian prelates in the Council of Antioch, A. D. 341, though the see was then really in possession of Athanasius, who was then in exile. He held this office for seven years. He was charged by his orthodox opponents with violent and oppressive abuse of authority, and the Council of Sardica, A. D. 347, denounced him as "not only not a bishop, but not a Christian." The period of his death is uncertain. It is supposed to have occurred a short time previous to the return of Athanasius from his second exile, A. D. 354.

3. OF ANTIOCH, was a Greek theologian of the sixth century, and was made patriarch of Antioch upon the deposition of Anastasius, A. D. 570, or, according to another authority, 573. He was first a monk at Constantinople, then abbot of a monastery on Mount Sinai, which, being besieged by the Arabs, he defended, and made peace with his foes. Wearied with contention with the people of Antioch, by whom he was charged with complicity in magic with Anatolius his friend, who was executed, and incest with his own sister, of both of which charges he was acquitted, he gave up the see to Anastasius, and died A. D. 594.

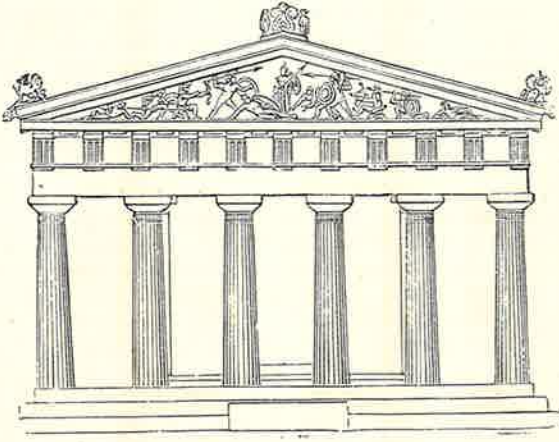
4. OF CÆSAREA, was a presbyter of the city of that name in Cappadocia in the tenth century, and the author of a "Life of Gregory of Nazianzus," which is given in a Latin version by Bellius in his edition of "Gregory of Nazianzus."

5. OF HEIMBURG, one of the boldest and most untiring opponents of papal encroachments in his day, was born in the first part of the fifteenth century at Warzburg, and was educated at the university in that city. He first attracted attention at the Council of Basle in company with Æneas Sylvius, who afterward became Pope Pius II., and who at this time made him his secretary. He entered warmly with him in opposition to papal encroachments upon temporal power. At first they mainly coincided in their views upon this subject, but as each rose higher in the Church they differed in a corresponding degree; and when Sylvius was advanced to the see of Rome, the former friends found themselves to be in complete opposition to each other. Heimburg had now retired to Nuremberg, where he had been elected syndic, and such was his reputation that all important questions in civil or ecclesiastical law were referred to him for decision. When Pope Pius II. ascended the papal chair, he proposed involving Germany in a crusade, and for this purpose called a meeting of the German princes at Mantua. Heimburg, as the repre-

sentative of Sigismund, appeared in this assembly, and opposed the measure in such a manner as to be never forgotten by the pope. A conflict was thus commenced which was carried on with varying success through life, Heimburg displaying great boldness and ability, and showing himself a hero in the fight. His controversial writings set forth the usurpations of the papacy in the strongest terms, substantiating his censures by proofs from Scripture and history. He died August, 1472.

6. "THE ILLUMINATOR" (in Armenian, Cricor Dousavoritch), born 257, died 332, was consecrated the first bishop of Armenia in the fourth century. He received his appellation of "Illuminator" because he dispelled the clouds of darkness which overspread that country. He sent his son as deputy to the Council of Nice.

7. THE MONK, was a Greek writer of the first part of the tenth century, so called because he led an ascetic life, and not because he was connected with a monastery. He was the author of two memoirs of St. Basil the Younger, his spiritual guide, in which there is found some valuable historical matter among much that is worthless and absurd.



RESTORED PORTICO OF THE TEMPLE OF JUPITER PANHELLENIUS, ÆGINA.—See GREEK ARCHITECTURE.
Situated on a mount in the island of Ægina. A fine specimen of Doric. It is supposed to be the oldest of the Greek temples.

8. NAZIANZEN, was son of the bishop of Nazianzus, born 325, and became coadjutor to his father, having very unwillingly consented to be consecrated a bishop. He was a prelate of great eloquence and fertile imagination, and was so successful in preaching down the Arians that the emperor Theodosius constrained him to accept the patriarchal see of Constantinople, but which he resigned at once before he was enthroned. He was a friend of Basil the Great, and delivered a magnificent funeral oration over him.

9. OF NYSSA, was born at Cæsarea of Cappadocia in the year 331 or 332. He was ordained by his brother, Basil the Great, and became bishop of Nyssa about the year 372. He took a leading part in the controversy with the Arian party, to whose views he was very determinately opposed. The date of his death is uncertain, but probably it took place before the close of the century. His works consist of treatises on controversial and practical theology, homilies, orations and epistles. His principal work of an exegetical kind is his "Hexaëmeron sive de opera sex dierum," intended as a supplement to the work of his brother Basil on the same subject. He wrote, also, eight homilies on Ecclesiastes, an exposition of the Song of Songs, homilies on the Lord's Prayer and on some of the Psalms. As an expositor he follows

the proper rather than the allegorical method of interpretation, though his desire to find the deeper sense of Scripture not unfrequently betrays him into undue spiritualizing of the text.

10. PATRIARCH OF THE BOHEMIAN BRETHREN, elected but never consecrated bishop of Prague, was the son of a Bohemian knight and lived in the fifteenth century, the time and place of his birth being unknown. Intent upon the reformation of the Church, and disappointed with his uncle Rokycan, who was a reformer rather in theory than practice, he retired with his friends to the barony of Litz, and there founded, in 1547, the Unitas Fratrum or Church of the Bohemian Brethren. He wrote and published many letters and treatises, both doctrinal and apologetic, in the interests of this new organization, and severely denounced the corruption of the Church. His doctrinal tendencies were largely derived from Peter Chelcicky, a Bohemian writer, and were unusually rigid. His great object was to restore the Church from its fearful degeneracy to its primitive simplicity and purity, and to preserve it unspotted from the contagion of the world. He died in 1473.

11. PATRIARCH OF CONSTANTINOPLE, was born about 1740. At an early age he was made metropolitan of Smyrna, and in 1795 appointed patriarch of Constantinople. When the invasion of Egypt by Napoleon I. took place, the Turks, suspecting Gregory of favoring the French, deposed him. Withdrawing himself to a convent, he improved his time in acquiring a knowledge of the art of printing and in writing on religious subjects. Upon his being restored to the office of patriarch, he set up a printing-office in his palace. In 1808 he was doomed to another deposition upon a charge of favoring Russia in the revolution of this year, but was the third time placed in the patriarchal chair. The invasion of the Danubian provinces by Ypsilanti followed immediately his third accession to power and led to a rising of the Greeks. Constantinople became the scene of a bloody conflict; and as the revolution was considered a religious one, the situation of the clergy became every day more serious. When the moment of imminent danger at length ap-

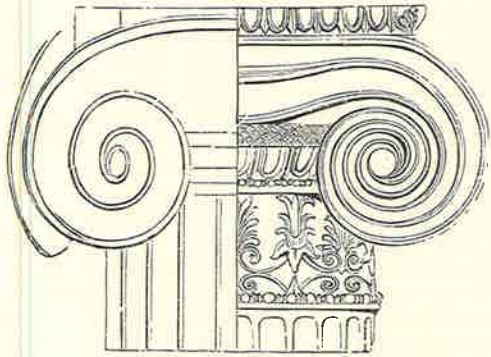
peared, and the fate of Gregory became apparent, his friends advised him to fly, but without success. Having celebrated on Easter the religious festivities of the day with more than ordinary splendor, he was arrested on leaving the church, thrown into prison, and a few hours afterward hung in front of the church. His body, after being suspended three days, was thrown into the sea by the Jews, but afterward taken out and sent to Odessa, where it was buried with great honors, June 28, 1821.

12. Surnamed THAUMATURGUS, on account of the miracles he was supposed to have wrought, was born of heathen parents in the commencement of the third century. He was instructed and baptized by Origen, and after being with him for eight years he was made bishop of his native city, New Cæsarea, in Pontus. When appointed to his see, there were only seventeen Christians in it; when he died, there was scarce a pagan in it, so zealously did he labor. Among his genuine works the best are his "Eulogy on Origen," and a "Paraphrase on Ecclesiastes." He died about 270.

13. OF TOURS, Latinized into GEORGIUS FLORENTIUS GREGORIUS, born in 544, the father of French history, was of noble birth. Active and orthodox, he engaged often in theological disputes, but he was weak and credulous. His great work, "Annales Francorum," gives a sum-

mary of the world's history to the establishment of the kingdom of the Franks, and afterward a detailed history to the year 591. He died in 595.

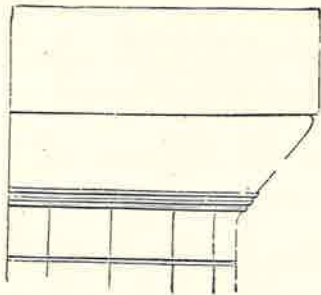
GREGORY, JOHN, an English theologian, was born in Buckinghamshire, November 10, 1607. At the age of sixteen he went to Oxford with Sir



CAPITALS OF GREEK COLUMNS.—See GREEK ARCHITECTURE.
Showing two styles of Ionic capitals.

William Drake, where he studied with great diligence. About 1631 he entered into orders in the Church. In 1638 he was appointed domestic chaplain to the bishop of Chichester, his patron, and was subsequently made a prebend. From his being a loyalist he was deprived of his benefices and reduced to great straits. He died of gout in an obscure ale-house near Oxford, March 13, 1646. Gregory was an excellent scholar, and was highly esteemed by some of the most learned and distinguished men of the age, belonging to all sects. He is the author of "Notes and Observations on some Passages of Scripture," 1646, 4to. These notes were reprinted four times, translated into Latin and inserted in the "Critici Sacri." His posthumous works, edited by Gurgany, appeared in one volume, quarto, 1650. Among them is "A Discourse" upon the Septuagint, and "A Disproof" of the second "Cainan" in Luke iii. 36, 37.

GREGORY, JOHN, born at Wotton, near Woodstock, and educated at Cambridge, where he became a Fellow of Trinity College, was subsequently master of Gloucester school and archdeacon of the



CAPITAL OF A COLUMN OF THE PARTHENON AT ATHENS.—See GREEK ARCHITECTURE.

diocese of Gloucester. At his death he left behind him a collection of scholia on the Greek New Testament, gathered from the writings of the Greek Fathers. These were published by his son along with the text from Fell's edition in one volume folio, Oxford, 1793. This is a splendid book, with head and tail pieces from the burin of Vandergucht and Gribelin. It is also a very useful book, containing in narrow compass the cream of what the Greek Fathers have offered for the elucidation of the New

Testament. The editor was assisted in preparing it for, and carrying it through, the press by Dean Aldrich and J. E. Grabe. We regret that we have not been able to recover the dates of Gregory's life. All that we know for certain is that when he was ready to go to the university of Oxford he was prevented by the circumstance of that city being besieged by the Parliamentary forces, and that it was at the Restoration he settled at Gloucester. He was probably born about 1630, and died about 1700.

GREGORY, OLINTHUS, LL.D., was born at Yaxley, in Huntingdonshire, England, in 1774. He commenced his literary career at the age of nineteen. Besides numerous mathematical and scientific works, Dr. Gregory was the author of "Letters to a Friend on the Evidences, Doctrines and Duties of the Christian Religion," "Memoir of Robert Hall," and "Memoirs of the Life, Writings, etc., of the late John Mason Good, M. D." He died in 1841.

GRESWELL (gres'wel), EDWARD, one of the most learned English theologians of this century. He was born in the year 1797, at Manchester, England. After an academic course, he entered the university of Oxford, and gave early indications of his capabilities. He became a Fellow of Corpus Christi College, and here he distinguished himself by his great attainments. His "Exposition of the Parables," in five volumes, is one of the most exhaustive and profound works in modern theology, while his "Harmonia Evangelica," or "Gospel Harmony," is of great intrinsic value to every critical student of the New Testament Scriptures, and its great popularity was attested by the fact that it speedily ran through several editions. Then followed his "Dissertations on the Principles and Arrangement of a Harmony of the Gospels"—a work that was so prized that, in successive editions, it was enlarged from three to five volumes. The Harmony and Dissertations together form a work of great value to any student who desires to make himself master of the whole range of inquiry relating to the chronology of the gospel history and the structure and composition of the several Gospels. In 1852 Mr. Greswell issued his very learned "Fasti Temporis Catholici et Origenes Kalendaræ," or "Annals of the Catholic Age and the Early Calendar," in five volumes, with a volume in quarto of tables. Few men in any of the English universities have produced more sound and valuable works of a really useful character than Greswell, and they will continue to live for ages, a grand monument of his learning as well as of his zeal and devotion to Scripture study.

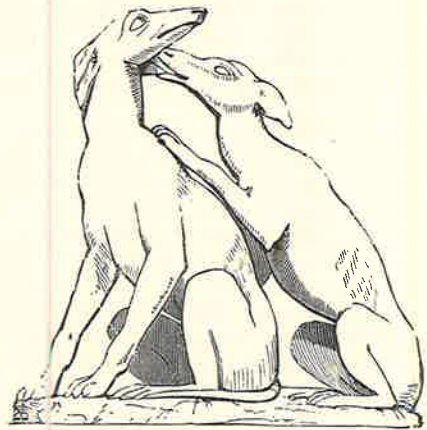
GRETSER (gret'sur), JACOB, a very voluminous German writer who employed his pen chiefly against Protestant authors, English and Continental, and in support of the order of the Jesuits, to which he belonged. He is highly esteemed by Romanists, but his works do not possess any great merit, being chiefly compilations made without much judgment. He was born in 1561, and died in 1625.

GREVILLE (greh-vil'), ROBERT KAYE, an eminent English philanthropist, born in 1794. Intended for the medical profession, he abandoned its study for botany, making extensive collections of plants as well as other objects of natural history. He was a Fellow of the Royal Society of

Edinburgh, a member of the Royal Irish Academy, and of several other scientific societies of Europe. Dr. Greville afterward adopted landscape painting as a profession. He was a great philanthropist, and took an active part in temperance and other reforms. He died in 1866.

GREY (gray), WALTER DE, an English ecclesiastic, successively archdeacon of Totnes, bishop of Worcester and archbishop of York. He was also chancellor to King John. He went on a mission to Flanders for the king, and that monarch procured his election to the see of York, in opposition to Simon de Langton, but De Grey had to pay £10,000 for it to the papal treasury. He was munificent and charitable, and had a high character for wisdom, prudence and integrity. He died in 1255.

GRYHOUND (gray'hound). The phrase *zarzir nothnaim*, which occurs only in one passage, Prov. xx. 31, signifies "girt in the loins," and there is some uncertainty as to what is specifically intended by it. The English version gives in the margin not only the literal rendering, but the alternative of "a horse" as the meaning. To this Bochar, Gesenius and others assent. The Septuagint give, "a cock strutting around his hens."



A GROUP OF GREYHOUNDS.
From an ancient Egyptian sculpture.

The only attribute in the text is that which is predicated of this in common with three other objects, dignity or comeliness in action: "There be three things which *go well*, yea, four are comely in going: a lion, . . . a greyhound, an he-goat also, and a king, against whom there is no rising up."

We do not see why "a greyhound" may not be as good a rendering as any, particularly if we may comprehend elegance and swiftness of motion in the idea of "going well." The phrase used may have a double reference; first, to the slenderness of the lumbar regions of the body, as if tightly braced in, a description which is not very applicable to a horse, but is remarkably true of the dog in question; and secondly, by a metaphor, to the custom of girding up the loins when men would move with rapidity, and so to the fleetness of the greyhound, as if it had girded up its loins to run. The smooth-haired greyhound is unequalled for speed and endurance, and for symmetry; "every action is light, easy and elegant, yet firm and vigorous." It is certain that hounds with slender loins have been used in the chase in Persia, Arabia and Egypt from very ancient times; and among the Egyptian paintings lately disinterred there are representations of dogs used in coursing, and led in leash, which might have been drawn from

the greyhound. The thin nose, the small ears, the length of body, the girt loins, the very curve of the tail and the gait are admirably represented, and are the exact counterpart.

GRIESBACH (grees'bach), **JOHANN JAKOB**, was born 4th of January, 1745, at Butzbach, a small town of Hesse Darmstadt, where his father was pastor. Having received his school education at Frankfort-on-the-Main, he studied theology at the universities of Tübingen, Halle and Leipsic. Whilst at Halle he came under the influence of Semler, whose methods, opinions and pursuits gave a powerful bias to the mind of the young student. Having finished his academical career at Leipsic, he returned to Halle; but before settling himself there, he, in 1769, commenced a literary tour for the purpose especially of examining the MSS. of the New Testament in the principal libraries of Germany, Holland, England and France. He returned to Halle in 1770 laden with materials, and set himself to make use of them for the emendation of the text of the New Testament. In 1773 he was



PART OF A COLUMN (RESTORED) AT MYCENÆ, IN ARGOLIS.

This column is said to have belonged to the celebrated Treasure-house of Atreus; but this is by no means sure.

appointed extraordinary professor of theology at Halle; and two years after, he became ordinary professor of theology at Jena. Here the rest of his useful and laborious life was spent, and here he died on the 24th of March, 1812.

Griesbach's name and fame stand connected with the textual criticism of the New Testament. On this principally he spent his time and his strength. In 1771, soon after his return from his extended tour, he submitted to the university of Halle a dissertation, "De codicibus quatuor Evangelistarum Origenianis." In 1774 he issued the first volume of his New Testament, containing the historical books, with the first three Gospels arranged synoptically; in 1775 appeared the second volume, containing the Epistles and the Apocalypse; and along with this a new edition of vol. i., but without the synoptic arrangement of the first Gospels. Between 1777 and 1794 he published a series of critical works on the text of the New Testament; and having thus prepared the way for his great work, he sent forth, in 1796, the first volume

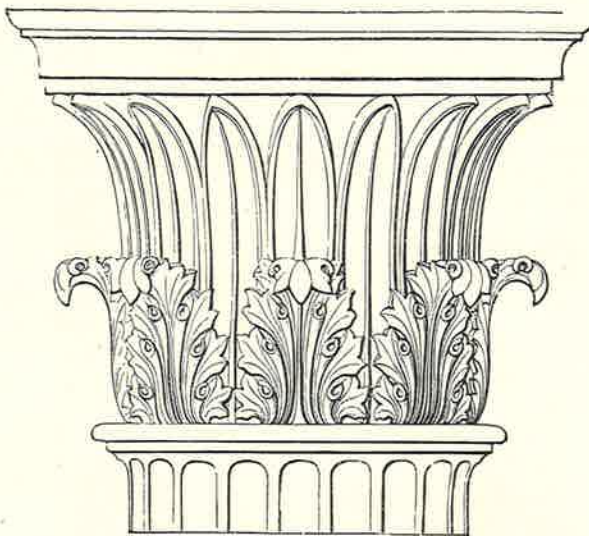
of a completely remodeled and carefully prepared edition of the New Testament, with copious apparatus and valuable prolegomena, followed, in 1806, by vol. ii. This edition was published both at Halle and London. A sumptuous edition in 4 vols. 4to, or small folio, with copper-plate illustrations, was issued in 1805-1807. Manual editions, containing the principal various readings, but without the authorities, appeared in 1805 and in 1825. A third edition of the larger work was commenced by Dr. D. Schulz, of which only the first volume appeared, Berol., 1827.

Griesbach's labors on the text of the New Testament commenced an era in Biblical criticism. Not only were his collections of various readings more extensive and more carefully sifted than those of any who had preceded him—not only did he carry out more thoroughly than any of his predecessors the principle of determining the value of a reading by its antiquity and its source—but he contributed more than any of them to place textual criticism on a scientific basis, and to furnish rules for the guidance of the critic in his work. His system of recensions may be unsound, and he may have been hampered or misled by it in some of his decisions; but there can be no doubt as to the important bearing, both of the facts he has collected and the theories he has offered to account for them, on the subsequent progress of Biblical criticism. Even where he had little to guide him but his own judgment, more recent investigations have generally shown that his conclusions were correct. He was the first, also, who ventured to print the text as the principles of his criticism determined, instead of retaining the "Textus Receptus," and treating the readings of the codices simply as departures from that. Griesbach's "Opuscula," which consist chiefly of academic programmes and addresses, are not of much value.

GRIFFIN (grif'fin), **EDMUND DORR**, an American divine and scholar, born at Wyoming, Pennsylvania, in 1804. He graduated at Columbia College, New York, in 1823, and was made a deacon in the Episcopal Church in 1826, and in due time was ordained presbyter. He visited Europe, and on his return in 1830 delivered a course of able lectures on Roman, Italian and English literature. A sudden illness the same year cut short a life of great promise. His literary remains, including poems, were edited by William Cullen Bryant.

GRIFFIN, EDWARD DORR, D.D., president of Williams College for fifteen years, an eminent

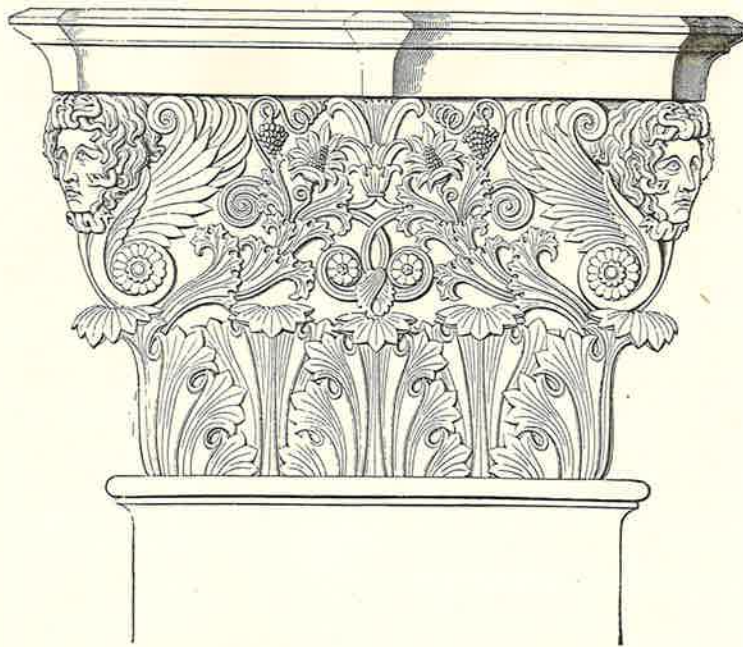
Presbyterian divine and author, was born January 6, 1770, at East Haddam, Connecticut. He graduated at Yale College with honor in 1790, studied theology with Jonathan Edwards, and after preaching at New Salem and Farmington, he became pastor of the Congregational church at New



CAPITAL OF A GREEK COLUMN.—See GREEK ARCHITECTURE.

From the Tower of the Wind.

Hartford in 1795. In 1801 he removed to Newark, New Jersey, as the associate pastor of Dr. McWhorter, whom he succeeded in 1807. He was elected to the Bartlett professorship in Andover Theological Seminary in 1809, and in 1811 took charge of the Parke Street Church, Boston. In 1815 he re-



CAPITAL OF A GREEK COLUMN.—See GREEK ARCHITECTURE.

From the Temple of Eleusis, in Attica, dedicated to the goddess Ceres.

turned to Newark as pastor of the Second Presbyterian Church, and exercised an important influence in favor of the Africans, foreign missions and the American Bible Society. In 1821 he was elected president of Williams College, in which office he continued until 1836, when he resigned and retired to Newark, where he died November 8, 1837. He was the author of the "Causal Power of Regeneration," "Divine Efficiency," "The Extent of the

Atonement," and a large number of lectures, orations, addresses, etc.

GRIFFITH (grif'fith), BENJAMIN, a minister of the Baptist Church, was born in 1688 in Cardigan, in South Wales. He emigrated to America in 1710 and settled in Pennsylvania, where he labored earnestly and with no small degree of success as a pioneer in the work of establishing churches and laying the foundation of the future prosperity of his denomination. He was the author of "Vindication of the Doctrine of the Resurrection," "A Treatise of Church Discipline," "An Answer to the Divine Right of Infant Baptism," etc.

GRIMSHAW (grim'shaw), WILLIAM, a minister of the Church of England and a devoted friend of Wesley, was born in 1708 in Lancashire, pursued his studies at Cambridge, and after officiating at Todmorden for some years, obtained the curacy of Haworth in 1742. Here he became inti-



ORIENTAL GRINDSTONE.

mately associated with Wesley, and a few years after discharged the duties of an assistant in the Haworth circuit, warmly espousing the cause of the Methodists, and publishing in 1749 a "Sermon in Defence of the Methodists." He was an orator of fine abilities, preached earnestly and eloquently, and in the language of Wesley, "carried the fire of the gospel wherever he went." He died in 1763.

GRIND, GRINDING. See MILL.

GRINDAL (grin'dal), EDMUND, archbishop of Canterbury, was born at Hensingham, in Cumberland, in 1519. He was chaplain to Bishop Ridley at the time of the Marian persecution, and fled to Frankfort, where he worked with Knox in contending for the faith. Returning in 1559, he was chosen master of Pembroke Hall, and the same year preferred to the see of London. In 1570 he was translated to York, and in 1575 to Canterbury. Two years afterward he was suspended from his archiepiscopal functions for refusing to obey Queen Elizabeth's order to suppress prophesyings, or associations of the clergy to expound the Scriptures. At length his sequestration

was taken off, though he never completely recovered the royal favor. He contributed to "Fox's Acts and Monuments," and founded the celebrated school of St. Bee's, in Cumberland. He was a man of great learning, piety and moderation, and an ornament to the Church of which he was a prelate. He died in 1583.

GRINDSTONE. When cutting instruments came into use, the necessity of sharpening them became apparent. When the Philistines disarmed the Israelites in the time of Saul, smiths were removed from the land, and the means of keeping tools or warlike weapons in order were taken from them. Saul and his son retained their spears and swords, but agriculturists had to go to the Philistines for the repair of their farming implements. All grindstones must necessarily have been like each other, the only difference being in the character of the stone and the leverage by which they were turned. See HANDICRAFT.

GRISLED, or **GRIZZLED** (griz'l'd), Gen. xxxi. 10, 12, spotted, spoken of goats; Zech. vi. 3, 6, piebald, spoken of horses.

GRISWOLD (griz'wuld), ALEXANDER VIETS, D.D., bishop of the Protestant Episcopal Church, distinguished for his evangelical spirit and devoted piety, was born in Simsbury, Connecticut, April 22, 1766. In early life he made some progress in the Greek and Latin languages, but unfavorable circumstances prevented him from pursuing a college course. In 1794 he offered himself as a candidate for holy orders, self-educated, but possessed of very respectable attainments. For nine years he labored in the three parishes of Litchfield, Plymouth and Harvinton, in his native State, and in 1804 removed to Bristol, Rhode Island, where he became rector of St. Michael's Church, and at the same time taught a school, still pursuing his literary studies until he justly

took his place among the most eminent of his day. In 1810 the eastern diocese, including all the New England States but Connecticut, was organized, and the next year Dr. Griswold was consecrated as its first bishop. In the extensive revival of religion in 1812 Dr. Griswold took a deep interest, and published some articles on prayer-meetings, in which he vindicated them from the charges of disorder and delusion with which they were aspersed by their opponents. Yielding to a general desire to make his episcopal residence more central, in 1830 he removed to Salem, Massachusetts, and accepted the rectorship of St. Peter's Church, and a few years subsequently removed to Boston, entirely disencumbering himself from parish duties. Here he still wrote and published sermons, addresses, etc. In 1842 he was relieved of his episcopal duties by the appointment of an assistant bishop. He died February 15, 1843. He was a man of a vigorous and highly-cultivated mind, and characterized by great simplicity of manners and meekness.

GROCYN (gro'sin), WILLIAM, a distinguished classical scholar, born at Bristol, in 1442,

and educated at Winchester School and New College, Oxford. He went to Italy to study Greek, and afterward taught it publicly at Oxford. This was an alarming innovation, and excited much opposition. Grocyn was the friend of Dean Colet, the tutor of Erasmus, and godfather to Lilly the grammarian. A Latin epistle of his to Aldus Manutius is prefixed to Linacre's translation of "Proclus de Sphæra." Died in 1519.

GROCIN (groyn). This in architecture is the edge formed by the intersection of two vaults. In the Gothic period these were usually covered with mouldings or ribs; in the Romanesque they were left entirely plain.

GROENINGENISTS (gro-nin'je-nists), so called from the fact of their meeting at certain periods in the city of Groningen, the capital of a province of the same name in Netherlands, were a sect of Anabaptists. See ANABAPTISTS.

GROOT (groot), GERARD, or GERARD THE GREAT, was born at Deventer, Holland, in 1340. He was a theologian and reformer of some eminence, and was especially interested in forming associations of friars for the translation of the Scriptures. The chief society founded by him was called the Brethren of the Common Life, and was sanctioned by Pope Gregory XI. He died of the plague, August 20, 1384.

GROOT, HUGO DE. See GROTIUS.

GROPPER (grop'per), JOHANN, a Romish ecclesiastic of the more moderate kind who sought at the Reformation to avert the calamity of a separation by the employment of conciliatory measures, was born at Loest in 1501, and was made successively canon of Cologne, provost of Bonn and archdeacon and provost of St. Geron, Cologne. Influenced by the desire of effecting some reform in his Church, he convened a provincial synod in 1535, and afterward was the representative sent by Charles V. to the assembly at Regensburg in 1541. He is the reputed writer of the "Interim," which was there decided upon, and after its adoption labored zealously at Loest to bring up the churches to its requirements. At the reopening of the Council of Trent in 1551, he was called by the pope to Rome for the purpose of consultation. He died March 12, 1553.

GROSSETESTE (grös-tayt'), or **GROS-HEAD** (gröz'hed), ROBERT, or **GREAT-HEAD** (grate'hed), a celebrated English prelate and philosopher, was born about 1175 at Stradbroke, Suffolk, England. Though of humble birth, he secured by diligence and attention at Oxford and Paris a good education, acquiring a knowledge of law, physic and divinity, and making himself a proficient in the Greek language—a study which at that time received little attention. His undoubted talents and the intrinsic worth of his character opened the way to rapid promotion, and accordingly we find him occupying successively the archdeaconries of Wilts, Northampton and Leicester, and various other livings, including the prebend of Clifton at Lincoln. In 1235 he was made bishop of Lincoln, the largest and most populous diocese in the realm. His duties here were arduous, his position full of anxiety, and even danger, on account of the total want of discipline and obedience among the ecclesiastics subject to his authority, but he addressed himself to the work of bringing order out of confusion in

the most earnest and systematic manner. He commenced episcopal visitations of the parishes, refused to confer benefices upon unworthy persons, attended councils, expostulated with kings, presented personally the work of reformation before the pope, expounded the reciprocal relations of the sacerdotal and kingly powers, and met with opposition, resistance and ingratitude as well as partial success. An attempt was made upon his life by poison; the anger of the pope was incurred, in consequence of which he was a short time suspended from his office, and finally in 1253 an affront was given to Pope Innocent IV. by an act consistent with his whole past private life, which secured the highest approbation and handed down his name to posterity. He rejected the pope's demand for a canonry for his nephew Frederic di Lavagna, severely criticising and condemning the papal procedure. This act threw the pope into a rage, and afforded the note of preparation for Edward III.'s "Statute of Provisors" in 1344. Grosseteste died October 9, 1253. He was a man of clear and vigorous intellect, great learning, pleasing manners and the highest excellency of character for the age in which he lived. The university of Oxford pronounced upon him this eulogy: "No one knew him to neglect any one good action appropriate to his office or his charge for fear of any man; he was ever ready for martyrdom if the sword of the executioner should present itself." Grosseteste was a voluminous writer, the number of his works being variously estimated, even up to two hundred and fifty, the list of his writings filling twenty-three quarto pages, but most of them have been lost or destroyed.

GROTEFEND (gro'te-fend), DR. GEORG FRIEDRICH, a distinguished antiquary and classical and Oriental scholar, was born at Munden, in Hanover, studied at Göttingen, and after holding various appointments as a teacher became

the director of the Lyceum at Hanover, which office he held till his death. He was the author of many profound treatises on various branches of philology, but his chief title to fame rests on his being the first to decipher the Persepolitan cuneiform inscriptions, which have proved so fer-

quished for the study of theology, and in 1675 became pastor of a church at Lizy, where he remained seven years, went to Rouen for a short time, and then returned to Lizy until the revocation of the Edict of Nantes. Being necessitated to leave France, he retired to England, and died in London in 1713.



WORSHIP IN GROVES.—See GROVES and HIGH-PLACES.

tile in their results in the hands of Botta, Hincks, Layard, Rawlinson and other eminent scholars. He died in 1853.

GROSTETE (gro-tayt'), CLAUDE, a Protestant theologian, was born in 1647 at Orleans in France, and having pursued the study of law, was admitted to practice in 1665. This he soon relin-

GROTIUS (gro'sh'us), or **DE GROOT**, HUGO. This great man, prominent among the leading writers of the seventeenth century as a jurist, a scholar, a statesman and a theologian, was born at Delft, in Holland, April 10, 1583. He was so precocious that before he arrived at the age of sixteen he had published an edition of "Marcianus Capella." In 1598 he accompanied

the famous Barneveldt on his embassy to the court of Henri IV., and won the esteem of that monarch. At the age of twenty-four he was made advocate-general, and in 1613 settled at Rotterdam. After the synod of Dort, having warmly espoused the views of the Arminians, he was condemned to perpetual imprisonment in the castle of Louvestein (June 6, 1619), where for a year and a half he suffered great hardships, till his wife enabled him to effect his escape in a book-chest. He retired to France, where he was well received, and had a pension assigned to him by Louis XIII. After spending eleven studious years in France, during which he still suffered persecutions from his unrelenting enemies, the Calvinists, he returned to Holland, from which he was once more driven by the violence of his theological opponents. In 1634 Christina, queen of Sweden, appointed him her ambassador to the French court, where he again resided for ten years. Being permitted to resign this appointment, he intended to return from Stockholm to his native country, but was shipwrecked, during his voyage, on the coast of Pomerania. He continued his journey by land, but died of fatigue and exposure at Rostock, August 28, 1645, and was buried at Delft. It is certain that he died in the faith of Christ, although the same furious malice which had embittered his life strove to blacken his memory by the assertion that he had died a Socinian. He was frequently accused both of popery and Socinianism, but it is probable, both from his own writings and from the facts adduced by J. Clericus at the end of his edition of the work on "Truth," that the Anglican Church, the liturgy of which he specially admired, received a larger share of his approval than any other.

As a theologian Grotius stands very high, and as a commentator on the Bible deserves the first rank among his contemporaries, although sectarian animosity caused his merits to be for a long time depreciated and almost ignored. He was particularly successful in illustrating the meaning of various passages from the classical parallels supplied by his immense learning. Simple explanation is always his main object, and he makes it chiefly depend on history and philology, in which method he was followed by Ernesti. He was one of the first to reject altogether the irregularities and mysticisms of patristic and medieval exegesis; and (in strong contrast to his fellow-countryman Cocceius) he always proceeds on the maxim that the inspired writers wrote with the intention of being understood. His clear judgment and strong good sense led him, on this ground, to acquiesce for the most part in the primary and obvious meaning which he learnedly elucidates by the ordinary canons of criticism. As long as keen acumen, moderation, liberality and learning are valued, so long will the commentaries of Grotius be read with a respectful appreciation, as having been among the first to recall the science of Biblical hermeneutics into the domain of erudition and common sense, and rescue it from the hands of superstitious, arbitrary and fanciful allegorists.

His chief theological works are "The Treatise on the Truth of the Christian Religion," which has been reproduced in a vast number of editions and translations, "A Defence of the Catholic Faith concerning the Satisfaction of Christ," and especially the "Annotations on the Old and New Testament," first published at Paris, and afterward republished by Vogel and Doederlein. The entire theological works of Grotius were published, under the title "Opera Theologica," at Amsterdam and Basle.

GROVE (grove). What is commonly understood by this, when used in connection with religion, is a wood of more or less extent set apart for the purposes of false worship, and most commonly abused to practices of the foulest kind. See **HIGH-PLACES**. But the word rendered thus in our English Bibles should rather have been retained in its untranslated form, **ASHERAH** or **ASHTAROTH**, for it is the name of the Syrian Astarte, or Venus, the female companion of Baal, with whom it is commonly associated. The precise sense of various passages in the Old Testament Scripture has by this mistake been somewhat lost to the English reader. See **ASHTORETH**. What, however, is sometimes rendered "plain" in our English version should rather be "grove," or more properly, perhaps, "oaks." Thus, at Gen. xiii. 18, Abraham dwelt among the oaks of Mamre; also ch. xiv. 13; xviii. 1. But trees of that sort were for shelter merely, and not for purposes of worship.

GROVE, HENRY, a distinguished Presbyterian divine, was born January 4, 1683, in Taunton in Somersetshire, England, and was descended by both of his parents from very respectable families in Devonshire and Wiltshire. He pursued a course of academical training at Taunton under Mr. Warren, studied theology in London, where his learning and abilities attracted the attention of Dr. Watts, and entered the ministry in 1705. The following year, in connection with Mr. James, he assumed the charge of the Taunton Academy, where he was usefully and successfully employed for eighteen years. During this time he took part in the theological discussions which arose between the Dissenters and the Established Church, wrote his essay on the terms of "Christian Communion," "The Immortality of the Soul" and other works. He died in 1707.

GRUNDTVIG (groot/vig), **NICOLAI FREDERIK SEVERIN**, a Danish ecclesiastic and poet, born in 1783. As a theologian he was decidedly opposed to rationalism, in consequence of which he was no favorite with his clerical brethren, and found difficulty in obtaining or holding any pastoral charge. His literary productions, however, are well received. They were first on heathen subjects; but influenced by his religious convictions, he abandoned this line, and in his subsequent writings religious sentiments predominate. He was at the head of a strong party which advocates the separation of Church and State and a return to primitive and catholic usages.

GRYNÆUS (gri-ne'us), **SIMON**, a learned Protestant theologian, son of a peasant of Swabia, was born at Veringen-Hohenzollern in 1493, embraced the doctrines of the Reformation at an early age and became intimately connected with Luther, Melancthon and Calvin in promoting its work, though this attachment exposed him to persecution and many dangers. He was professor of Greek at Vienna, afterward at Heidelberg, visited Tubingen under commission of Duke Ulrich of Wurtemberg to reform the churches, went to England, with strong recommendations from Erasmus, to confer with Henry VIII. about his divorce, was present at the diets of Spire and Worms, and settled at Basle in 1536. The German universities were greatly indebted to him for efforts to promote sound learning. He published Latin translations of the works of Plutarch, Aristotle and Chrysostom, and brought to light from a convent on the Rhine the last five books of Livy. He died in 1541.

2. **JOHANN**, a Protestant theologian of Switzerland, a celebrated divine and a man of great proficiency in the Oriental languages, was born at Basle in 1705. He was for seven years professor of theology at Basle, and wrote a valuable work on theology. He died April, 1744.

3. **JOHANN JACOB, D. D.**, a Swiss Protestant divine and a voluminous writer on religious subjects, third son of Thomas Grynæus, was born at Berne October 1, 1540. Educated at Basle, he entered the ministry in 1559, and succeeded his father as pastor at Roteln. He was made professor of theology at Basle in 1577, which position he occupied until his removal to Heidelberg in 1584. He remained here but two years, returning to Basle, where, as head pastor of the city, he died in 1618. He published a number of works on theology, valuable in their day.

4. **THOMAS**, nephew of Simon the elder and a valuable and efficient laborer in the Reformation, was born at Veringen in 1512. He enjoyed the counsel and care of his uncle, was liberally educated, and subsequently was made professor of the ancient languages at Berne and Basle. He also held the office of ecclesiastical superintendent and pastor at Roteln by appointment of Charles, margrave of Baden, in which he continued until the close of his life. He died August, 1564.

5. **SIMON**, the younger, an eminent philologist and theologian, was born at Basle in 1725. He was an accomplished linguist, well versed in the French, English and Latin languages, a thorough classical scholar and a profound theologian. He published a translation of the Bible, at Basle, in 1775; also versions of Thomas à Kempis, the "Encomium Morie" of Erasmus, and several works in German against Deism, which are still in demand among his countrymen. He died in 1799.

GUADAGNOLI (gwa-dah-n'o'le), **FILIPPO**, an Italian Orientalist, born in 1596. He acquired such a knowledge of Arabic as to pronounce an oration in that language, and he was commissioned by the pope to make an Arabic translation of the Bible for the use of Christians in the East; it was published by the Propaganda. He also wrote in Latin an "Apology for the Christian Religion," in reply to objections by a Mussulman, Ahmet-bed-Zein, which is said to have had the effect of converting the objector, on which account Urban VIII. had the "Apology" printed in Arabic. He died in 1656.

GUALTER (gwal'ter), or **GUALTHERUS** (gwal-the'rus), **RODOLPHUS TRIGURINUS**, an eminent Swiss divine, born in 1529, the son-in-law of Zwingli and one of the earlier Reformers. He succeeded Bullinger as pastor at Zurich. He wrote some commentaries on parts of the New Testament, which are highly esteemed though rarely to be met with.

GUARD (gard). This is the translation of three different Hebrew words, expressing the different duties that were to be performed. The guard were sometimes executioners, Gen. xxxvii. 36; 2 Ki. xxv. 8; Dan. ii. 14; sometimes runners, 2 Ki. xi. 4; sometimes watchmen, Neh. iv. 23. These were not, however, necessarily different sets of men, as we occasionally find the runners called on to become executioners.

GUARIN (ga-rang'), **PIERRE**, a Hebrew scholar of some eminence, was born in Normandy in 1673. At eighteen years of age he entered the

Benedictine order, and afterward became professor of Greek and Hebrew in the abbey of St. Germain de Près. He wrote a grammar of the Hebrew and Chaldee language, and made considerable progress in the compilation of a dictionary, which was left unfinished. He died in 1729.

GUASTALLINES (gwas'tal-leenz). See **MONKS**.

GUDGODAH (gud-go'dah), a station of the Israelites in the wilderness, Deut. x. 7. See **HORHAGIDAD**.

GUDULE (gu-dool'), or **ERGOULE** (er-gool'), **SAINT**, a Belgian virgin and the patroness of Brussels, is supposed to have been born about the year 650. She was educated by her god-mother, St. Gertrude of the convent of Nivelles, and upon her death led the life of an ascetic to such a degree that her good works secured to her the privilege, according to tradition, to perform miracles both during her life and after her death. She died in 712 and was buried in the church of St. Michael, in Brussels, which is now called, in honor of her, the Cathedral of St. Gudule.

GUEBRES (gweb'reez). See **PARSEES**.

GUEDIER (gwa-dyay') **DE SAINT AUBIN**, **HENRI MICHEL**, a French theologian and doctor of the Sorbonne, was born June 17, 1695, at Gournay-en-Bray, near Rouen, and was educated at Paris. He became professor in the Sorbonne in 1720, and was distinguished as a linguist and casuist. He was skilled in the Hebrew, Greek, Latin, English, Italian and French languages, and for fourteen years decided all cases of conscience which were presented to the Sorbonne. He wrote the "Sacred History of the Two Covenants," which contains valuable disquisitions on the "Authenticity and Inspiration of the Old and New Testament Scriptures." He died September, 1742.

GUELPHERBYTANUS (gwel-fer-be-tah'-nus) **CODEX**. See **MANUSCRIPTS**.

GUELPHS (gwelfs) and **Ghibellines** (ghib'el-leenz) were two political parties that appeared in Italian history in the Middle Ages and distracted that country for a long time by their quarrels. The Guelphs derived their name from the great German house of Welfs or Guelfs, powerful dukes of Bavaria in the twelfth century, who were at enmity with the house of Hohenstauffen, from one of the castles of which, called Waiblingen, the name of Ghibellines is supposed to be derived. Frederick I., when the house of Hohenstauffen became the ruling power in Germany, invaded Italy in order to reassert the rights of the empire, and in this manner the names of these two political parties, of German origin, were transferred to that country. The popes and priests of Italy, who were the prominent opponents of the house of Hohenstauffen, thus became the leaders of the Guelph party. The ecclesiastical power becoming thus involved in a contest with an arm of civil authority, as the feud increased in bitterness the struggle became more and more distinctly marked in its character until the time of Frederic II., when the contention between him and successive popes became a conflict between the temporal and spiritual power. The latter secured the advantage mainly in the strife, though the Ghibellines still remained a party of

considerable strength, especially in the northern part of Italy; and their power was greatly increased in the following century by the invasion of the emperor Henry of Luxemburg. The fortune of the two parties, however, frequently alternated until after the removal of the papal see to Avignon, in the fourteenth century, when the original principles of the parties appear to have

Herborn, and afterward professor of theology successively at Hanau and Bremen. He was the author of a work on theology, and died in 1711.

GUEST (gest). See **HOSPITALITY**.

GUEST-HOUSE (gest/house), **GUEST-HALL** and **HOSTRY**, an apartment or build-



CHURCH OF ST. GUDULE, BRUSSELS.

been lost. Factions bearing the names, however, continued, and agitated the cities and governments of Italy down to the fifteenth century, or even a later period.

GUERTLER (gert'ler), **NICHOLAUS**, D.D., a learned Protestant divine and professor of theology at Hanau, was born in 1654, at Basel, and was educated at the university in that city. In 1685 he became professor of philosophy and rhetoric at

ing connected with a "religious" house in which hospitality is extended toward strangers.

GUIBERT (gi'bert), anti-pope, was archbishop of Ravenna when the disputes respecting investitures began between Pope Gregory VII. and the emperor Henry IV.; and after the excommunication of Henry and the election of a rival emperor, Rudolph, Guibert was elected pope by a council assembled by the emperor at Brixen, in 1080, and

took the title of Clement III. In 1084 he crowned Henry at Rome, and was soon after driven away by Robert Guiscard, who came to the aid of Gregory. He retained the title of pope through the pontificates of Victor III. and Urban II., but in 1100 was pursued by the troops of Pascal II., and died the same year at Citta di Castello.

GUIDO D'AREZZO (ge'do da-rez'zo), the original inventor of the elements of modern counterpoint, born at Arezzo, at the close of the tenth century, flourished in the first half of the eleventh. He was a Benedictine monk, and resided chiefly in the monastery of Pomposa. He arranged the diatonic scale, deducing its characters from the initial syllables of the well-known hymn of St. John—

"Ut queant laxis
Resonare fibris," etc.

He was also the first to write music in parts by points and other notes. He left a work under the title of "Micrologus," which is historically interesting, as giving an idea of the state of music in his day.

GUIDO DE BRES, a martyr and evangelist, was born at Mons in 1540, and indoctrinated in early life in the faith of the Romish Church. A study of the Scriptures soon led him to a knowledge of evangelical truth, and to escape persecution he fled to London and united with the Walloon Church, with a view of entering the ministry. Returning to his native land a short time afterward, he traveled as an evangelist, preaching the word with great zeal and earnestness. Meeting with persecution at Lille, he retired to Ghent and afterward to Geneva, where he became a devoted adherent of Calvin. Being determined to make another effort for the spiritual disenthralment of his country, he returned, and made the whole of Northern France and Southern Belgium the scene of a struggle for the truth. But his success awoke bitter opposition. Valenciennes, which had become strongly Protestant, was singled out for vengeance and stormed by Noircarmes in 1567. Guido was arrested, thrown into prison and a few weeks afterward hanged, May 31, 1567. Guido not only labored for the Reformation, but firmly believed in and confidently predicted its success, and the Dutch Church is greatly indebted to his labors and learning.

GUIGNES (geenye), **CHRETIEN LOUIS JOSEPH DE**, an Orientalist, was born August, 1759, at Paris, and was educated by his father with special attention to the Oriental languages. Receiving in 1784 the appointment of consul at Canton and French resident in China, he was also complimented with the honor of correspondent to the Academy of Sciences and the Academy of Inscriptions and Belles-Lettres before he departed on his mission. He remained in China many years, wrote several useful papers for the academy and was connected with the compilation of a Chinese dictionary. He died March 9, 1845.

GUILD (gild), **WILLIAM**, a learned divine of the Church of Scotland and principal of King's College, Aberdeen, was born at Aberdeen in 1586. He studied at Marischal College, entered the ministry and became pastor of the parish of King Edward in the synod of Aberdeen. Bishop Andrews of Ely, who went with King James I. to Scotland, with the view of establishing episcopacy there, manifested great respect for Guild; and when he was promoted to the see of Winchester, Guild dedicated to him his new work, "Moses

Unveiled." In 1640 Guild was made principal of King's College, but was removed by the Parliamentary commissioners in 1651, in consequence of his taking part with the monarchy. He was the author of several works against popery, besides "An Exposition of Solomon's Song," "An Exposition of the Apocalypse," and "An Exposition of Second Samuel." He died in 1657.

GUILDS were associations formed among mechanics and tradesmen in the Middle Ages to regulate the training of their apprentices, and to guard their respective privileges. Mutual benefit societies, fraternities, or religious clubs, embracing men and women established in parish churches, were given this title. They sometimes collected alms for the poor and afflicted, supported hospitals for invalid members and masses for their dead. A peculiar dress and the badge of their patron saint were worn at certain yearly feasts. Kings and nobles were sometimes admitted in the monasteries as lay members, and in the parish societies as honorary members. "The members promised fidelity to the guild rules and obedience to superiors."

GUILLEMINNE (guil'le-meen), or **GUILLEMETTE** (guil'le-met), a woman in the thirteenth century who professed to have the mission of saving Mohammedans, Jews, and Christians of questionable character. Leaving Bohemia, the place of her birth, she went to Milan, endeavoring to produce the impression that she was the daughter of Queen Constantia, conceived in a miraculous manner, like Jesus Christ. By her pretended visions and manner of living she gained a few adherents, who were accused of gross immorality in their mysteries. She died about 1300. A few years after her death the society was scattered, and the place of meeting became a convent of the Carmelites.

GUISE (gize). This is the name of a family which distinguished itself chiefly in the persecution of the Huguenots. 1. **CLAUDE**, count of Lorraine, first duke, was born in 1496, was a man of great courage and ambition. He married Antoinette de Bourbon, by whom he had several children, one of whom, Mary, married James V. of Scotland, and became the mother of Mary queen of Scots. 2. **FRANÇOIS**, born in 1519, second duke, for some years wielded sovereign power in France, and distinguished himself in battle with Charles V. As head of the Romish party, he was a bitter enemy of the Huguenots; and when they took up arms against their tyrants, he defeated them at Dreux, but he was shortly after assassinated by one of them. He it was who wrested Calais, the last of the French possessions, from the English. He died in 1563. 3. **HENRI**, the third duke, was surnamed "Balafré" (scarred) in consequence of a wound he received in the face at the siege of Boulogne, was born in 1550. He was a cruel-hearted, bloody-minded man, the ruthless foe of the Huguenots, against whom he fought in the field and plotted in the chamber. He favored the massacre of St. Bartholomew and ill-treated the murdered body of Coligny. He revolted against Henri III., who, weary of his overbearing insolence, had forbidden him the court, and whom he defeated. A reconciliation was effected, but Henry had determined on the death of the duke, and by his orders he was stabbed to death as he was entering the royal apartment. He died in 1588.

GUISE, **CHARLES**, born in 1524, cardinal of Lorraine, a powerful statesman, was archbishop

of Rheims when fourteen years old. He took a leading part at the Council of Trent, where he declared that if the council was not recognized as superior to the pope, he and twenty-six other bishops would enter their protest. He was an eloquent and learned man, haughty and ambitious, destitute of sincerity, faith or religion. He died in 1574.

GUNDULF (gun'dulf), the founder of a sect in the northern part of France in the beginning of the eleventh century. Of his early history or career very little is known. He was probably a working man in some of the trades which were remunerative there at that time, and his disciples were very likely his fellow-workmen and others of the same condition in life, who called him master, in imitation of his disciples. Gerhard, bishop of Arras and Cambrai in 1025, caused the arrest of a number of the Gundulfians on a charge of holding heretical opinions. The bishop, with a view of becoming acquainted with their real sentiments, was himself initiated into the mysteries of their worship, and thus satisfied himself concerning their doctrines. They appear to have maintained the following among other tenets: "The holy Church is the community of the righteous, and is formed of persons chosen by election. Admission into it is signified by the imposition of hands after a confession of faith and the taking of certain vows. Besides the regular assemblies in the church, there are prayer-meetings, in which the disciples wash each other's feet. The apostles and martyrs are to be venerated, but saint worship is forbidden. The fulfillment of the law constitutes righteousness, which alone works salvation. Disobedience in the elect and disregard of their professional vows entail everlasting condemnation on them. Neither penitence nor conversion can afterward avail them." The bishop and synod condemned the heresy, excommunicated such of the originators as would not recant, and made the prisoners previous to release sign a summary of Romish doctrines on which they held heretical opinions. Very little is known of the sect afterward.

GUNDULF, bishop of Rochester in 1077, was one of the Norman ecclesiastics brought over by William the Conqueror. He was a celebrated architect, and built that part of the Tower of London called the White Tower. He also rebuilt Rochester Cathedral. Died 1108.

GUNI (geu'ni). 1. A son of Naphtali and head of the house of the Gunites, Gen. xlii. 24; 1 Chr. vii. 13. 2. A descendant of Gad and father of Abdiel, 1 Chr. v. 15. The words that follow, "chief of the house of their fathers," refer to Ahi, and not to Abdiel. The Gunites were the family of Naphtali descended from Guni.

GUNPOWDER PLOT, the name in English history of the celebrated conspiracy of certain disappointed Romanists to destroy King James and the two Houses of Parliament by gunpowder, in revenge for his course in reference to the Protestants. The combination consisted of thirteen persons, mostly men of birth and fortune, who planned and attempted to carry out this scheme, which was detected on the 4th of November, 1605. The plot was matured during the spring and summer of 1604. It was determined that a mine should be run below the hall in which the Parliament was to assemble, that the moment when the king was delivering his address

to both Houses of Parliament should be selected for springing the mine, and thus by one blow cut off the king, lords, commons and all the other enemies of the Roman Catholic religion, then to spread a report that the Puritans were the perpetrators of the inhuman act, and to proclaim the princess Elizabeth queen, and to ask assistance from France, Spain and other powers if necessary, when the preliminary plan had been carried out. For this purpose a house adjoining the Houses of Parliament was hired by the conspirators, and as the necessities of the case required in the further progress of the nefarious undertaking, a cellar was rented under the Upper House of Parliament, which at the time was filled with sea-coal, that was awaiting sale, and the cellar had been advertised to be let. To this cellar thirty barrels of gunpowder which had been ordered from Holland and landed at Lambeth were secretly and gradually conveyed by night, and covered with stones, iron bars, a thousand billets and five hundred fagots, ready for the meeting of the Parliament on the 5th of November.

But a providential circumstance revealed the conspiracy and blasted all their prospects. One of the conspirators, having a desire to save Lord Monteagle, sent him a letter advising him to absent himself from the opening of Parliament, as he valued his safety. The noble lord, hesitating what action to take in the premises, and fearing the king's life might also be in danger, took the letter at midnight to the earl of Salisbury, who, being equally at a loss to understand its import, consulted with the earl of Suffolk, lord chamberlain. Certain expressions in the letter led the latter to conjecture what in the end proved to be the truth. The letter having been submitted to earls Nottingham, Worcester and Northampton, they awaited the arrival of the king from Royston on the 1st of November, and it was decided that a search should be made on the day preceding that designed for the meeting of Parliament.

Accordingly, on the afternoon and evening of the 4th of November a search was commenced with great prudence and caution by the lord chamberlain (whose duty it was to see that everything was in readiness), Lord Monteagle and others. And finally, about midnight, Sir Thomas Knyvet, steward of Westminster, met Guy Fawkes coming out of the cellar, booted and spurred, with a tinder-box and three matches in his pockets. Knyvet seized him without ceremony, and confirmed his suspicion by discovering the barrels of gunpowder. Fawkes, who was a hardened villain, confessed the truth, admitted that he had confederates in the crime, but refused to betray them. A number of the conspirators were, however, apprehended and executed. Lord Monteagle had a pension allowed him for life, and the anniversary of this providential deliverance was ordered to be for ever commemorated by prayer and thanksgiving. The observance has been discontinued.

GUR (ger), the name of an ascent where Ahasiah, king of Judah, was slain, 2 Ki. ix. 27. This ascent was at or near Iblean, a town of Western Manasseh. Neither place has been identified, but the steep pass of Gur must have been near Megiddo, and formed, probably, one of the ascents from the plain of Esdraelon to the higher grounds. Eusebius and Jerome mention a *gai*, which they simply describe as *pharynx*, "a craggy precipice."

GUR-BAAL (ger-ba'al), the site of certain Arabians against whom God helped Uzziah, 2 Chr.

xxvi. 7. The Targum makes it the well-known Gerar. This is probably correct, as the inhabitants of Gur-baal are mentioned along with the *Maonim*, who dwelt by Gerar, 1 Chr. iv. 41. See **MAONITES**.

GURLEY (gur'le), PHINEHAS D., D.D., a distinguished minister of the Presbyterian Church, was born at Hamilton, Madison county, New York, November 12, 1816. At an early age he made a profession of religion, graduated at Union College, New York, in 1837, with the highest honors of his class, entered the theological seminary at Princeton, New Jersey, the same year, and graduated in theology in 1840. He immediately accepted a call to the First Presbyterian Church of Indianapolis, Indiana, and labored there for nine years, greatly blessed with revivals and a large increase to his church. In 1840 he accepted the pastorate of the First Presbyterian Church of Dayton, Ohio, where his ministry was attended with a like success for four years. In 1854 he was settled, at the solicitation of his brethren in the ministry, over the F street Presbyterian Church, Washington, District of Columbia, with which, in 1859, the Second Presbyterian Church was united, thus forming the New York Avenue Presbyterian Church, of which Dr. Gurley remained pastor until his death, September 30, 1868. Dr. Gurley was elected chaplain to the United States Senate in 1859, was the pastor of several Presidents of the United States, and was present with President Lincoln in his dying hour. He was characterized with great earnestness and singleness of aim in life, and was signally blessed with success in the cause of his Master.

GURNAL (gur'nal), WILLIAM, an English clergyman and author of "The Christian in Complete Armor," was born in 1617. He was educated at Emmanuel College, Cambridge, and became rector of the church at Lavenham in 1644, where he remained for thirty-five years, and died in 1679. Besides the eminent and highly-prized work alluded to, he published a volume of sermons.

GURNEY (gur'ney), JOHN JOSEPH, a distinguished philanthropist, the brother of Elizabeth Fry, and her companion in her memorable visits to the prisons of Great Britain and the Continent, was born at Earham Hall, Norfolk, August 2, 1788. When four years of age he lost his mother, and his early education was entrusted to his three eldest sisters. At a later period he went to Oxford, where he enjoyed many advantages of the university without becoming a member or subscribing to the Thirty-nine Articles. His preference ultimately became settled in favor of the views and profession of the "Quakers," among whom he was born; and consistently with them he lived and died, by no means finding in them any barrier to the fullest and freest association with any other body of Christians. He became an earnest and most useful minister among the Friends, and in his great and loving zeal he traveled over several European countries, the United States and the West Indies. He was a voluminous writer on subjects of interest in his day, especially on the practical side of Christianity. He died in 1847, regretted by the great and the good on both sides of the ocean.

GURY (geu-re), JOSEPH PIERRE, a Romish theologian, was born January 23, 1801. He was admitted a member of the Society of Jesus in 1824, and became professor of moral theology at Vals, in France. He was the author of a work

on moral theology, which acquired some notoriety on account of its defence of several very offensive doctrines. This and a work of kindred character, charged with inculcating principles inconsistent with, and antagonistic to, an orderly form of civil government, have passed through several editions, and have been used as text-books in seminaries of learning. He died April 18, 1866.

GUSTAVUS (gus-tah'vus). Two of the members of the line of Swedish kings of this name require brief notice here on account of the influence they exerted in the religious history of their country. 1. The first of the name, surnamed VASA, or more correctly called Gustavus ERICSON, was the son of Eric Vasa, duke of Gripsholm, and was born in 1490. Having formed the project of delivering his country from the yoke of Denmark, he was seized and imprisoned by Christian II. But he escaped; and notwithstanding great perils, he reached Dalecarlia, gradually roused the peasants against the foreign despot, took Upsal and other towns in 1521, and received the title of regent from the states. In 1523 he was proclaimed king, took Stockholm and expelled Christian. He did not at first, however, accept the title of king,



CHRISTINA OF SWEDEN.—See GUSTAVUS.

and was not crowned till 1528. In a national council the following year he procured the abolition of the papal religion in Sweden, and established Protestantism. In 1544 the kingdom was declared hereditary in his family. He was an able ruler, and exercised almost absolute authority, rendering very great services to his country in its legislation, its manners, its education, its commerce, and especially in its religion. At his death, in 1560, he left his country at peace, the treasury full, and otherwise in a happy state. 2. The second of the name, Gustavus ADOLPHUS, grandson of the preceding, born in 1594, succeeded his father, Charles IX., in 1611, when only fifteen years of age. He soon acquired the appellation of THE GREAT by his valor and wisdom. Finding his country in the midst of a severe war with Denmark, Russia and Poland, this he brought to a speedy close, securing most advantageous and honorable terms for Sweden. In 1620 he married Eleanor, daughter of the elector of Brandenburg, who became the mother of the celebrated Christina, his successor on the throne, acquired subsequently great part of Livonia, and successfully routed Sigismund, king of Poland, who invaded Sweden, assisted by Russia, in support of his asserted claims to the crown. Once more at peace, he became interested in the distress of the Protestants of Germany; and led by his earnest regard

for the Protestant faith and his sorrowful indignation at the cruel persecution under which they were suffering, he marched in 1630 to their aid, with a small force of 8000 men, which was afterward augmented by a body of English troops under the duke of Hamilton. From the isle of Rügen, of which he first made himself master, he advanced from point to point in Pomerania and Mecklenburg, victorious at every step. He took eighty fortified towns in eight months. At length the emperor sent his great general, Tilly, to oppose him, and Gustavus won a great victory over him at Leipsic on the 7th September, 1631. Saxony heartily supported Gustavus, who soon after took Mentz, and in April, 1632, defeated Tilly again at the passage of the Lech. The emperor, alarmed by the invasion of Bohemia, made Wallenstein commander-in-chief, who recovered Bohemia, and after holding a strong position near Nuremberg for many weeks met Gustavus on the field of Lützen on the 6th November, 1632. Victory was with the Swedes, but their heroic leader fell in the fight, not without suspicion of assassination, as he was found shot in the back, which he was never known to turn to an avowed enemy.

GUSTAVUS ADOLPHUS SOCIETY, an association of members of the Evangelical Protestant Church of Germany formed for the purpose of aiding Protestants, both in and out of Germany, in times of persecution and suffering. It was first organized November 6, 1832, the anniversary of the battle of Lützen, in honor of Gustavus Adolphus, the champion of Protestantism, who won the victory by the sacrifice of his life, and designed to be a memorial to his name instead of a monument of stone or brass. Shortly after the organization of the first society another was formed at Dresden, and another at Leipsic, which in 1834 were united in one, and upon the anniversary of the Reformation in 1841 an appeal was issued to Protestants throughout the world to unite in the formation of a general society. As a preparatory step toward the accomplishment of this object, a meeting was held at Leipsic September 16, 1842, and "The Evangelical Society of the Gustavus Adolphus Institution" was formed; and upon the 21st day of September, 1843, a general assembly was convened at Frankfort, in which twenty-nine societies were represented. The object of the society, according to the rules here adopted, is "to succor all Protestants, either in or out of Germany, who stand in need of help, and who have given proof of their adherence to the principles of the Evangelical Church." There is a central association, consisting of twenty-four members (elected by the chief associations), which represents the whole union, manages the general fund and directs appropriations to the chief associations. In every state or province of large countries there is a chief association, which has its auxiliaries or local societies which furnish the means for the work of the central association. In the general assemblies, which are held in different cities of Germany, the business of the association is discussed, the accounts adjusted and questions of general interest settled. The society is rendering efficient aid and encouragement to a large number of Protestant congregations.

GUTBIR (goot'ber), GILES, born at Wirstensee, in Thuringia, 1617, studied at Rostock, Königsberg and Leyden, and after visiting Oxford and Lübeck became, in 1652, professor of Oriental languages at Hamburg. In 1660 the university of

Giessen made him doctor in theology, after which he taught logic and philosophy as well as Eastern tongues. He is chiefly noted for his Syriac works. He printed himself, on a press of his own, the Peshito New Testament, with the vowels; also, a "Syriac Lexicon," containing all the words and particles of the New Testament; "Critical Notes on the Syriac New Testament," the "Nine Oriental Muses," "On the Angels," a "Discussion on Re-baptizing." He died in 1667.

GUTENBERG (goot'en-berg), JOHN or HENNE, inventor of printing with movable types, was born at or near Mentz about 1400. He was of a noble family, and was compelled, probably by civil dissensions, to retire to Strasburg, about 1424. He appears to have lived there for twenty years, and it is pretty certain that his great invention was perfected before his return to Mentz in 1443. Harassed by lawsuits and pecuniary difficulties, he entered in 1450 into a kind of partnership with John Faust, a rich goldsmith of Mentz, which was dissolved five years later, Faust thenceforth carrying on the business with Schöffer. Gutenberg is said to have established another press, and went on printing. In 1465 he was received among the courtiers of the elector of Mentz, and died in 1468. A festival was held at Mentz in 1837, on occasion of the erection there of a fine statue of Gutenberg.

GUTHRIE (guth're), THOMAS, D.D., was born at Brechin, in Forfarshire, Scotland, July 12, 1803. His father was a banker and merchant, belonging to the most influential family in his native town. His early education was conducted in Brechin, and at a proper age he entered the university of Edinburgh; and having passed through the undergraduate course and the long years of the theological training in the Divinity Hall which the law of the Church of Scotland requires, he was licensed to preach the gospel, and settled as the parish minister of Arbirlot in the presbytery of Arbroath. Here his remarkable pulpit power soon became known, and he was recognized as one of the most acceptable and powerful preachers in the Church of Scotland north of the Frith of Forth. The geniality and deep sympathy of his nature gave him a command over his audiences which was everywhere recognized, and his brethren saw that he was destined to take a high place in the ministry of his native land. After an effective pastorate of seven years in Arbirlot he was removed to Edinburgh in 1837, and settled in the Old Gray Friars' Church. He entered on this charge with great hesitation, as he knew the arduous nature of a pastorate in the capital of Scotland, where the education of the people is of such a high order, where theology is so profoundly studied and so well understood, and where so many intellects of a high order are found in the other pulpits of the city. His friends, who urged his settlement in Edinburgh, knew his powers better than he did himself, and they made no mistake, as the years of his ministry in that city abundantly testified. Like all great capitals, Edinburgh has a stratum of society which is affected by poverty, vice and wretchedness, and among the lowest and the most hopeless classes of his parish and of the city generally, he began one of the most valuable and effective of all his schemes for the reformation of the young. As the great patron and effective leader of Ragged Schools, his name will be associated with that cause, as that of Robert Raikes is with the system of Sunday-schools.

In the great warfare which resulted in the disruption of the Church of Scotland, he was ever found on the side of the rights and liberties of the Christian people, and he was one of the leaders in the noble band who in 1843 resigned their position in the Established Church, and laid down their temporal estate at the feet of the great Head of the Church, rather than sacrifice conscience and betray what they held to be the rights of Zion's King. He took a leading part in the formation of the Free Church of Scotland, and at once he gave himself with all the warmth of his heart, and the zeal of his ardent temperament, to the vast work of providing manses for his brethren all over Scotland. Few men have ever undertaken such a work, but through rain and snow, over moorlands and through mountain-gorges as well as in rural parishes, he toiled, and with an eloquence and power which in Scotland has never been exceeded, he persevered until his labors were crowned with success. Though endowed with a powerful frame and an iron constitution, this gigantic work was too much for him. His health failed him, and he was obliged to divide the labors of the parish with a colleague, and for many years his friend and brother, Dr. Hanna, was associated with him in the parish labor. In 1863 he was obliged to resign his charge, and afterwards until his death, on the 24th day of February, 1873, he devoted himself with great assiduity to literary work as editor of the Sunday Magazine, and in preparing for the press the numerous works which have made his name so well known on both sides of the Atlantic. His publications are very numerous, the principal ones being "The Gospel in Ezekiel;" "Christ the Inheritance of the Saints;" "The Way to Life;" "Ragged Schools—a Collection of Pleas;" "The City; its Sins and Sorrows;" "Early Piety;" "Man and the Gospel;" "Our Father's Business;" "Out of Harness;" "Speaking to the Heart;" "Studies of Character from the Old Testament, in two Series;" "The Angels' Song;" "The Parables read in the Light of the Present Day;" "Sundays on the Continent;" "Berridge's Christian World Unmasked;" and an edition of "Saving Knowledge," in which he was aided by Dr. Blaikie. He left an autobiography which reaches down to 1842. Such was the life of the great Scottish preacher and eminent philanthropist, whose power as an evangelical orator was second to none in his day and generation.

GUTZLAFF (gootz'laf), KARL, the eminent linguist and missionary, was born at Stettin, Prussia, in 1803. He had a great natural talent for acquiring languages, and at first educated himself with a view to diplomatic life in the East. He gave up this design to devote himself to missionary labor in foreign parts. He volunteered to go to the Dutch settlements in the East, under the auspices of the "Netherlands Missionary Society." Before proceeding thither he went to England, where he became acquainted with many friends of missions, and especially with Dr. Morrison, then on a visit, after a long residence in China. This meeting with Dr. Morrison gave Gutzlaff a strong bias toward China. In 1823, being then only in his twenty-first year, he proceeded to Singapore; and such was his aptitude for languages that before he had been there two years he was able to converse fluently in, as well to read and write, five Eastern languages. In August, 1828, in company with Mr. Tomlin, an English missionary, Dr. Gutzlaff set out to visit the kingdom of Siam. They spent six months at Bangkok. Early in 1830 he

returned alone to Siam, and in the spring of the following year went to China. At Bankok he had become naturalized as a subject of the Celestial Empire, by adoption into a particular clan or family. Having assumed a Chinese name, and wearing the Chinese dress, and conforming to their customs, he visited, along with the crew of the junk in which he sailed, a large tract of the coast without any molestation. After a six months' voyage he reached Macao safely, in December, 1831, when he had the satisfaction of being welcomed by his friend Dr. Morrison. In February of the following year he was appointed surgeon and interpreter to the English commission, and afterward secretary, the duties of which he discharged to the satisfaction of all parties, while at the same time he never lost sight of his character as a missionary, but took every opportunity of spreading the light of the gospel. He made a Chinese translation of the New Testament, besides publishing "A Journal of Three Voyages along the Coast of China, in 1831, 1832 and 1833," containing much interesting information, and full of the author's personal adventures. He afterward published two other works, "A History of China," and "China Opened," the last of which contains the most comprehensive and correct account up to that time given in English popular literature of the topography, history, customs, laws and literature of the Celestial Empire. He died in 1851.

GUY, THOMAS, the founder of Guy's Hospital, London, was the son of a bargeman, born in 1644, and commenced life as a small bookseller. In this capacity he made money by printing Bibles, first on his own account and then for the universities, and also by successful speculations in the South Sea scheme, and by the more questionable practice of purchasing seamen's prize-tickets. He amassed a fortune of nearly half a million pounds sterling, of which he spent about £200,000 in building and endowing the hospital in Southwark, London, which bears his name. He also erected almshouses at Tamworth, his mother's native place, which he represented in Parliament, besides making bequests to Christ's Hospital and various other charities, and leaving £80,000 to be divided among those who could prove any degree of relationship to him. He died in 1724, aged eighty.

GUYON (ge-ong'), **JEANNE MARIE BOUVIER DE LA MOTHE**, a French religious enthusiast, was born at Montargis in 1648. Of an ascetic disposition, she wished to enter a convent; her family opposing, she married. A few years afterward she became a widow, having two or three children; these she left to the care of others, believing she had a divine mission, and in 1681 journeyed over Piedmont and other places, propagating her doctrine of Quietism. She professed to be wholly guided by "divine impulses," and that she had made a complete renunciation of self and annihilated all earthly cares and emotions—a condition of silence of the soul, which has since obtained the name of *quietism*. Misled by her heated imagination, she imagined that Heaven destined her for an extraordinary mission, and for several years she wandered from place to place, preaching her doctrines and making converts; among her disciples was the celebrated Fénelon. She was much persecuted, and confined successively in a convent, the Bastille, and lastly in the castle of Vincennes, in 1695. After six years' confinement, she regained her liberty, but was exiled to Denziers,

where she devoted herself to works of charity until her death, in 1717.

GUYSE (gize), **JOHN, D.D.**, an eminent English dissenting preacher and writer, was born at Hertford in 1680. For many years he was pastor of the Independent church in his native town. In 1727 he removed to London, and was the first pastor of the church in New Broad street. Here he continued until his death, November 22, 1761. His chief work was a paraphrastic exposition of the New Testament, the first volume of which was entitled "A practical exposition of the four Evangelists, in the form of a paraphrase, with occasional notes in their proper places for further explication, and serious recollections at the close of every chapter." The second volume, with a similar title, included the Acts and the Epistles to the Romans and Corinthians. The third volume included the



STATUE OF GUTENBERG, AT MAYENCE.

remaining books of the New Testament. The work is inferior to Doddridge's, both for expository and devotional purposes.

GYMNASIUM (jim-nay'zh'um). The word is derived from the Greek, and in process of time has been applied to institutions very different from each other in character. For instance, it was used to designate a bath, and in medieval times it was frequently applied, but very improperly, to a monastery, and in more modern times it is used as the appellation of a school for boys. Originally it was a structure erected for games and physical

exercises among the Greeks, as they attached great importance to the healthy condition of the body. Almost every Greek city had such an institution, and as Greek manners extended toward the East the Jews in the time of the Maccabees began to imitate the customs of the Western nation. The stricter classes in Judæa, however, who knew how their fathers had suffered in consequence of their adoption of customs from heathen countries, opposed their introduction, but gradually they increased in number, and one was even erected at Jerusalem.

GYMNOSOPHISTS (gym-no'sof-ists) were an ancient sect of Hindoo philosophers who believed in the doctrine of metempsychosis, discarded all clothing, and were infatuated with a mania of committing suicide by burning themselves to death in order to facilitate the development of their peculiar belief. They were divided into classes, the Garmans and Brachmans. They inculcated an utter disregard of all worldly goods and advantages, and believed ascetic practices and the mortification of carnal instincts to constitute the highest wisdom.

GYPSY (jip'se), or **GYPSIES**, corrupted from Egyptian, is the name of an idle, wandering race of people found in Europe and parts of Asia, Africa and America. They pass under different names and nicknames in different countries. Their original country, and the causes which have led to such a wide dispersion in various parts of the world, have been subjects of much speculation among the learned. Some writers have placed their remote ancestry on the lower Danube, others in Tartary, Nubia, Mesopotamia, Ethiopia, etc. An old legend revived in our day claims their descent from the Egyptians, while the opinion generally prevails that they came to Europe from Hindostan. This view is supported by the resemblance between the Gypsy and Hindostanee language, their physiological affinities and the similarity of modes of life adopted. In the fifteenth century the Gypsies are mentioned as spreading over Western Europe. They were at first regarded as Christian pilgrims, but their irregular life, and the deceptions practiced upon the communities through which they passed, soon caused them to be regarded in a very different light. Severe laws were enacted against them, and their diminution or destruction was seriously threatened. More humane views of them, however, soon prevailed, and plans were proposed and furthered for their mental and moral improvement with some degree of success. A school was established at Farnham in Dorsetshire, England, in 1832, in which Gypsy children were received, instructed in the ordinary branches of education and in a knowledge of the Scriptures, and trained to service and various trades. An increasing number is adopting settled modes of life. Simpson estimates the number of gypsies in Europe and America at 4,000,000. As a race they appear to be almost destitute of religious sentiments, their language containing none of those terms which convey the idea of God, immortal existence or the undying soul. Though the sacrifice of horses at a divorce ceremony involves a religious conception and suggests an affinity with Hindoo mythological ideas, their mental and moral degradation call loudly for Christian effort in their evangelization, and their consequent elevation to useful members of the community. Such a result would be one of the grandest victories of the gospel.

H.

HAAG (hahg), or **HAGUE** (hayg), **APOLOGETICAL SOCIETY**, organized in 1785 in Holland for the purpose of encouraging scientific works in defence of the principles of Christianity. A premium is annually offered for the best work upon a given subject.

HAAHASHTARI (ha-a-hash'ta-re), one of the descendants of Judah, 1 Chr. iv. 6.

HAAK (hahk), **THEODOR**, a learned German who was born in 1605 and took up his residence in Oxford, where he studied for three years, but without taking a degree. He was employed by the Westminster Assembly of divines to translate into English the "Dutch Annotations upon the Bible, together with their own translation of the text, as both were ordered by the Synod of Dort." The Royal Society took its rise from weekly meetings which Haak and some friends held to discuss philosophical subjects, and he was one of the original members. He died in 1690.



THE EMPEROR HADRIAN.—See HADRIAN.

From a fine ancient statue. The boot is shown on a larger scale to illustrate its elaborate ornamentation.

HAAN (hahn), **CHARLES DE**, was born August 16, 1530 at Arnheim, in the Netherlands. Imbibing in early life the principles of the Reformation, he abandoned the Romish Church and his proposed profession for life, and became a student of theology under Calvin and Beza, and having entered the ministry, was settled in 1560 over the Reformed church at Deventer. Interrupted here in his work by persecution, he repaired to Havre, where, befriended by William, duke of Cleves, he

labored for sixteen years, when the same necessity compelled him again to depart elsewhere. The stadtholder of Guelderland, Count Jan of Nassau, and his son Lodewij Willem, stadtholder of Friesland, next secured his labors in the work of reformation in these provinces. In 1587 he was appointed professor extraordinary of theology at Leyden, where he remained for four years. He was the author of a commentary on the book of Revelation, in Latin, and a work in Dutch against the Anabaptists. He died January 28, 1816.

HABAIHAH (hab-i'ah), a priest whose descendants returned from captivity; but their genealogy was defective, Ezra ii. 61; Neh. vii. 63.

HABAKKUK (hab'ak-kuk), a prophet of whose history we know literally nothing. He is described in the title to the book which bears his name simply as "the prophet," Hag. i. 1; see also iii. 1. There is thus a wide open field for conjecture, and various traditional guesses have been hazarded. It is useless to chronicle them here. Suffice it to say that the pseudo-Epiphanius calls him a native of Beth-zocher and of the tribe of Simeon. With very little more probability he has been supposed, from the subscription, iii. 19, a Levite. Nor does it add weight to the supposition that the Habakkuk of the apocryphal story of Bel and the Dragon is said in the Septuagint of Origen's "Tetrapla" to have been the son of Joshua, of the tribe of Levi.

There are, however, in this prophet's writings a few indications of the time when he lived. Thus, in i. 5, 6, a threat is uttered of the Chaldæan invasion, of which at the time no danger, obviously, was apprehended; and yet it is said that it should come in the days of that generation. This would point to the reign of Josiah. And as we can hardly imagine ii. 20; comp. iii. 19, written before the reformation or re-establishment of the temple-service, we may with some probability place Habakkuk's ministry in the later years of Josiah, see 2 Chr. xxxiv. Some have imagined, by comparing Hab. ii. 20 with Zeph. i. 7, that Habakkuk preceded Zephaniah, and further, by a comparison of Hab. i. 8 with Jer. iv. 13; v. 6, that he prophesied before Jeremiah—that is, before the thirteenth year of Josiah. But little stress can be laid on such deductions.

HABAKKUK, THE BOOK OF, 620-609 B. C. This book stands in our ordinary Bibles eighth among those of the minor prophets. It forms a complete whole, in three parts, corresponding to our division of chapters. 1. Describing an impending judgment. 2. The downfall of the enemy of God's Church. 3. The answer of that believing Church to the two-fold revelation, a magnificent one, expressing the fear which the threatened judgment inspired, and the consolatory hope imparted by the promised gracious retribution; the whole illustrated by the remembrance of God's great deeds in old time. More particularly, in i. 1-4, the prophet bewails the corruption of his people; in 5-11 the Lord threatens righteous punishment; in 12-17 we have the prophet's expostulation. In ii. 1 he expresses a determi-

nation to watch and wait for a reply; this he is told to make plain; a general denunciation follows; and then the various nations oppressed are represented as uttering woes upon the Chaldæans for their prominent vices—their ambition; their covetousness; their cruelty; their debauchery; their idolatry. Each stanza here (so to



ÆLIUS HADRIAN.

From a bust in the British Museum.

call it) commences with "woe," and concludes with a verse introduced by a word signifying "for" or "because." In the fifth stanza, however, there is an introductory verse. Chap. iii., though intimately connected with what precedes, is a complete poem in itself. This is unrivaled in its conception and in the sublimity of its thoughts. The entire prophecy must, indeed, be placed high among the remains of Hebrew poetry. The majesty of the ideas and the purity of the fiction are alike most perfect.

HABAMINIAH (hab-a-zin-i'ah), one of the Rechabites, Jer. xxxv. 3.

HABERGEON (ha-ber'j'un). This term occurs in our version as the rendering of three different Hebrew words. One of them is used, Ex. xxviii. 32; xxxix. 23, to illustrate the mode of making the priest's ephod. Gesenius describes it as a military garment, properly of linen, strong and thickly woven, furnished with mail round the neck and breast; the hole of the ephod was to be like the hole of this habergeon, with a binding, that it might not rend. In 2 Chr. xxvi. 14; Neh. iv. 16 the word so translated means corselet, coat-of-mail. But that in Job xli. 26 must intend rather an offensive weapon. Carey translates it "battle-axe."

HABERKORN (hab'er-korn), **PETER**, a distinguished polemic German divine whose learning and ability were especially called into requisition against the Romanists and Syncretists, was born in 1604 at Butzbach. He was made professor of theology at Giessen, and filled several other important positions. He died April, 1676.

HABERT (ha-bayr'), **ISAAC**, a learned French prelate and doctor of the Sorbonne distinguished by his writings on Grace, in which he opposes Jansenius. He translated the pontifical of the Greek Church, and besides many other works, left numerous poems and hymns. He died in 1668.

HABOR (hah'bor), a river, and apparently also a district, of Assyria, to which considerable interest is attached in connection with the first captivity. We read in 1 Chr. v. 26 that Tiglath-pileser carried away "the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and *Habor*, and Hara, and to the river Gozan." About seventeen years later, Shalmaneser, the successor of the former monarch, "took Samaria, and carried Israel away into Assyria, and placed them in Halah, and in *Habor*, the river of Gozan" (Authorized Version, "by the river Gozan," 2 Ki. xvii. 6; xviii. 11). There are two rivers still bearing this name, and geographers are not agreed as to which is here referred to.

A river called Khabûr rises in the central high-

The other and much more celebrated river, *Khabûr*, is called *Aborrhâs* by Strabo, *Chaboras* by Ptolemy and Pliny. "It rises about lat. 36° 40', long. 40°, flows only a little south of east to its junction near Koukab with the Jeruher or river of Nisibis, which comes down from Mons Masius. Both of these branches are formed by the union of a number of streams. Neither of them is fordable for some distance above their junction, and below it they constitute a river of such magnitude as to be navigable for a considerable distance by steamers. The entire length of the stream is not less than two hundred miles." Rawlinson and others maintain that this is the ancient *Habor*. There can be no doubt that Assyria proper was confined to the country lying along the banks of the upper Tigris

Mesopotamia called *Gauzanitis*. It lay around the Khabûr, and was doubtless identical with *Gozan*, hence the phrase, "Habor the river of Gozan," 2 Ki. xvii. 6. *Chalcitis*, which appears to be identical with *Halâh*, mentioned in the same passage, adjoined *Gauzanitis*. It is a remarkable fact that down as late as the twelfth century there were large Jewish communities on the banks of the Khabûr. This appears to be the Habor of the Bible. The district along the banks probably took its name from the river, as would seem from a comparison with 1 Chr. v. 26. It seems doubtful whether Habor was identical with the river *Chebar*, on which Ezekiel saw his visions. The latter was perhaps farther south in Babylonia, Ezek. i. 3, etc.



HAGAR AND ISHMAEL IN THE WILDERNESS.

lands of Kurdistan, flows in a south-westerly direction, and falls into the Tigris about seventy miles above Mosul. Many suppose this to be the Habor of Scripture, for the following reasons: 1. It is within Assyria proper, which Ptolemy says was bounded on the west by the Tigris, vi. 1. 2. It is affirmed that the Assyrian monarch would place his captives in a central part of his kingdom, such as this is, and not in the outskirts. 3. Habor is termed "a river of Gozan," and *Gozan* is supposed to signify "pasture," and to be identical with the word *Zozan*, now applied by the Nestorians to the pasture-lands in the highlands of Assyria, where the Khabûr takes its rise. 4. Ptolemy mentions a mountain called *Chabor*, which divides Assyria from Media, and Bochart says the river Chabor has its source in that mountain. Some have supposed that the modern Nestorians are the descendants of the captive Jews.

99

and stretching eastward to Media. But its territory gradually expanded, so as to include Babylonia, Mesopotamia, and even the country westward to the confines of Cilicia and Phœnicia. At the time of the captivity the power of Assyria was at its height. The Jewish captives were as secure on the banks of the western as of the eastern Habor. The ruins of Assyrian towns are scattered over the whole of Northern Mesopotamia. "On the banks of the Lower Khabour are the remains of a royal palace, besides many other traces of the tract through which it runs having been permanently occupied by the Assyrian people. Even near Seruj, in the country between Haran and the Euphrates, some evidence has been found not only of conquest, but of occupation." There can be no doubt that the Khabûr was in Assyria, and near the centre of the kingdom, at the time of the captivity. Further, Ptolemy mentions a province in

HACHALIAH (hak-a-li'ah), the father of Nehemiah, Neh. i. 1; x. 1.

HACHILAH (ha-ki'lah), a hill in the neighborhood of Ziph, facing the wilderness in the woody fastnesses of which David and his men were lurking when the Ziphites sent twice to inform Saul, 1 Sam. xxiii. 19; xxvi. 1. But their treachery was bootless. In the first case, Saul was diverted from the pursuit by the intelligence of an incursion of the Philistines; in the second, David and Abishai stole into Saul's camp by night and carried off the king's spear and cruse of water. Hachilah has not been identified.

HACHMONI (hak'mo-ne), of whom nothing is known except that he was the father or founder of a family, of whom were two of David's officers, Jashobeam and Jehiel, 1 Chr. xi. 11; xxvii. 32.

HACHMONITE (hak'mon-ite), the patronymic of the descendants of Hachmoni, 1 Chr. xi. 11. In 2 Sam. xxiii. 8 it is Tachmonite.

HACKET (hak'et), **JOHN**, D.D., an English prelate of eminence, was born in London, September 1, 1592. He pursued his early education at Westminster School, entered Trinity College, Cambridge in 1608, became Fellow and tutor afterward in this institution, and was afterward, on account of his great merit, made chaplain to the bishop of Lincoln, and subsequently to James I. He became successively prebendary in Lincoln, rector of Cheam in Surrey, and of St. Andrew's, Holborn. At the commencement of the Civil War he was one of the divines chosen to submit to the committee of the House of Lords a report on Church reforms. After the Restoration he declined the bishopric of Gloucester and accepted that of Lichfield and Coventry, repairing the cathedral of Lichfield in a munificent manner at his own expense. He died October 21, 1670.

HACKSPAN (hak'span), **DIETRICH**, or in the Latinized form of his name, **THEODORICUS HACKSPANNUS**, was born at Weimar in 1607. He early devoted himself to the study of sacred philology, and on this account became an earnest student of the Oriental languages. He studied for seven years in the theological and philosophical schools of Jena, then at Altorf under the Orientalist Schwenter, and subsequently at Helmstadt under G. Calixtus. In 1636 he returned to Altorf, and became professor of Oriental languages in that university, where he also held a chair of theology. He was reputed to be the first scholar of his age in Hebrew, Syriac, Chaldee and Arabic. He died January 19, 1659. His most important Biblical works are, "A Treatise on the Use of Rabbinical Books," "A Collection of Disputations on Theology and Philosophy," "Rambling Interpretations," "Discussions on Sacred Terms and Phrases," "Observations on Certain Passages in the Arabic-Syriac Version of the Old and New Testament," "The Religion and Laws of Mohammed," "Two Books of Sacred Miscellanies," "A Treatise on the Jewish Cabbala," and "Philological and Theological Notes on Various Difficult Places in Scripture." Many of these works soon fell out of use, as they were not of a popular character, but Zeltner, quoted by Buddeus, speaks in the highest terms of Hackspan's skill in the exegesis of the Old Testament.

HADAD (ha'dad), of uncertain etymology, but of early use as a proper name. 1. A son of Ishmael, in the first genealogy given of his race, bore the name of Hadar, Gen. xxv. 15, but which is elsewhere read Hadad, 1 Chr. i. 30. And in the genealogy of Esau's descendants Hadad was the name of one of the early kings who reigned over the Edomites before there was a king in Israel, Gen. xxxvi. 35.

2. One so called, of the Edomite race, is mentioned as among the enemies of Solomon, 1 Ki. xi. 14. He belonged to the seed-royal, and when a mere child had escaped from the terrible slaughter inflicted by the army of David under Joab, by being carried into Egypt. He was there treated with much respect by the existing king, and was ultimately married to the sister of Tahpanhes, the queen. On hearing of the death of David he requested and obtained leave of Pharaoh to return to his own country, doubtless with the view of making an effort to regain for his family and kin-

dred the ascendancy which they had lost; and though we have no particular account of his operations, yet, from being mentioned in particular as an adversary to King Solomon, and one whom the Lord stirred up against him, it is clear that he must have been a person of considerable energy, and that under him the scattered forces of Edom must have rallied so far as to prove a dangerous rival to Israel. Express mention is also made, when noticing another adversary of Solomon, of "the mischief which Hadad did," ver. 25, though the details are nowhere given.

3. This is understood to have been the name of a Syrian deity, or probably one of the names of the tutelary gods of Syria, though rarely mentioned under that name. It is understood to be this name which appears in the Latinized form of Adodus. In Scripture it is found only as a component element in some proper names, such as Hadadezer, Benhadad, Hadad-Rimmon.

HADADEZER (ha-dad-e'zer), or **HADAD-REZER** (ha-dad-re'zer), king of Zobah, a powerful monarch in the time of David, and the only one who seems to have been in a condition seriously to dispute with him the predominancy in South-western Asia. He was defeated by the Israelites in the first campaign (B. C. 1032), in the neighborhood of the Euphrates, with a great loss of men, war-chariots and horses, and was despoiled of many of his towns, 2 Sam. viii. 3; 1 Chr. xviii. 3. This check not only impaired but destroyed his power. A diversion highly serviceable to him was made by a king of Damascene-Syria (whom the Scripture does not name), who, coming to his succor, compelled David to turn his arms against him and abstain from reaping all the fruits of his victory, 2 Sam. x. 6, etc.; 1 Chr. xix. 6, etc. The breathing-time thus afforded Hadadezer was turned by him to such good account that he was able to accept the subsidies of Hanun, king of the Ammonites, and to take a leading part in the confederacy formed by that monarch against David. The first army brought into the field was beaten and put to flight by Abishai and Joab; but Hadadezer, not yet discouraged, went into the countries east of the Euphrates and got together the forces of all his allies and tributaries, which he placed under the command of Shophach, his general. To confront so formidable an adversary, David took the field in person, and in one great victory so completely broke the power of Hadadezer that all the small tributary princes seized the opportunity of throwing off his yoke, of abandoning the Ammonites to their fate and of submitting quietly to David, whose power was thus extended to the Euphrates.

HADAD-RIMMON (ha-dad-rim'mon), the names of two Syrian deities combined together so as to form the designation of a particular place or district in Palestine. In Scripture it is referred to only once, and that in a prophetic passage making allusion to the death of Josiah, Zech. xii. 11, not in the historical book which records the death itself. Speaking of a future mourning, the prophet says it should be like "the mourning of Hadad-Rimmon in the valley of Megiddon"—the mourning, namely, which took place there at the death of the good king Josiah. Jerome speaks of it as a city, and says it afterward went by the name of Maximianopolis, and was in the valley of Jezreel, but gives no further information about it. Modern research has failed to obtain any certain trace of the spot; nor is anything known as to the way in

which it came to acquire a name of such marked Syrian origin.

HADAR (ha'dar), the same as **HADAD**.

HADAREZER (ha-dar-e'zer), the same as **HADADEZER**.

HADASHAH (had'a-shah), a city of Judah in the low country, Josh. xv. 37. Of this the Talmud says that it was the smallest city in Judah, and contained only fifty houses. It is in all probability the place which is called Adasa, 1 Macc. vii. 40, 45, and where Nicanor was slain by Judas Maccabæus. Josephus places this thirty stadia from Bethoron; and from the narrative it must have been to the west of this place toward Gezer. Eusebius calls it a village near Gouphnæ. By this he cannot mean Gophna, the modern Jifna, which lies to the north-east of Bethoron; and besides, Jerome corrects Eusebius for placing Adasa in Judah, saying it was in Ephraim. Both Eusebius and Jerome seem to have known the place, but it cannot now be identified.

HADASSAH (ha-das'sah). See **ESTHER**.

HADATTAH (ha-dat'tah), a city of the south of Judah, Josh. xv. 25. In 21-32 a number of places are enumerated, twenty-nine, it is said, in all. But there are thirty-eight names; it is probable, therefore, that some are compound, and that Hadattah may belong to the preceding Hazor, New Hazor, to distinguish it from other places of the name. Wilton identifies it with *Kusr el-Adadah*, a ruin of imposing appearance on the summit of a hill.

HADION (had'd'n), **WALTER**, a distinguished English scholar, professor of rhetoric and oratory in the university of Cambridge, born in 1516. He was a great promoter of the Reformation, and was appointed to succeed Gardiner as master of Trinity, and afterwards president of Magdalen, Oxford. He was highly esteemed by Queen Elizabeth.

HADES (ha'des) is a Greek term, signifying "That which is out of sight." It is used to designate the place of departed spirits, without determining either their happiness or their misery. In classical works the word was synonymous with "the infernal regions," or the place to which souls descended. See **HELL** and **PURGATORY**.

HADID (ha'did), a town mentioned with Lod and Ono, Ezra ii. 33; Neh. vii. 37; xi. 34. It was probably on the site of the modern village *el-Haditheh*, three miles east of Lydd or Lod.

HADJ (haj), "aspiration," a word used to denote a body of pilgrims on a visit to Mecca, also the pilgrimage itself. The solemnities of this Mohammedan sacred city are celebrated in the twelfth month of their year. When the male pilgrims arrive in the vicinity of Mecca, they robe themselves in the sacred habit, walk seven times around the Kaabah and visit Mount Arafat, twelve miles from Mecca, for religious instruction and prayer. They are required to spend the next night in devotion at Mogdalipha, visit upon the next day a monument erected upon the spot where Mohammed went to pray, and conclude the ceremonies with sacrifice.

HADJI-KHALFAH (haj-i-khal'fah), the surname bestowed upon Mustafa-ben-Abdallah, a

celebrated Turkish historian and bibliographer, by the grand vizier, in consequence of his historical work, "Fedzlikeh," which extends from the creation to 1655. He was a highly-educated man and great linguist, and wrote several other works in Turkish, Arabic and Persian, chief among which was "A Universal Geography" and "A Biographical Dictionary and Encyclopædia."

HADORAM (ha-do'-ram). 1. A descendant, or more probably the name of a race of descendants, from Eber by his son Joktan, Gen. x. 27. They have been supposed to be the same with the Adramitæ or Atramitæ, who had their settlements in the south of Arabia. 2. The name given in 1 Chr. xviii. 10 to the son of Toi, king of Hamath, who was sent as ambassador from his father to congratulate David on his victory over Hadadezer. He elsewhere bears the name of Joram, 2 Sam. viii. 10, which, however, has an Israelitish aspect. 3. An alternative name of one of the officers of Rehoboam, who was over the administration of taxes, and lost his life on the occasion of the general revolt. His other name was Adoniram or Adoram, 2 Sam. xx. 24; 2 Chr. x. 18.

HADRACH (had'-rak) occurs only as a proper name in the heading of one of Zechariah's enigmatical prophecies, which stands thus, "The burden of the word of the Lord on the land of Hadrach, and Damascus is its rest," ch. ix. 1. It used to be regarded as the name of a city and region not very remote from Damascus, chiefly on the authority of R. Jose, quoted by Jarchi, and of Joseph Abbassi, given and supported by J. D. Michaelis. But Hengstenberg, in his remarks upon the passage in his "Christology," has shown that these persons confounded Hadrach with an Adraa in the Syrian desert, which is the same with the ancient Edrei. There is no historical notice of either a land or a city going by the name of Hadrach, and it is against all probability as well as prophetic usage that a strictly proper name should have been employed to designate the subject of a prophecy which was otherwise unknown. But it was by no means unusual to adopt symbolical names of regions on which the word of prophecy was to fall, as in Isaiah Jerusalem is designated

"Ariel" and "the valley of vision;" Babylon the "desert of the sea;" in Jeremiah also Babylon is prophesied against under the name of Sheshach, and in Ezekiel Jerusalem and Samaria under the names of Aholah and Aholibah. So here Zechariah, when about to describe the future overthrow of the Persian empire, especially in those

HADRIAN (ha'dre-an), **HADRIANUS** (ha-dre-ah'nus), son of Ælius Hadrianus, was born in A. D. 76. He became the fourteenth Roman emperor. Being cousin to Trajan, he was early brought into notice, and in a campaign against the Dacians he did much to gain the favor of his relative. He became tribune in 105 and



HAGGAI'S MESSAGE TO ZERUBBABEL AND JOSHUA.

provinces of its domain which lay in the neighborhood of Judæa, most probably called it by the symbolical name of Hadrach, strong in one respect, but weak in another, presenting the appearance of indomitable power and energy, but in the purpose of God destined to become a helpless prey in the hand of a mighty adversary. The prophecy had its fulfillment in the conquest of Alexander the Great.

prætor in 107, and he succeeded Trajan in the command of the army, by whom he was, in 117, proclaimed emperor at Antioch, and the senate readily confirmed the choice. Thoroughly understanding the condition of affairs in the East, he retired from Parthia, and gave up all the conquests of Trajan beyond the Euphrates. He built the celebrated wall from the Solway to the Tyne, to ward off the Picts and the Scots from the Britons. By remission of

taxes, the founding of cities, the condensation and revision of laws, the patronage of literature and the production of several works in poetry and prose, he made himself justly celebrated as one of the wisest and best of all the men who swayed the imperial sceptre. He died 138.

HAEMSTEDE (hame'steed), **ADRIAAN VAN**, was born at Schouen, about the year 1525. His parents were among the first who embraced the principles of the Reformation in Zealand. He was educated in the Dutch and Latin languages, and used the former especially with great strength and clearness. In 1557 he was placed over the Reformed church in Antwerp, where his labors were greatly blessed. When the Protestants in France were persecuted, he wrote a letter, December 1, 1557, to Henry the Second of France, remonstrating with him and pleading for mercy. In 1558 the storm of persecution reached his own church; his two faithful helpers, Gillis and Verdikt, were burnt at Brussels, and a price was set upon his own head. He sought refuge at Oest Friesland, then at Groningen and afterward in England, taking charge of the Reformed church



A GREEK FEMALE BUST.—See HAIR.

in London. Espousing certain doctrines of the Anabaptists, he was called to trial by Bishop Grindall of London, and banished from the kingdom. He died in Friesland in 1562.

HAEWANG (ha-e-wang'), a Chinese mandarin of the latter part of the eighteenth century, minister of state for European affairs and grand officer of the palace of the emperors. He is celebrated for his connection with and protection of the Christian missionaries in the reign of Khienloun.

HAFITZ (ha'fitz), **MOHAMMED**, surnamed **SCHEMS-ED-DIN**, a celebrated Persian poet well versed in theology and jurisprudence. He aimed at magnifying the unity of God and exalting the Prophet, yet an influential party regarded him as an outcast. He died in 1388.

HAFTORAH (haf'to-ra). See **SYNAGOGUE**.

HAGAB (ha'gab), one of the Nethinim whose descendants returned from Babylon, Ezra ii. 46.

HAGABA, or **HAGABAH** (ha-gah'bah), one of the Nethinim, whose descendants returned after the captivity, Ezra ii. 45; Neh. vii. 48.

HAGAR (ha'gar), a native of Egypt, and servant of Abraham, but how or when she became an inmate of his family we are not informed. The name Hagar, which is pure Hebrew, signifying *stranger*, having been probably given her after her arrival, and being the one by which she continued to be designated in the patriarch's household, seems to imply that her connection with it did not take place till long after this family had emigrated to Canaan. The presumption is that she was one of the female slaves presented to Abraham by Pharaoh during his visit to Egypt, Gen. xii. 16. But some suppose the name to have been applied to her from a remarkable incident in her life, to be afterward mentioned; just as the Mohammedans call the flight of Mohammed by the collateral term "Hegira." Whatever were her origin and previous history, her servile condition in the family of Abraham must have prevented her from being ever known beyond the limits of her humble sphere, had not her name, by a spontaneous act of her mistress, become indissolubly linked with the patriarch's history. The long-continued sterility of Sarah suggested to her the idea, not uncommon in the East, of becoming a mother by proxy, through her handmaid, whom, with that view, she gave to Abraham as a secondary wife. See **ABRAHAM**.

The honor of such an alliance and elevation was too great and unexpected for the weak and ill-regulated mind of Hagar; and no sooner did she find herself in a situation which made her, in the prospect of becoming a mother, an object of increasing interest and importance to Abraham than she openly indulged in triumph over her less favored mistress, and showed by her altered behavior a growing habit of disrespect and insolence. The feelings of Sarah were severely wounded, and she broke out to her husband in loud complaints. In all Oriental states where concubinage is legalized the principal wife has authority over the rest; the secondary one, if a slave, retains her former condition unchanged, and society thus presents the strange anomaly of a woman being at once the menial of her master and the partner of his bed. In like manner, Hagar, though taken into the relation of concubine to Abraham, continued still, being a dotal maid-servant, under the absolute power of her mistress, who, after her husband had left her to take her own way in vindication of her dignity as the principal wife, was neither reluctant nor sparing in making the minion reap the fruits of her insolence. Sarah, indeed, not content with the simple exertion of her authority, seems to have resorted even to corporeal chastisement. But whether she actually inflicted blows or merely threw out menaces to that effect cannot be determined, as the two renderings, "Sarah afflicted" and "would afflict" her, have received equal support from respectable lexicographers and versions. Sensible, at length, of the hopelessness of getting the better of her mistress, Hagar determined on flight; and having seemingly formed the purpose of returning to her relations in Egypt, she took the direction of that country, which led her to what was afterward called Shur, through a long tract of sandy, uninhabited country, lying on the west of Arabia Petræa, to the extent of 150 miles between Palestine and Egypt. In that lonely region she was sitting by a fountain to replenish her skin-bottle or recruit her wearied limbs, when the angel of the Lord, whose language on this occasion bespeaks him to have been more than a created being, appeared, and in the kindest manner remonstrated with her on the course she was pursuing, and encouraged her to return by the

promise that she would ere long have a son whom Providence destined to become a great man, and whose wild and irregular features of character would be indelibly impressed on the mighty nation that should spring from him. Obedient to the heavenly visitor, and having distinguished the place by the name of Beer-lahai-roi, "the well of the visible God," Hagar retraced her steps to the tent of Abraham, where in due time she had a son; and having probably narrated this remarkable interview to Abraham, that patriarch, as directed by the angel, called the name of the child Ishmael, "God hath heard."

Fourteen years had elapsed after the birth of Ishmael when an event occurred in the family of Abraham, by the appearance of the long-promised heir, which entirely changed the prospects of that young man, though nothing materially affecting him took place till the weaning of Isaac, which, as is generally thought, was at the end of his third year. Ishmael was then a lad of seventeen years of age; and being fully capable of understanding his altered relations to the inheritance, as well as having felt, perhaps, a sensible diminution of Sarah's affection toward him, it is not wonderful that a disappointed youth should inconsiderately give vent to his feelings on a festive occasion, when the newly-weaned child, clad according to custom with the sacred symbolic robe which was the badge of the birthright, was formally installed heir of the tribe. Our feelings of justice naturally lead us to take part with Ishmael, as hardly dealt with in being so unexpectedly superseded after having been so long the acknowledged heir. But the procedure of Abraham in awarding the claim to the inheritance to Isaac in preference to his elder son was guided by the special command of God; and it may be remarked, moreover, that it was in harmony with the immemorial practice of the East, where the son of a slave or secondary wife is always supplanted by that of a free woman, even if born long after. The harmony of the weaning feast was disturbed by Ishmael being discovered mocking. The Hebrew word, though properly signifying "to laugh," is frequently used to express strong derision, as in Gen. xix. 14; Neh. ii. 19; iv. 1; Ezek. xxiii. 32; accompanied, as is probable on some of the occasions referred to in these passages, with violent gestures; and in accordance with this idea the Chaldee and Septuagint versions render it by "I play," which is used by the latter in 2 Sam. ii. 15-17, as synonymous with boxing, whence it might very justly be characterized as persecution, Gal. iv. 29. This conduct gave mortal offence to Sarah, who from that moment would be satisfied with nothing short of his irrevocable expulsion from the family; and as his mother also was included in the same condemnation, there is ground to believe that she had been repeating her former insolence as well as instigating her son to his improprieties of behavior. So harsh a measure was extremely painful to the affectionate heart of Abraham, but his scruples were removed by the timely appearance of his divine Counselor, who said, "Let it not be grievous in thy sight because of the lad and because of thy bondswoman; in all that Sarah hath said unto thee hearken unto her voice," "for," adds the Targum of Jonathan, "she is a prophetess." Accordingly, what she said is called the Scripture, Gal. iv. 30, and the incident affords a very remarkable instance of an overruling Providence in making this family feud in the tent of a pastoral chief four thousand years ago the occasion of separating two mighty peoples, who, according to the prophecy, have ever since oc-

cupied an important chapter in the history of man. Hagar and Ishmael departed early on the day fixed for their removal, Abraham furnishing them with the necessary supply of traveling provisions. The Septuagint, which our translators have followed, appears to represent Ishmael as a child, placed along with the traveling-bags on the heavily-loaded shoulders of Hagar. But a little change in the punctuation, the observance of the parenthetical clause, and the construction of the word "child" with the verb "took," remove the whole difficulty, and the passage will then stand thus: "And Abraham rose up early in the morning, and took bread, and a bottle of water (and gave it unto Hagar, putting it on her shoulder), and the child, and sent her away."

In spite of their instructions for threading the desert, the two exiles missed their way. Overcome by fatigue and thirst, increasing at every step under the unmitigated rays of a vertical sun, the strength of the young Ishmael, as was natural, first gave way, and his mother laid him down in complete exhaustion under one of the stunted shrubs of this arid region, in the hope of his obtaining some momentary relief from smelling the damp in the shade. The burning fever, however, continued unabated, and the poor woman, forgetting her own sorrow, destitute and alone in the midst of a wilderness, and absorbed in the fate of her son, withdrew to a little distance, unable to witness his lingering sufferings; and there "she lifted up her voice and wept." In this distressing situation the angel of the Lord appeared for the purpose of comforting her, and directed her to a fountain, which, concealed by the brushwood, had escaped her notice, and from which she drew a refreshing draught that had the effect of reviving the almost lifeless Ishmael. This well, according to the tradition of the Arabs, who pay great honor to the memory of Hagar, is Zemzem, near Mecca. See **ISHMAEL**.

The only additional fact recorded of Hagar is that she took a wife for her son, with whom she had settled in Paran, Gen. xxi. 21. The apostle Paul, Gal. iv. 22, etc., allegorizes the story of Hagar, to elucidate the relation of the Jewish to the Christian dispensation. Hagar he compares to the former and Sarah to the latter, and to strengthen or give point to his allusions he lays hold of the fact that Hagar is the Arabian name of Sinai.

HAGARITES (ha'gar-ites), or **HAGARENES** (ha'gar-enes), a wandering Arab tribe who seem to have had their usual haunts to the east of Jordan, near the territories of the covenant people, for they are mentioned as having in the days of Saul come into collision with the tribe of Reuben, and fallen by their hand. They appear, however, to have in some degree recovered, for at a later period, probably in the time of Jehoshaphat, they are named along with the Moabites and various other Arabian tribes among the enemies who entered into a formidable conspiracy against Judah, Ps. lxxxiii. 6. Nothing further is heard or known of them. Some have supposed them to have derived their name from the mother of Ishmael, which is not very probable, considering that Ishmael was her only son, and that he was regarded as the real founder of the race that sprung from Abraham's connection with Hagar.

HAGENAU (hag'e-naw), **CONFERENCE OF**, a religious assembly convened July 12, 1540, by the German emperor, originally at Worms, but

transferred to Hagenau in consequence of an epidemic prevailing at Worms. Its object was to discuss and settle the differences of opinion on matters of faith and practice between the Protestants and Romanists, and to bring about a reunion. It accomplished but little, and ended in an agreement to convene another conference composed of an equal number of representatives of both parties at Worms, for further negotiation. The Protestants were represented by Osiander, Capito, Brenz, Myconius and Cruciger; the Romanists by Faber, Eck and Cochläus. Melancthon fell sick on the way thither, and it was thought not best to send Luther there.

HAGENBACH (hag'en-bokh), **KARL RUDOLF**, a Swiss Protestant divine, professor of theology at Basle, was born in 1801. He has written a great number of works, chiefly historical and dogmatical, which have a wide circulation among his coreligionists.

HAGERITE (hag'er-ite). Jaziz, the superintendent of David's flocks, is thus designated, 1 Chr. xxvii. 31.

HAGGAI (hag'ga-i), one of the later minor prophets, and the first in order of the three who flourished after the return from Babylon. The short book of Haggai throws no light on the personal history of its writer, and authentic Jewish history is equally silent. Rabbinical tradition represents him as having been born in Babylon, and having joined the first band of exiles who, on the issue of the decree of Cyrus, B. C. 536, returned to their old possessions. It also asserts him to have been buried among the priests at Jerusalem, in which case he must have belonged to the family of Aaron. He is also said to have been a member of the Great Synagogue. Ewald believes that Haggai had seen the former temple (see Hag. ii. 3); if so, he must have lived to an advanced age, as his prophecy is dated 68 years after the destruction of Solomon's temple. The traditional accounts, so far, may be regarded as perfectly credible, though they cannot be pronounced certain; but further notices from the same source respecting Haggai deserve no particular notice.

HAGGAI, THE BOOK OF. This book consists of four distinct prophetic addresses—two in the first and two in the second chapter—and the

dates of each are given with remarkable precision. The first address was delivered in the second year of Darius—i. e., B. C. 520—in the sixth month and on the first day of the month; therefore, on the feast of the new moon, ch. i. 1-11. The second, which was a mere assurance of the Lord's gracious presence and blessing, now that the people gave themselves to the Lord's work, was only twenty-four days later. The third belongs to the twenty-first day of the seventh month, ch. ii. 1-9; and the last, consisting of two parts, has for its date the twenty-fourth day of the ninth month. So that the whole prophetic agency of Haggai, so far as it has found a record in the book that bears his name, was limited to the short space of between three and four months. And it has respect through-



AN ANCIENT GREEK BAS-RELIEF, SHOWING HOW THE HAIR WAS WORN BY GREEK WOMEN.—See **HAIR**.

Excellent illustrations of the mode of wearing the hair in olden times will be found in the engravings at Juno, and elsewhere through the work.

out to one theme—the building of the second temple; although, with the comprehensive eye of the true prophet, it glances at various other points in the present and the future which stood in a moral relation to the work more immediately in hand.

When the Samaritan opposition had acquired such power as to arrest the rebuilding of the temple and city, the prophet Haggai was sent to arouse the people. His first word, however, was one rather of reproof than of encouragement; it charges upon the people's lukewarmness and love of fleshly indulgence the cessation that had taken place in the work, and points to the manifest judgments of the Lord upon them as clear signs of his displeasure at their conduct, ch. i. 3-11. We are not from this to suppose that he attributed nothing to the envious opposition of the Samaritans, but merely that this of itself was not enough, that the

people latterly had rather been taking excuse from it to prosecute their own interests than absolutely hindered from minding God's, and had become quite content to let the walls of the Lord's house lie in their unfinished and forlorn state. For the external work, therefore, to which they were now called, there was needed a preparatory one of repentance and spiritual devotedness. To this Haggai first earnestly called them; and the moment he saw that the call had begun to be responded to, he cheered their hearts with the assurance that the Lord was with them, ch. i. 13.

But as the people still appeared depressed, and to lack heart for the work, Haggai speaks in tones of encouragement, ch. ii. 1-9. They were not, he assured them, like men left to their own resources; the Lord was with them, "the word that I established with you when ye came out of Egypt, and my spirit abode in the midst of you, Fear not" (so the words should be rendered). The meaning is that the word the Lord spake to them when they came out of Egypt, and when his Spirit wrought so marvelously for their good, he repeated now; in both cases alike his message was "Fear not,"



MODE OF WEARING THE HAIR AMONG EGYPTIAN LADIES.

comp. Ex. xx. 20. Many changes, it is true, were to take place—all things in heaven and earth were to be shaken; but so far from interfering with that which constituted the real glory of their temple and nation, the things destined to take place would rather tend to promote it, for the world with its wealth and honor would yet come to pay homage to them, and *there*—in connection with that very house—would the Lord give peace and blessing to the world. The promise is a most comprehensive one; it stretches from the day of the prophet onward through all coming time, but reaches its culmination in the establishment of the Messiah's kingdom and the voluntary surrender of the kingdoms of the earth to his power and authority. It does not speak directly of the person of Christ, as has been very commonly supposed from the mistranslation of ver. 6, "The desire of all nations shall come," as if this pointed to the general and longing expectation of Messiah which prevailed before his advent. There no doubt was a certain measure of that, but the passage cannot properly indicate it, for the word rendered "desire" really means "beauty," and is here coupled with a verb in the plural, which clearly shows it to be used as a collective noun equivalent to "the beautiful or

glorious things" of the heathen. The passage is substantially parallel to Isa. lx. 9-13, and tells of a coming exaltation of the divine kingdom (which had its centre in the temple and was represented by it) above all that had gone before.

The subject of this portion of Haggai's prophecy is resumed in the last two verses of his book, with a special reference to Zerubbabel, and for the purpose of showing that little and despised as the ruling power in Judah was, yet because it was a power under the protection, and connected with the covenant-faithfulness, of Jehovah, a distinction should be made between it and the powers of the heathen. The former would be kept by God as a sort of signet-ring, an emblem of perpetual care and fidelity, while the others should be all shaken to their base, and ultimately overthrown.

The message in ch. ii. 10-19 is to some extent a resumption of that contained in the first chapter. It warned the people that mere outward advantages and formal oblations could not secure for them the blessing of heaven; if their persons were not accepted and their hearts were unfaithful to God, the flesh of holy offerings could impart no purity; everything they touched would be defiled; while, on the other hand, if themselves in a state of sincere and hearty surrender to the Lord's work, the blessing of the righteous man—"whatsoever he doeth shall prosper"—should become theirs.

There is nothing very remarkable in the style of Haggai. His addresses approach nearer to prose than most of the prophetic writings; and speaking as he did to a people in depressed circumstances and compassed about with fears and misgivings, he is particularly frequent in the use of the formula, "Thus saith the Lord." He sought thereby to recall them from human hopes and calculations to implicit confidence in the word and purpose of

Jehovah. In a few sentences, where he points more distinctly to the better future which he saw to be in prospect, his language rises to a higher strain, and in fervor and energy assumes somewhat of a poetic impress. But the passages are too brief to admit of being formed into a distinctive class.

HAGGEDOLIM (hag-ge-do'lim), Neh. xi. 14, marg. The word is translated in the text. De Wette renders it as a proper name, Gedolim.

HAGGERI (hag'ge-re). Mibhar, one of David's warriors, is said to be the son of Haggeri, 1 Chr. xi. 38; but in the margin he is called the **HAGGERITE** (hag'ger-ite); perhaps it is meant that he was an Ishmaelite, one of the descendants of Hagar, but this can only be conjectured.

HAGGI (hag'gi), one of the sons of Gad, Gen. xli. 16; Num. xxvi. 15.

HAGGIAH (hag-gi'ah), a Levite of the family of Merari, 1 Chr. vi. 30.

HAGGITES (hag'gites), the family descended from Haggi, the son of Gad, Num. xxvi. 15.

HAGGITH (hag'gith), one of the wives of David, and the mother of ADONIJAH, 2 Sam. iii. 4; 1 Ki. i. 5, 11; ii. 13; 1 Chr. iii. 2.

HAGIA (ha'ge-a), 1 Esd. v. 34, perhaps a perverted form of Hattil, Ezra ii. 57.

HAGIOGRAPHA (hag-e-og'ra-fa), "sacred writings," is a name sometimes applied to a portion of Scripture. It comprehends all the sacred writings of the Hebrew Bible, except those included in the law and the prophets. Among the prophets, however, the rabbinical Jews class a number of the historical books—Joshua, Judges, the two books of Samuel and the two of Kings. These were regarded as the productions of the earlier prophets, and the later ones were those of the prophets distinctively so called. So that the Hagiographa, according to this division, would consist of Job, Psalms, Proverbs, Ecclesiastes, Canticles, Chronicles, Ezra and Nehemiah; Esther and the book of Daniel were also assigned to it. But the division was so manifestly arbitrary that it was never accepted as a proper one by the Church. In the New Testament all the books of the Old Testament go by the name of the *writings* or *Scriptures* (corresponding to the *ketubim* among the Jews), or the *sacred Scriptures*; and a division so far is recognized in certain passages that they are spoken of under the names of the law and the prophets; and once, "Moses, the prophets and the Psalms," Luke xxiv. 44, but there is no recognition in this division of a superior authority in certain books of the Old Testament over others to decide matters of faith.

HAGIOLATRY. See SAINTS, WORSHIP OF.

HAHN (hahn), AUGUST, a celebrated Orientalist and opponent of rationalism, was born March 27, 1792, near Querfurt in Prussian Saxony. Losing his father by death at an early age, his pastor, Stossen, generously assumed the preparatory education of the orphan for the gymnasium of Eisleben. From this he was transferred to the university of Leipzig in 1810, where he lost the influences of a pious mother's teaching and embraced the prevailing rationalism of his time. After pursuing the course of study here with special proficiency in the Oriental languages, particularly Syriac and Arabic, he engaged in teaching. Subsequently entering the theological school at Wittenberg under more auspicious influences, he was led back in mind to his former faith and hope, and was afterward active in making known his conviction to others. He was made professor extraordinary in 1819, and in 1821 professor of theology in the university of Königsberg. In 1826 he was appointed professor of theology in the university of Leipzig. In 1833 he went to Breslau as professor and consistorial counselor—a position of great ecclesiastical importance. And in 1844 he received the appointment of general superintendent of Silesia, which office he held until his death, May 26, 1863. His writings are largely of a controversial character, maintaining the necessity of a supernatural revelation and denying the assumption of rationalists as Christian teachers.

HAHN, HEINRICH AUGUST, eldest son of the preceding, was born June 19, 1821, at Königsberg, was educated at Breslau and Berlin and devoted himself to theology. In 1846 he was appointed professor *ad interim* on the death of Hävernich at Königsberg, and in 1860 he succeeded

Rosegarten as professor at Griefswald. He died December 1, 1861. He was a man of great purity of character, and the author of several works of a religious character.

HAHN, MICHAEL, was born at Altdorf, Wurtemberg, February 2, 1758. In early life he became deeply interested in the works of Bernea and Oetinger, prominent theosophists. He claimed to receive special revelations from heaven, believed in the final restoration of all things, and wrote a complete system of speculative philosophy. He died in 1819.

HAI, another form of what is more commonly written *ai*, Gen. xii. 8; xiii. 3. See *AI*.

HAI, or **HAJA**, **GAON B. SHERIRA GAON**, was the last rector of the renowned college at Pumbedita in Babylon. This celebrated Talmudist, jurist, poet and commentator was born at Pumbedita A. D. 969, and displayed at a very early period such extraordinary talents that he was made president of the college of law at Pumbedita, at the age of 18, and at 30 was elevated to the dignity of spiritual head of the Jewish community in Babylon. The liberality of mind and frankness which he manifested in his expositions of Scripture have hardly ever been surpassed. If we bear in mind the extraordinary esteem in which he was held by Jews throughout Babylon and elsewhere, who called him by the distinguished title "the father of Israel," the salutary influence which this liberal example of Hai must have exercised upon the development of Biblical exegesis will easily be understood. Hai died 28th of March, 1038, after holding the highest office among the Jews for 39 years.

HAIL, HAIL-STONES. Besides the literal meaning of hail—and fearful hail-storms are recorded in the Scriptures, Ex. ix. 18-35—the word is symbolically used to denote the terrible judgments which the divine hand showers down upon ungodly nations, Isa. xxviii. 2, 17; Rev. viii. 7; xi. 19; xvi. 21.

HAIR. There is nothing in which the usages of different countries, and even of the same country at one period as compared with another, have exhibited more variety and caprice, than in respect to the cultivation or neglect of the hair. Of the more ancient nations, the Egyptians appear to have been the most uniform in their habits regarding it, and in some respects, also, the most peculiar. We learn from Herodotus that they let the hair of their head and beard grow only when they were in mourning, and that they shaved it at other times. Even in the case of young children they were wont to shave the head, leaving only a few locks on the front, sides and back. "So particular were they," says Wilkinson, "on this point that to have neglected it was a subject of reproach and ridicule; and whenever they intended to convey the idea of a man of low condition or a slovenly person, the artists represented him with a beard." Slaves also, when brought from foreign countries, having beards on them at their arrival, "were obliged to conform to the cleanly habits of their masters; their beards and heads were shaved, and they adopted a close cap." This universal practice among the Egyptians explains the incidental notice in the life of Joseph that before going in before Pharaoh he shaved himself, Gen. xli. 14; in most other places he would have combed his hair, and trimmed his beard, but on no account have shaved

it. It is singular, however, and seems to indicate that notions of cleanliness did not alone regulate the practice, that the women still wore their natural hair, long and plaited, often reaching down in the form of strings to the bottom of the shoulder-blades. Many of the female mummies have been found with the hair thus plaited and in good preservation.

The precisely opposite practice, as regards men, would seem to have prevailed among the ancient Assyrians, and indeed among the Asiatics generally. In the Assyrian sculptures the hair always appears long, combed closely down upon the head, and shedding itself in a mass of curls on the shoulders. "The beard also was allowed to grow to its full length, and descending low on the breast, was divided into two or three rows of curls. The moustache was also carefully trimmed and curled at the ends." Herodotus likewise testifies that the Babylonians wore their hair long.

Among the ancient Greeks the general practice was to wear the hair long; hence the epithet so often occurring in Homer of "well-combed Greeks," and the saying, which passed current among the people, that hair was the cheapest of ornaments. But the practice varied. While the



A PILGRIM WITH HAIR-SHIRT.—See HAIR-SHIRT.

Spartans in earlier times wore the hair long, and men as well as women were wont to have it tied in a knot over the crown of the head, at a later period they were accustomed to wear it short. Among the Athenians also it is understood the later practice varied somewhat from the earlier, though the information is less specific. The Romans passed through similar changes; in more ancient times the hair of the head and beard was allowed to grow, but about three centuries before the Christian era barbers began to be introduced, and men usually wore the hair short. Shaving also was customary, and a long beard was regarded as a mark of slovenliness.

This latter practice must have been quite general in the gospel age, so far as the head is concerned, among the countries which witnessed the labors of the apostle Paul, since in his First Epistle to the Corinthians he refers to it as an acknowledged and nearly universal fact. "Doth not even nature itself teach you," he asked, "that if a man have long hair it is a shame to him? But if a woman have long hair it is a glory to her; for her hair is given her for a covering," 1 Cor. xi. 14, 15. To have the possession of long and lux-

uriant hair is allowed by Paul an essential attribute of the sex, a graceful and modest covering provided by nature; and yet the same apostle elsewhere, 1 Tim. ii. 9, concurs with Peter, 1 Pet. iii. 3, in guarding women professing godliness against the pride and passionate fondness often displayed in the elaborate decorations of the head-dress. As the hair was pre-eminently the "instrument of their pride," Ezek. xvi. 39, marg., all the resources of ingenuity and art were exhausted to set it off to advantage and load it with the most dazzling finery, and many when they died caused their longest locks to be cut off and placed separately in an urn, to be deposited in their tomb as the most precious and valued relics. In the daily use of cosmetics they bestowed the most astonishing pains in arranging their long hair, sometimes twisting it round on the crown of the head, where, and at the temples, by the aid of gum, which they knew as well as the modern belles, they wrought it into a variety of elegant and fanciful devices, figures of coronets, harps, wreaths, diadems, emblems of public temples and conquered cities being formed by the mimic skill of the ancient friseur, or else plaiting it into an incredible number of tresses which hung down the back, and which, when necessary, were lengthened by ribbons, so as to reach to the ground, and were kept at full stretch by the weight of various wreaths of pearls and gold fastened at intervals down to the extremity.

HAIR-SHIRT, an undergarment of horse-hair worn next the skin as a mode of penance. See *PENANCE*.

HAKEWILL (hayk'wil), **GEORGE**, an English theologian, was born in 1579 at Exeter, graduated at Alban Hall, Oxford, and entered holy orders in 1611. He was appointed chaplain to Charles I., and afterward to the archdeacon of Surrey. He was among the first to accept the note making it obligatory upon members of the university of Oxford to pledge obedience to Parliament. He wrote "An Apology or Declaration of the Power and Providence of God in the Government of God," etc. He died in 1649.

HAKIM (hah'kim), **BEN ALLAH**, surnamed **THE VEILED**, lived in the latter part of the eighth century. A soldier in early life, he lost an eye by an arrow shot, and wore a veil to conceal his disfigured countenance. His followers, however, took advantage of this circumstance to declare that the covering upon his face was to prevent its great brightness from overpowering the beholder. By legerdemain and extravagant pretensions he attracted a number of deluded men and seized several strong places. The sultan Mahadi marched against him, captured his stronghold, and found the evidences of a body destroyed by a burning acid, his wish having been to convey the impression that he had ascended to heaven without seeing death. Moore's "Veiled Prophet of Khorassan" is a romance upon his life.

HAKKATAN (hak'ka-tan), one of the children of Azgad, whose son Johanan returned with Ezra, Ezra viii. 12.

HAKKOZ (hak'koz), the head of one of the courses of the priests, 1 Chr. xxiv. 10. See *KOZ*.

HAKUPHA (hak'u-pha), one whose children, Nethinim, returned from Babylon with Zerubbabel, Ezra ii. 51; Neh. vii. 53.

HALAH (ha'lah), a place in Assyria to which the ten tribes were carried captive, 2 Ki. xvii. 6; xviii. 11; 1 Chr. v. 26. Halah is probably the Chalchitis of Ptolemy, and is thought to be the modern *Gla*, a mound on the Upper Khabour above its junction with the Jerujer.

HALAK (ha'lak), the name of a mountain mentioned as the southern limit of Joshua's conquests, Josh. xi. 17; xii. 7. It was in the direction of Seir, but has not been identified by any modern traveler.

HALDANE (hal'dane), **ROBERT**, and **JAMES ALEXANDER**, theologians and philanthropists, two brothers who exercised great influence on the times in which they lived, were the sons of Captain James Haldane, representative of the old barons of Gleneagles in Perthshire, who occupied a prominent place in Scottish history. Their mother was sister of Admiral Duncan, Viscount Camperdown. In early life they both entered the navy, and distinguished themselves by gallantry and good conduct. Robert Haldane was midshipman on board the "Foudroyant" under Captain Sir John Jervis, in 1781, in the celebrated night action with the "Pégase," which was the foundation of Lord St. Vincent's great fame. When yet only twenty-five years of age, James had risen to the command of one of the East India Company's ships, in those days manned and armed like ships of war, and often engaged in important service. But led by various circumstances, and influenced doubtless by early impressions received from a pious mother, both brothers left the naval service and dedicated their time, labor and wealth to works of piety and usefulness. The first scheme in which Robert Haldane took deep interest was the introduction of Christianity among the natives of India. This was in 1795. His was no sentimental philanthropy, for he had himself resolved to go as one of the first missionaries, and he sold his estate of Airthrey in order to provide funds for the undertaking. But his designs were for the time frustrated, and the Indian mission proceeded under the direction of Dr. Carey and his coadjutors. Meanwhile, James Haldane entered the ministry in Scotland, devoting himself to the same kind of work which Wesley and Whitefield had at an earlier period undertaken in England. He traveled over the whole country, from the Solway Frith to the Orkneys, preaching everywhere to large audiences, and producing much good effect, in spite of violent opposition both from the clergy and magistrates. Suffice it to say that in all the great measures of Christian philanthropy which marked the first half of the present century, the Haldanes took a zealous and prominent part. The great religious awakening which took place at Geneva and which brought Malan, Merle D'Aubigné and others into the field, was largely owing to the labors of Robert Haldane in that venerable city. Robert Haldane died in 1842, in the seventy-ninth year of his age. James died in 1851. Both of the Haldanes were authors of various works, the most important of which in theological literature are—"A Treatise on the Doctrine of the Atonement," by James Haldane; and by Robert Haldane, "An Exposition of the Epistle to the Romans," "On the Evidence and Authority of Divine Revelation," and "On the Inspiration of Scripture." These works have been widely circulated on the Continent as well as in England and this country. An interesting memoir of their lives has been published.

HALE, **SIR MATTHEW**, an eminent English judge, was born at Alderley, in Gloucestershire, in 1609, educated at Magdalen Hall, Oxford, and removed to Lincoln's Inn, where he studied the law with great diligence, and overcame the loose and dissipated habits in which he had previously indulged. He rose to eminence at the bar, and succeeded in preserving a singular neutrality through the momentous crisis of the civil war. He acted as counsel for Strafford, Laud, Hamilton, and even for Charles himself, yet Cromwell prevailed upon him to become one of the justices of the Common Bench; but it is said that he never formally acknowledged the authority of Cromwell, and he at length refused to try any more criminal causes. In the Parliament which recalled the king he sat for his native county, and soon after the Restoration was made chief baron of the exchequer, from which he was advanced to the chief-justiceship of the King's Bench. He resigned his office in 1675, and died the following year. He was a learned man, an upright judge and an exemplary Christian. His belief in witchcraft,



SIR MATTHEW HALE.

avowed on occasion of the trial of two women, whom he sentenced to death, and his preference of personal ease to honest participation in the great political conflict of his age, are symptoms of a certain feebleness of character, and detract somewhat from his otherwise fair fame. His writings are numerous on theological, philosophical and legal subjects. The principal are—"Contemplations, Moral and Divine," "An Abstract of the Christian Religion," "A Discourse of Religion," "The Knowledge of Christ Crucified," and numerous smaller works, all of real worth. He also wrote various legal, mathematical and philosophical works, and left a valuable collection of manuscripts relating to history and jurisprudence, which are preserved in the library of Lincoln's Inn.

HALE, **WILLIAM**, archdeacon of London, master of the Charter-house, was born in 1795. He has written an account of the Charter-house and of Christ's Hospital, and along with Bishop Lonsdale published an annotated edition of the four Gospels. He is also the author of several other works.

HALES, **ALEXANDER OF**. See **ALEXANDER OF HALES**.

HALES, **SIR JAMES**, was son of Sir John Hales, baron of the exchequer, and was called to the bar from Gray's Inn. In 1544 he was made one of the king's sergeants, and a knight of the Bath at the coronation of Edward VI. Being a

staunch Protestant, he was promoted to a seat in the common pleas, and was one of the judges who pronounced sentence of deprivation against Bishop Gardiner. Yet he was too upright to join in changing the succession, though it would have placed the crown on a Protestant, while he showed equal firmness in resisting the attempts against nonconformists in Mary's reign. Gardiner now took his revenge, and committed Hales to prison, where, partly by threats and partly by persuasion, he was induced to profess the popish religion. This act so affected his mind that he attempted to kill himself with a penknife. He was released in 1554, and soon after drowned himself in a fit of despondency. He died in 1554.

HALES, **JOHN**, a good scholar, well versed in muniments and antiquities. Being a Protestant, he fled from England on Mary's accession, and exerted himself to compose the differences among his fellow-exiles. He addressed an ode to Elizabeth on her accession, but fell under her displeasure by publishing a treatise in favor of the Suffolk right of succession, and was imprisoned for a short time. He died in 1572.

HALES, **JOHN**, usually distinguished as "the ever-memorable," was born at Bath in 1584, was a clergyman of great attainments and accompanied the British ambassador to The Hague, where, as his chaplain, he had admission to the Synod of Dort. His attendance there had the effect of bringing him round from Calvinism to Arminianism. During the Commonwealth he suffered great privation as a "malignant," and had to sell a great part of his valuable library to procure the means of subsistence. He died in great distress. He was an excellent Grecian, and Saville made much use of him in his Greek edition of St. Chrysostom's works. He died in 1656.

HALES, **WILLIAM**, A.M., and afterward D.D. of Trinity College, Dublin, of which he was also sometime Fellow, as well as professor of Oriental languages in the university, was born about the middle of the last century, and died A. D. 1831, at his rectory of Killesandra, in the county of Cavan and diocese of Kilmore, Ireland. He was an accomplished scholar of very various learning. His earlier publications related almost entirely to mathematical science, and were written in Latin; among them occur, "On the Doctrine of Sounds by Sir Isaac Newton," and "A Dissertation on the Motion of the Heavenly Bodies according to the Newtonian Theory." Besides these, he was the author of sundry works connected more or less with religious politics, such as a treatise "On the Political Influence of the Pope's Supremacy." In the year 1807 he issued his "Prospectus of an Analysis of Ancient Chronology," the harbinger of a work which he had been some time preparing, and for the reputation of which he deserves a place in this Bible Encyclopedia. In the interim, however, between the issuing of this prospectus and the appearance of the work itself, Dr. Hales, in the year 1808, published his "Dissertations on the Principal Prophecies respecting the Divine and Human Character of our Lord Jesus Christ." The next year appeared the first installment of his "New Analysis of Chronology;" the three succeeding volumes, completing the work, were published respectively in the years 1811, 1812 and 1814. Dr. Hales' system is a revision of the longer Biblical chronology, based upon the Septuagint, in opposition to the usually received system

of Archbishop Ussher, which was founded upon the Masoretic text. In accomplishing his scheme the author relied with greater confidence than is deemed safe on the aid of Josephus, many of whose leading dates, adulterated as he thought by early editors, in order to make them correspond with the Jewish system, he corrected and modified. Inherent defects, arising from the author's system, as well as the changes which subsequent discoveries have occasioned in chronological literature, have considerably modified critical opinions respecting the great work of Dr. Hales. Its title in full runs thus: "A New Analysis of Chronology and Geography, History and Prophecy, in which their elements are attempted to be explained, harmonized and vindicated upon Scriptural and scientific principles; tending to remove the imperfection and discordance of preceding systems, and to obviate the cavils of skeptics, Jews and infidels." It is in the evolution of this ambitious complexity of purpose that the author's work is most valuable to the general student; for using all the resources of his undoubtedly great learning, he has thrown much light upon many parts of Holy Scripture. Thus, as in the case of many other useful writers, Dr. Hales has produced a work which will be more valued for its collateral subjects than for the success with which it has accomplished its direct purpose. The geographical portion of the work was designed by the author "to remedy the imperfection or incorrectness of the explanations of sacred geography, as given by Wells, Celarius, Reland, etc., in several material points;" and it must be admitted that he accomplished his object not only with learning and great resources of illustration, but with an agreeable luminousness of style which will long secure for his elaborate treatise the favorable attention and respect of the Biblical student.

HALF COMMUNION, communion in one element only, by withholding the cup from the laity in the sacrament of the Lord's Supper. This practice was first authorized in the Romish Church by Innocent III., and made obligatory by the Council of Constance. It grew out of the doctrine of transubstantiation, and one motive for its innovation appears to have been the exaltation of the priesthood in extending to them exclusive privileges. It is evidently, however, a mutilation of the impressive gospel ordinance as instituted by Christ and practiced by his disciples. This perversion of the ordinance was one of the reasons which led the Hussites to resist the usurpations of the Romish Church.

HALF-WAY COVENANT, a device for extending beyond the pale of actual communicants the privileges of infant baptism and church membership, as adopted by the Congregationalists of New England. It was opposed by Jonathan Edwards, and justified by Stoddard of Northampton. It is now abandoned.

HALHUL (hal'hul), a town of Judah, mentioned in a group of six lying on the north of Hebron, among which are Gedor and Bethzur, Josh. xv. 58. Jerome describes it as, in his day, a village belonging to the region of Ælia (Jerusalem), near Hebron, and called *Abuda*. Four miles north of Hebron, and about a mile east of the road leading to Jerusalem, an old mosque, dedicated to Neby Yernas (Prophet Jonah), stands on the top of a hill, and just below it, on the eastern slope, is the village of *Halhul*, encompassed by fields and fine vineyards. This is unquestionably

the ancient Halhul, and both Bethzur and Gedor are within a few miles of it, to the north-west.

HALI (ha'li), a border town of Asher, Josh. xix. 25.

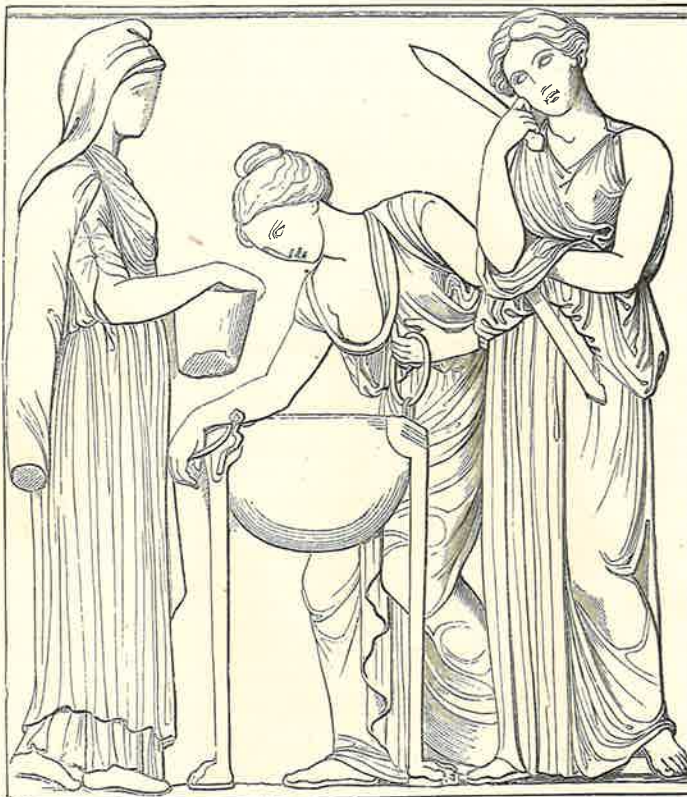
HALICARNASSUS (hal-e-kar-nas'sus), 1 Macc. xv. 23, a renowned city of Caria, the birth-place of Herodotus and of Dionysius the historian. It was here that, in early times, the Carian kings resided; and here was the famous mausoleum erected by Artemisia. Many Jews settled here, and had license to hold their assemblies for prayer by the sea-side. The modern name is *Bodru*.

HALL (haw). This word occurs in the Authorized Version of the New Testament three times; twice, Matt. xxvii. 27; Mark xv. 16, in reference to the *pretorium*, or residence of the Roman governor at Jerusalem, which was either the palace built by the elder Herod or the tower of Antonia; his usual abode was at Caesarea, Acts xxiii. 23. Mark uses the word *aulē*, "hall," but adds, as he is wont in other cases, an explanatory phrase. In Luke xxii. 55 it means the open court or quadrangle belonging to the high-priest's house, such as was common to Oriental dwellings. It has the same meaning in Matt. xxvi. 69 and Mark xiv. 66, and in both passages is incorrectly rendered *palace* in the Authorized Version, as the adverbs plainly distinguish the *aulē* from the *oikos*, "house," to which it was attached, Luke xxii. 54. The *aulē* was entered from the street by a vestibule through a portal in which was a wicket.

HALL, GORDON, a zealous and successful missionary in India, was born in Granville, Massachusetts, April 8, 1781. He was educated at Williams College, whence he graduated in 1808 with the highest honors. Having pursued a course of theological study at Andover under the Rev. Ebenezer Porter, afterward professor in the theological seminary of that place, he entered the ministry, and early determined to devote his life to the work of a missionary. Accordingly, he was ordained at Salem, Massachusetts, February 6, 1812, and sailed from Philadelphia for Calcutta on the 17th of June, with Messrs. Nott and Rice as companions. The East India Company having refused Nott and Rice the privilege of laboring at Calcutta, they proceeded to Bombay; but Mr. Hall prevailed upon the governor to permit him to remain, and he continued zealously engaged in the work of his Master till his death, March 20, 1826.

HALL, JOSEPH, D.D., a most eminent prelate of the English Church, born in 1574. He was in-

cumbent of Waltham twenty-two years. While there he was sent by the king on different missions, and to the Synod of Dort. The greater part of his celebrated "Contemplations" was written at this time, besides several other works. In 1624 he refused the see of Gloucester, but shortly after accepted that of Exeter. When the Scottish Church abjured Episcopacy, Archbishop Laud entrusted to Bishop Hall the defence of their order, which he undertook in a work, "Episcopacy by Divine Right Asserted." This treatise he defended against the attacks of Smectymnus, the pseudonym under which a body of Presbyterians controverted it. In 1641 he was translated from Exeter to Norwich, but "took the Tower on his way thither," being sent there on a charge of high treason, along with other bishops who protested against the proceedings of the House of Lords. While there he em-



MEDEA AND THE DAUGHTERS OF PELIAS.

From a Greek sculpture, showing the daughters of Pelias, under the treacherous influence of Medea, boiling their father's bones in the hope of restoring him to youthful life and vigor. This engraving serves the double purpose of showing the style of early Greek sculpture, and illustrating the ancient Greek dress, especially the mode of wearing the hair.

ployed himself in preaching and writing. On his release he proceeded to Norwich. Driven from his palace by the Puritans, he retired to the adjacent hamlet of Heigham, where he lived for eight years, and there he wrote some of his most delightful works, as "Songs in the Night," "Farewell to Earth," "Select Thoughts," etc. He died in 1656.

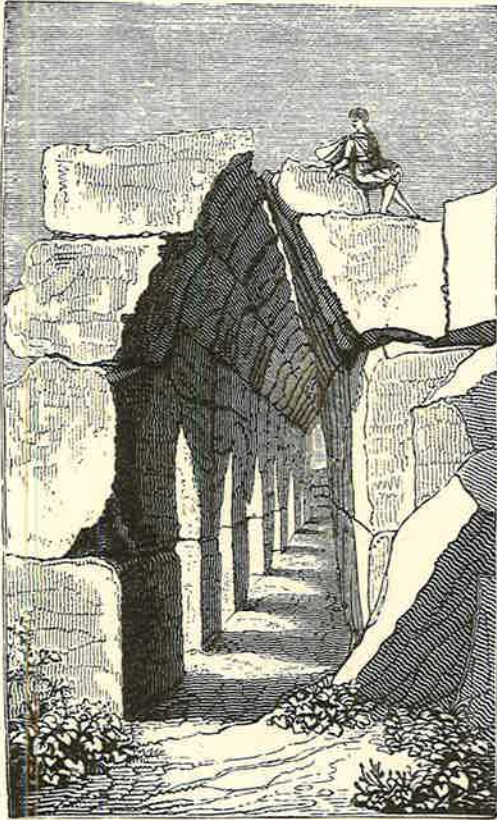
HALL, PETER, a distinguished English theological author and divine, was born December 13, 1803. He entered Brazenose College, Oxford, in 1820, was ordained in 1828, and became rector of St. Edmund's, Salisbury, Millston Wilts, and minister of Favistock, Drury Lane, London, and St. Thomas', Walcot. He devoted much of his time to authorship, and was especially distinguished for the variety and extent of his bibliographical inquiries and his contributions to this department of learning. He wrote "Documents Connected with the Liturgy of the Church of England," Congre-

gational Reforms" and "Sermons," and edited over a dozen biographical works, among which may be enumerated the "Life of Bishop Hall," "Bishop Lowth," "Bishop Jewell," etc. He died in the midst of his usefulness September 10, 1849.

HALL, RICHARD, a Roman Catholic priest, chiefly known as the writer of the valuable and interesting "Life of Bishop Fisher," which was ascribed to Bailey, who, having possessed himself of it, published it without giving the name of the author. He died in 1604.

HALL, ROBERT, a celebrated English Baptist preacher and theological writer, was born at Arnsby, in Leicestershire, in 1764. His father, who was also a Baptist minister, in 1773 placed him under the instruction of Dr. John Ryland of

obliged him to suspend his pulpit labors; and on his recovery he removed to Leicester, where he remained as pastor of the Baptist congregation upward of twenty years. On the death of Dr. Ryland, in 1826, he succeeded to the presidency of the Bristol academy, and the pastorate of Broadmead Chapel, and there he continued till his death, which took place in 1831. Mr. Hall was gifted with a powerful and persuasive eloquence, and to great talents and learning he united a benevolent disposition and a truly liberal mind. Dr. Parr, who was his intimate friend, says of him in his last will and testament, "Mr. Hall has, like Jeremy Taylor, the eloquence of an orator, the fancy of a poet, the subtlety of a schoolman, the profoundness of a philosopher and the piety of a saint." His works have been collected and published since his death.



ANCIENT GREEK MASONRY.—See HANDICRAFT and GREEK ARCHITECTURE.

Northampton. At fifteen years of age he became a student in the Baptist college at Bristol, and at eighteen he entered King's College, Aberdeen, where he took the degree of M.A. He was chosen as colleague with Dr. Caleb Evans in the ministry at Bristol, and adjunct professor in the institution. Here he attained great popularity, but he was obliged to retire from this situation in consequence of symptoms of approaching mental derangement. By judicious treatment during a long seclusion from the world, his powerful mind regained its vigor; and in 1791 he removed to Cambridge, being chosen successor to the celebrated preacher Robert Robinson. He now appeared as the author of a pamphlet entitled "Christianity not Inconsistent with the Love of Freedom." This was shortly after followed by his "Vindication of the Freedom of the Press," which passed through several editions. But it was his "Sermon on Modern Infidelity" that established his fame as a divine. In 1802 Mr. Hall's mind again received a shock, which

HALLEL (hal-lel'), the designation of a particular part of the hymnal service of the Hebrews chanted in the temple and in the family on certain festivals. It is now impossible to ascertain precisely when this service was first instituted. Some of the Talmudists affirm that it was instituted by Moses; others say that Joshua introduced it; others derive it from Deborah, David, Hezekiah or Hananiah, Mishael and Azariah. From 2 Chr. xxxv. 15 we see that the practice of the Levites chanting the Hallel while the Paschal lambs were being slain was already in vogue in the days of Josiah, and it is not at all improbable that it was customary to do so at a much earlier period.

The name *Hallel*, which signifies "praise," is given to this distinct portion of the hymnal service because it consists of Psalms cxiii.-cxviii., which are Psalms of "praise," and because this group of Psalms begins with "Hallelujah." It is also called the *Egyptian Hallel*, because it was chanted in the temple whilst the Passover lambs, which were first enjoined in Egypt, were being slain.

This hymnal service, or Egyptian Hallel, was chanted at the sacrifice of the first and second Pesach, after the daily sacrifice on the first day of Passover, after the morning sacrifice on the Feast of Pentecost, the eight days of the Feast of Tabernacles and the eight days of the Feast of Dedication, making in all twenty days in the year. "On twelve days out of the twenty, viz., at the sacrifice of the first and second Pesach, of the first day of Pesach, of the Feast of Pentecost and of the eight days of the Feast of Tabernacles, the flute was played before the altar when the *Hallel* was chanted," whilst after the morning sacrifice during the eight days of the Feast of Dedication the *Hallel* was chanted without this accompaniment of the flute. The manner in which these hymns of praise were offered must have been very imposing and impressive. The Levites who could be spared from assisting at the slaying of the sacrifices took their stand before the altar and chanted the *Hallel* verse by verse; the people responsively repeated every verse or burst forth in solemn and intoned "Hallelujahs" at every pause, whilst the slaves of the priests, the Levites and the respectable lay people assisted in playing the flute. No representatives of the people were required to be present at the temple at the morning sacrifices on the days when the *Hallel* was chanted.

The Egyptian Hallel was also chanted in private families at the celebration of the Passover on the first evening of this feast. On this occasion the *Hallel* was divided into two parts; the part com-

prising Ps. cxiii. and cxiv. was chanted during the partaking of the second cup, whilst the second part, comprising Ps. cxv. and cxvi., was chanted over the fourth and finishing cup; and it is supposed that the singing of the hymn by our Saviour and his disciples at the conclusion of the Passover supper, Matt. xxvi. 30; Mark xiv. 26, refers to the last part of this Hallel. In Babylon there was an ancient custom, which can be traced as far back as the second century of the Christian era, to recite this Hallel on every festival of the new moon, omitting, however, Ps. cxv. 1-11 and cxvi. 1-11.

The great Hallel was recited on the first evening at the Passover supper by those who wished to have a *fifth cup*—i. e., one above the enjoined number. It was also recited on occasions of great joy as an expression of thanksgiving to God for special mercies.

The Jews to the present day recite the Egyptian Hallel at the morning prayer immediately after the eighteen benedictions on all the festivals of the year except *New Year* and the *Day of Atonement*, omitting Ps. cxv. 1-11 and cxvi. 1-11 on the last six days of the Feast of Passover and on the new moon. Before the Hallel is recited they pronounce the following benediction: "Blessed art thou, Lord our God, King of the world, who hast sanctified us with thy commandments and enjoined upon us to recite the Hallel." At the Passover supper, on the first two evenings of the festival, both the Egyptian Hallel and the Great Hallel are now recited.

HALLELUJAH (hal-le-lu'yah), or **ALLELUIA** (al-le-lu'yah), a word which stands at the beginning of many of the Psalms. From its frequent occurrence in this position it grew into a formula of praise, and was chanted as such on solemn days of rejoicing. This is intimated by the Apocryphal book of Tobit, xiii. 18, when speaking of the rebuilding of Jerusalem: "And all her (Jerusalem's) streets shall sing Alleluia." Comp. Rev. xix. 1, 3, 4, 6. This expression of joy and praise was transferred from the synagogue to the Church. The ancient Church retained the Hebrew word when praise was rendered, and it was also retained in the first English liturgy, but it has given place to the phrase "Praise ye the Lord," the people responding "The Lord's name be praised."

HALLER (hal'ler), **BERTHOLD**, a native of Suabia, born in 1492, became one of the leaders of the Reformation in Switzerland. It found him the parish priest of Berne; and when he accepted its principles, his position enabled him to advocate its cause with authority, to which his own gentleness of manner added force. He had a principal share in the important conference of Berne, which so much promoted the Reformation in Switzerland. He died in 1536.

HALLETT (hal'let), **JOSEPH**, a learned English nonconformist minister, born at Exeter in the year 1692. He was the son of Joseph Hallett, one of the pastors of the Presbyterian congregation in Exeter, and was the grandson of another Joseph Hallett who was ejected from Chesleborough, in Somersetshire, by the Act of Uniformity. He was educated for the Christian ministry at a seminary conducted by his father and his father's colleague, J. Pierce; and when, in the year 1716, Messrs. Hallett and Pierce were removed from their pastoral charge in consequence of the avowal of Arian opinions, young Hallett was appointed co-pastor with Pierce over the new congregation assembling in what was called James'

Meeting. He died in 1744. He was an excellent writer, and two of his works deserve to be mentioned here: "A Free and Impartial Study of the Holy Scriptures recommended; being Notes on some Peculiar Texts, with Discourses and Observations," etc. Besides the notes on various texts of Scripture and some discussions on doctrinal and practical topics, these volumes contain dissertations on the quotations from the Old Testament in the Apocrypha; on the Septuagint version; on the errors in the present Hebrew copies of the Old Testament; on the original meaning of the ten commandments; and on the Agapæ or love-feasts; also "A Paraphrase, and Notes on the Three Last Chapters of the Epistle to the Hebrews." This was designed to be a supplement to Pierce's paraphrase and notes on this Epistle—a work which had been published in an unfinished state in consequence of the death of its author. Prefixed are two introductory dissertations, one on the authorship and the other on the language of the Epistle. The former supports the Pauline authorship, and is still valuable for its trustworthy array of historical testimonies, the author having, as he tells us, "trusted to no second-hand quotations, but taken every passage immediately from the original authors themselves." In the second dissertation he advocates the opinion of a Hebrew or Syriac original, the translation into Greek being made probably by Luke.

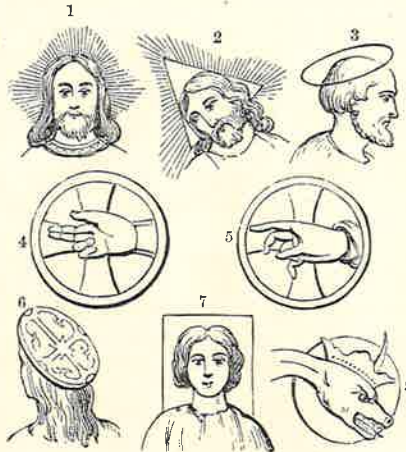
HALLOHESH (hal-lo'hesh), "the enchanter," one who sealed the covenant, Neh. x. 24.

HALLOW (hal'lo), **HALLOWED** (hal'lo-ed). See **HOLINESS**, **SANCTIFICATION**.

HALO (hay'lo), in religious art, is a luminous nebula, supposed to emanate from and surround divine persons. When it is limited to the head only, it is termed a "nimbus," and when it envelops the whole body, it is called an "aureola." This distinction is of importance where symbolism is appreciated, for ignorance or neglect may lead to great confusion. The nimbus is of pagan origin; the Romans ornamented the statues of their divinities and emperors with radiated crowns. In process of time the halo or nimbus was introduced into Christian art, and its introduction at first met with determined opposition, which gradually became weaker as the tendency to symbolism increased. After the eleventh century it was very generally used to distinguish the Saviour, the Virgin Mary, angels, apostles, saints and martyrs, by painters in Southern Europe, and attempts were made to identify different characters by the arrangements of the rays. Hence the nimbus was of various forms, the most frequent being a circular halo with different internal enrichments. In that of Christ it contains a cross more or less enriched; the nimbus of the Virgin Mary is usually a circlet of small stars; while angels wear a circle of small rays surrounded by another circle of greater foils, like roses interspersed with pearls. Those for saints were distinguished by the name round the circumference. Even the eternal Father had a nimbus of rays, which diverged in a triangular direction. When the nimbus is of a square form, it indicates that the person was alive when delineated. The aureola is of a limited usage, and was generally confined to representations of the Almighty and of Jesus, and rarely it was applied to the Virgin Mary. The variations in the form depended on the position of the person represented. A "glory" combined the two, as there was then a nimbus or halo round the head and an aureola encircling the person.

HALOHESH (ha-lo'hesh), "the enchanter," a person whose son helped to repair the walls of Jerusalem, Neh. iii. 12. The name is identical with Hallohesh.

HALYBURTON (hal-e-bur'ton), **THOMAS**, professor of theology in the university of St. Andrew's, was born near Perth, December 25, 1664. In early life he was perplexed with doubts in reference to revealed religion. An excellent minister by the name of Donaldson, on a visit to his mother, directed him to seek relief from his doubts in prayer, which ultimately brought him relief; and he wrote an "Inquiry into the Principles of Modern Deists," which is still held in estimation. In 1696 he became chaplain in a nobleman's family, and in 1700 he was made minister of Ceres parish, where he remained for eleven years. In 1711 he was elected professor of divinity in the university of St. Andrew's, where he remained till his death, in 1712. His "Works" contain, "The Great Concern of Salvation;" "Natural Religion Insufficient;" "Essay on the Nature of Faith;" "Inquiry on Justification;" and a sketch of his life. Halyburton's Memoirs have been issued many times both in Great Britain and America.



HALO, OR GLORY.
1. Symbol of the Saviour. 2. The eternal Father. 3 and 6. Disc over the head, the latter ornamented, the fifth and twelfth centuries. 4, 5. Hand of the eternal Father in the act of blessing. 7. Nimbus of saints then living. 8. The Beast in the Apocalypse, a symbol of power.

HALYMOTE (ha'le-mote), a church court. The word is the olden form of "holy," with the Saxon termination "mote," an assembly for legislative or judicial purposes.

HAM, the youngest of the three sons of Noah. Of his personal history one disgraceful incident is recorded, which was the occasion of a prophetic curse upon one of the large and wicked families of Ham's descendants, Gen. ix. 20-27.

Four great branches of the posterity of Ham are enumerated, Cush, Mizraim, Phut and Canaan; and from these, speaking generally, the southern tribes of the globe proceed. See **EARTH**, **CUSH**, **MIZRAIM**, **PHUT**, **CANAAN**. The Hamite nations, so far as we can trace their early history, attained considerable prosperity; they formed powerful kingdoms, cultivated commercial intercourse with other peoples, were rich, and have left remarkable traces of their enterprise and perseverance in their massive buildings. But in almost every case they have been sooner or later subjected to the sons of Shem and Japhet, and mingled with the descendants of other stocks. Whether the languages which prevailed among them can be referred to a single

trunk, and of what nature such a trunk would be, with what derivative dialects, are questions on which philologists are not at present agreed.

It is remarkable that Egypt is repeatedly called in Hebrew poetry "the land of Ham," Ps. lxxviii. 51; cv. 23, 27; cvi. 22. To no special district are the names of the other two sons of Noah given. It might almost be inferred that Egypt was the region where Ham himself settled. And it is a fact that in the ancient Egyptian language a nearly similar word, said to imply blackness or heat, denoted that country. It occurs many times in the Rosetta inscription as *chemé*.

A Hamite, perhaps an Egyptian, clan would seem to have been settled near Gedor, whom the Simeonites attacked and destroyed, 1 Chr. iv. 40.

HAM, the principal town of the Zuzim, Gen. xiv. 5. Its locality can only be guessed at; maybe it was in or near the country of Ammon.

HAMAKER (ham'a-ker), H. A., one of the first Orientalists of his time, was born at Amsterdam, Holland, 25th of February, 1789. Destined by his parents for the profession of a merchant, his tastes led him early to learning; and the counsels of Willmet strengthened him in his ardent attachment to erudite studies, especially to the Arabic language, in which he made great progress. In 1815 he was appointed professor of the Oriental languages in the atheneum at Franeker. In 1817 he was called to Leyden as professor extraordinary of Oriental languages, and in 1822 he became ordinary professor. Here he died on the 10th of October, 1837, at the early age of 47, having undermined his health by excessive study. His literary ambition was too active, hurrying him from one language to another and injuring his reputation. Instead of being contented with the knowledge of five Semitic tongues, besides the Arabic, he devoted himself without relaxation to the study of all the ancient and modern languages of Asia and Africa—a task to which human strength is unequal. The range of his Oriental erudition was great; it would have been of a profounder character if he had confined himself to fewer subjects. His works are numerous, but none bears directly on Biblical science. All are of the Oriental-literary or historical type.

HAMAN (ha'man), etymology uncertain, a person of high rank in the kingdom of Persia, and for a time prime minister of the king who espoused Esther. The circumstances connected with the history of this remarkable and unhappy man form one of the most extraordinary examples on record of the unreasonable lengths to which a principle of personal ambition may carry one, the frightful crimes it may lead him to commit in order to reach the end he aims at, and the overwhelming retribution in providence it may bring down upon his own head. He is called in Esther, Haman the Agagite, which the Jews have from early times regarded as substantially one with Haman the Amalekite. This, if it were certain, would afford a natural enough explanation of what otherwise looks like a species of insanity—the determination on the part of Haman to extinguish a whole race in revenge for the stiff and unyielding firmness of a single individual. The Amalekites were from early times among the most implacable enemies of the Jews, and had been all but extirpated by the superior might and warlike prowess of their rivals. One can readily suppose that a deep spirit of revenge would lurk in the bosoms of

the scattered members of the Amalekite race which survived, and that any one of them, having what might seem a just occasion and a fit opportunity, would eagerly snatch at it to secure the long wished-for triumph. It is quite possible, also, that Haman may have belonged to this Amalekite race, and by some of those curious revolutions of fortune which

degree, and who could not afford to suffer any derogation from the customary forms of regard. Yet with so many things in favor of this supposition, one cannot hold it to be more than probable. For there is no other passage in Old Testament Scripture in which Agagite is put for Amalekite; and as there is reason to believe that the name Agag

thet. But the fact of Haman's Amalekite descent is problematical; and if advanced at all, it should only be as an ancient opinion which has certain probabilities on its side, and which would afford a ready explanation of some of the circumstances.

HAMATH (ha'math), an ancient city and province of Syria, in existence at the time of the conquest of Canaan, Num. xiii. 21, and in later times of such importance that it is called "Hamath the Great," Amos vi. 2. The city was situated on the Orontes, at the northern extremity of the Lebanon range, about 76 miles north-east of Tripoli, and 81 south from Aleppo. Not Hamath itself, but rather the "entering in of Hamath," is often mentioned as the boundary on the north of the dominion of Israel, Num. xxxiv. 8; Josh. xiii. 5, etc. There is some difference of opinion as to the point indicated by this expression. The entering into Hamath is naturally understood as given from the Palestinian point of view, therefore on the south of the land of Hamath, probably about Diblah, a place about 30 miles beyond Baalbec, and a place where the two Lebanon ranges terminate, opening on the wide plain which belonged to Hamath. This appears the remotest point to which the spies could possibly extend their personal inquiries, Num. xiii. 21, and seems to accord with the general conditions of the geographical problem. In David's time Hamath appears to have formed the seat of an independent kingdom, for Toi the king of Hamath is mentioned among those who entered into friendly relations with David, 2 Sam. viii. 9, etc. In the age of Solomon it appears to have formed part of the extensive dominion of Israel, as he is spoken of as having built store-cities in it, 2 Chr. viii. 4; and long afterward the second Jeroboam is said to have conquered it, 2 Ki. xiv. 28. Along with the whole of that part of Syria, it fell shortly afterward under the sway of the king of Assyria, Isa. xxxvii. 12, and then under that of the king of Babylon. After the period of the Alexandrian conquest it bore the name of Epiphania; but the old name has again supplanted this, and among the native population the latter probably never took root. Hamath has become one of the larger cities of the Turkish empire, and is supposed to contain about 30,000 inhabitants, of which 2500 belong to the Greek Church. Dr. Porter says that the modern town is built in the narrow valley of the Orontes and on both sides of the river, whose banks are fringed with poplars. Four bridges span the river, and a number of huge wheels, turned



HAMAN'S INDIGNATION AT MORDECAI'S REFUSAL TO RENDER HIM ROYAL HONORS.

are not unusual in arbitrary states, where the greatest changes often turn on the whimsical freaks of a moment, may have been elevated to the highest place of power at the Persian court. The extreme jealousy he evinced in regard to the marks paid him of outward homage and respect so far confirms this that he appears to indicate a want of native nobility of rank; it bespeaks the temper of one who had sprung from comparatively low

had much the same origin and use among the Amalekites that Pharaoh had among the Egyptians, and Abimelech among the Philistines [see AGAG], it would have been strange and unnatural for any of the Amalekite race to have turned it into a family designation. No doubt there are caprices in names as well as other things; and it is not impossible that a use not in itself natural or likely may have been made of this particular epi-

lative population the latter probably never took root. Hamath has become one of the larger cities of the Turkish empire, and is supposed to contain about 30,000 inhabitants, of which 2500 belong to the Greek Church. Dr. Porter says that the modern town is built in the narrow valley of the Orontes and on both sides of the river, whose banks are fringed with poplars. Four bridges span the river, and a number of huge wheels, turned

by the current, raise the water into aqueducts, which convey it to the houses and mosques of the town. There are no antiquities in it. The mound on which the castle stood is in the midst of the town, but the castle itself, materials and all, has completely disappeared. The houses are built in the Damascus style, of sun-dried bricks and wood. Though plain and poor enough externally, some of them have splendid interiors. The city carries on a considerable trade with the Bedouins.

HAMATHITE (ha-math'-ite), one of the families descended from Canaan, Gen. x. 18; 1 Chr. i. 16. They were most likely those who settled at Hamath.

HAMATH-ZOBAB (zo'-bah). In 2 Chr. viii. 3 it is recorded that "Solomon went to Hamath-Zobah, and prevailed against it." Zobah was a place in the same district as Hamath. See **ZOBAB**. The conjunction of the two names here probably indicates nothing more than that the whole country round Hamath was brought by Solomon under the power of Judah. The possessions of David extended to Hamath, and included Zobah, 1 Chr. xviii. 3, and Solomon probably added Hamath also to his empire; certain it is that he had possessions in that district, and that part of it at least was included in his dominion, 1 Ki. ix. 19. There is not the least ground for the supposition that Hamath-Zobah is the name of a different Hamath from that above noted.

HAMBROECK (ham'-brek), **ANTON**, surnamed the **DUTCH REGULUS**, was born in the beginning of the seventeenth century, and was sent as a missionary to the East Indies, making the island of Formosa, then an important missionary station of the Dutch, his field of labor. He was successful in the conversion of a large number of the natives, when the Chinese pirate Coxinga landed in Formosa, April, 1661, and with 25,000 men laid siege to Tai-Ouan. With his wife and children Hambroeck was made prisoner, and he was sent by Coxinga as ambassador

to the commandant of the town, with the view of inducing him to surrender it to his enemy. An act so repugnant to his patriotism and self-respect he refused to perform, and advised the commandant accordingly to defend the town. With a bravery that challenges admiration, he returned to Coxinga, notwithstanding the entreaties of his friends and the prayers of his daughters, and informed him what he had done. Coxinga, exasperated at his

boldness and daring, caused him and a number of Dutch prisoners to be beheaded.

HAMELMANN (ham'el-man), **HERMANN**, a German Protestant theologian and historian, born in 1525, and died in 1595. He had received orders in the Roman Catholic Church, but em-

broke out, and he was detained a prisoner in France, where he supported himself by teaching the Sanscrit language. On his return to England he was made professor of that language in the college of Haileybury, and published a grammar of it.

HAMILTON, GEORGE, an Episcopalian



HAMAN IMPLORING QUEEN ESTHER TO SAVE HIM FROM AHASUERUS'S WRATH.

braced the doctrines of Luther and devoted himself to their propagation. Most of the latter portion of his life was passed at Oldenburg as spiritual superintendent of the Protestants.

HAMILTON (ham'il-ton), **ALEXANDER**, a learned Sanscrit scholar, born in 1765, and died in 1824. He was in Paris, examining the Indian manuscripts of the Imperial Library, when war

clergyman, rector of Killermogh in Ireland. He was a good Hebraist and a laborious scholar. His first work was entitled "A General Introduction to the Study of the Hebrew Scriptures, with a Critical History of the Greek and Latin Versions of the Samaritan Pentateuch and of the Chaldee Paraphrases." On each of the subjects indicated in the title this work will be found to offer much important information, conveyed in a condensed

and yet clear and pleasing style. His other work is entitled "Codex Criticus of the Hebrew Bible, wherein Vander Hooght's Text is corrected from the Hebrew Manuscripts collated by Kennicott and De Rossi, and from the Ancient Versions, being an Attempt to form a Standard Text of the Old Testament"—a work of much learning, and a praiseworthy effort toward a corrected text of the Hebrew Scriptures. His criticisms, though not such as to give satisfaction in every case, are yet in most instances so well considered and reasonable as to invest his work with a permanent value to every student of the Hebrew Bible. The following is also deserving of being noted here: "A Letter to the Rev. Solomon Herschell, D.D., Chief Rabbi of the German and Polish Jews in London, showing that the Resurrection of Jesus from the Dead is as credible a Fact as the Exodus of the Israelites from Egypt; and that the Account of the Resurrection in the Tract entitled 'Toldoth Jesu' is no more worthy of Credit than that which Tacitus has given of the Exodus."

HAMILTON, JAMES, D.D., an eloquent and distinguished Presbyterian divine and author, was born in 1814, in Strathblane, Scotland. Soon after entering the ministry he was called to the charge of a church in Edinburgh, and in 1841 he became pastor of the National Scotch Church, Regent Square, London. Here he was eminently successful in his ministry, gaining for himself a reputation as one of the most eloquent and able pulpit orators in the metropolis, and extending his fame and usefulness wherever the English language is read by his numerous popular and widely-circulated works on subjects of experimental and practical religion. His "Life in Earnest" and "Mount of Olives" have reached immense editions. The language in which the great truths of religion and the deep feelings of the soul are clothed in his works is singularly beautiful. A complete edition of his works is accessible to the American reader. He was enrolled in the membership of the most important literary societies of the kingdom, and his fame as a naturalist was well deserved. He was unfeignedly beloved by the great and the good of all denominations, and few have been more regretted than he when death removed him from his labors. He died in London, November 24, 1867.

HAMILTON, PATRICK, one of the first of Scotland's Reformers and a martyr to his convictions of religious duty, was born in 1502. After pursuing a course of study at St. Andrew's, he visited Germany, and there espoused the principles of the Reformation as preached by Luther. He became a professor at Marburg for a season, and on his return to his native country he was advanced by James V., to whom he was related, to be abbot of Ferne, in Rossshire, where his zeal in preaching the doctrines of the Reformation stirred up the enmity of the Romish clergy to such a degree that they caused him to be arrested and sent to Beaton, archbishop of St. Andrew's. Here he was tried as a heretic and condemned to the flames. He received the sentence with the most remarkable fortitude, and perished at the stake opposite St. Salvador's College in St. Andrew's, March 1, 1527, at the early age of 24. He was a man of considerable learning, elegant manners and devout piety. When about to be executed, he gave his raiment to his servant, saying, "These are the last things you can receive of me; nor have I anything now to leave you but the example of my death, which I pray you to bear in mind; for though it

be bitter to the flesh, and fearful before men, yet it is the entrance into eternal life, which none shall inherit who deny Jesus Christ before this wicked generation." The execution produced a profound sensation in the country. "The smoke of Mr. Patrick Hamilton," said a Romanist, "infected as many as it blew upon." In the history of the Scottish Church he deservedly occupies a prominent place.

HAMILTON, RICHARD WINTER, D.D., LL.D., an English Dissenting minister, was born at Pentonville July 6, 1794. He was educated at Hoxton College, where his talents at an early age attracted attention. Soon after leaving college he was invited to the pastorate of the Independent Congregation at Leeds, where he remained to the close of his life. He was a man of great literary industry, an eloquent and effective speaker (though often defective in taste), quick in argument and apt in illustration. He was the author of "The Little Sanctuary," a devotional work; "The Institutions of Popular Education," "The Revealed Doctrine of Rewards and Punishments," "Missions," "The Sabbath," etc. He died in July, 1848.

HAMILTON, SIR WILLIAM, Bart., a distinguished metaphysician, was born at Glasgow in 1788, studied first at the university of his native city, and secondly at Oxford, where he obtained first-class honors. When he entered for his degree, he amazed the university examiners by the number of Latin, Greek and other works in which he desired to be tested, and the list of works on logic, metaphysics and ethics which he presented included Arabian, Italian, Spanish, French, German, Greek and British names in such profusion that the range of his acquirements seemed to be unlimited. In 1813 he was called to the Scottish bar, and in 1821 he was appointed professor of universal history in the university of Edinburgh; but this chair was little more than an honorary appointment, and in 1836 he obtained the office for which his tastes and his studies pre-eminently qualified him—the chair of logic and metaphysics—which he filled with such lustre as to have regained for Scotland its former distinction in the field of metaphysics. In 1852 he published a volume under the title of "Discussions in Philosophy," consisting of essays reprinted chiefly from the Edinburgh Review, and which on their appearance had attracted attention both at home and abroad. His edition of the works of Dr. Thomas Reid, published in 1846, displays vast erudition and profound thought; and a similar award must be given to his collected edition of the works of Dugald Stewart, the publication of which began in 1854. His "Lectures on Metaphysics" have been published since his death, and these abundantly evince that whatever differences may hereafter agitate the schools as to the success or failure of some of his speculations, his comprehensive grasp, his inexorable analysis, his prodigious learning, truth and honesty of dealing with the adherents of every system, will secure a universal and lasting homage. The prominent results of his labors in philosophy reduce themselves to three heads—his profound vindication of the doctrine of common sense, his elaborate discussion of the theory of perception in relation to our belief in an external world, and his enunciation of the law of the conditioned as bearing on our knowledge of the absolute and infinite. The two first are in the direct line of the Scottish school, the last is more original, or colored with German influences; and the impulsion which he has given under this third

head, if less marked by agreement amongst his followers, is more powerful, and is likely to be the next starting-point of British philosophy. He died in 1856. A very formidable assault on Sir William Hamilton's system has been made by Mr. J. S. Mill in his "Examination of Sir William Hamilton's Philosophy, and of the principal Philosophical Questions discussed in his Writings." Mr. J. H. Stirling has also published a work entitled "Sir William Hamilton; being the Philosophy of Perception: an Analysis."

HAMILTON, WILLIAM HENRY, an English gentleman of refined literary tastes. As private secretary he accompanied Lord Elgin to Constantinople, and assisted him in bringing home the collector of antique marbles which are known as the Elgin Marbles. To him the British Museum owes the possession of the famous Rosetta Stone, which he discovered stowed away on board a French transport; and Italy is indebted to him for the restoration, at the peace of Paris, of her spoliated treasures. Mr. Hamilton was for many years secretary of state for foreign affairs, after which he went to Naples as minister plenipotentiary. He published a valuable work on Egypt, a country at the time little known, and was one of the founders of the Royal Geographical Society. He died in 1859.

HAMLIN (ham'line), LEONIDAS LENT, a bishop in the Methodist Episcopal Church, was born May 10, 1797, at Burlington, Connecticut. He at first devoted his attention to the study of law, was admitted to practice, married and settled at Zanesville, Ohio. In 1828 his thoughts were directed to the subject of personal religion by the death of a little child, and he united with the Methodist Church; during the same year was licensed to exhort and the next year to preach. He filled appointments successively in Granville Circuit, Ohio, Athens Circuit, and in 1835 at Wesley Chapel, Cincinnati. In 1844 he was elected a bishop in the Methodist Episcopal Church, which office he held with credit to himself and advantage to the Church for eight years. He was a man of eloquence, ability and exalted piety, the subject of much affliction, and yet possessed of great patience and resignation. He died in the year 1867.

HAMMATH (ham'math), a city assigned to the tribe of Naphtali, Josh. xix. 35. There is every reason to believe that this place, so called from its "springs," was close to Tiberias, and was the Emmaus mentioned by Josephus as in the immediate neighborhood. These springs still exist, just by the ruins of the ancient city. The water has a disagreeable sulphurous smell, and is too nauseous to be drunk; but, as it has a high reputation for medicinal properties, it is used for baths. "The accommodations for bathing," says Dr. Thomson, "are everything but satisfactory, and the entire establishment is filthy and offensive in the extreme; and yet it is always crowded with the lame, the halt, the withered and the leprous." The heat of the water ranges from 136° to 144°. At the earthquake in 1837, the temperature rose, and more water than usual was for a short time thrown out, but the buildings were not injured.

HAMEDATHA (ham-med'a-thah), the father of Haman, Esth. iii. 1, 10; viii. 5; ix. 10, 24.

HAMMELECH (ham-me'lek), the father of Jerahmeel and Malchiah, Jer. xxxvi. 26; xxxviii.

6. Very probably this is not a proper name, and these two persons were of the royal family.

HAMMER (ham'mer). Two or three Hebrew words are used for this tool, one which implies striking, Isa. xli. 7; another, hollowing, 1 Ki. vi. 7. There is a third, Jud. v. 26; it also is connected with striking. The term hammer is employed symbolically for mighty force, Jer. xxiii. 29; 1. 23.

HAMMERLIN (ham'mer-lin), or **HAMMERLEIN** (ham'mer-line), **FELIX**, a Swiss theologian and member of the Council of Basle, was born at Zurich in 1789. He was appointed canon of Erfurt in 1421, and provost of Solthurn in 1422. He devoted great attention to study, and

HAMMOND (ham'mond), **HENRY**, D.D., one of the most learned English divines of the seventeenth century, was born at Chertsey, 18th August, 1605, and educated at Eton and Magdalen colleges, Oxford, of which latter he became a Fellow in 1625. He was named after Henry prince of Wales, his godfather, to whom Dr. John Hammond, his father, was physician. It is said Robert Sidney, earl of Leicester, was so much impressed with a sermon he heard him preach that he gave him the rectory of Penshurst, 1633. He received the degree of D.D. in 1639, and the following year was a member of convocation. In 1643 he was made archdeacon of Chichester. Hammond was a confirmed royalist, and took part in the fruitless attempt in favor of the king at Tunbridge, when

HAMMOTH-DOR (ham-moth-dor'), a Levitical city of Naphtali, Josh. xxi. 32; it is possibly identical with **HAMMATH** and **HAMMON**, 2.

HAMONAH (ha-mo'nah), the prophetic name of a city near which the slaughtered multitudes of Gog are to be buried, Ezek. xxxix. 16.

HAMON-GOG (ha'mon-gog), **THE VALLEY OF**, or **THE VALLEY OF THE PASSENGERS**, Ezek. xxxix. 11. The Targum indicates that this valley was near the Sea of Genesareth, and the expression "the valley of the passengers," probably arises from its being the great road by which the merchants and traders of Syria and other Eastern countries went to and from Egypt.



HAMON-GOG, OR THE VALLEY OF THE PASSENGERS.

attended the Council of Basle, where he took an active part in attempted ecclesiastical reform. This step of his made him many enemies, and an attempt was made upon his life in 1439; he escaped assassination, but was dangerously wounded. In 1454, at Zurich, on the occasion of the carnival, he was seized by his enemies and thrown into prison at Constance. He was sentenced to imprisonment in a convent of barefooted monks, and died, a martyr to his zeal for the truth, in 1457. He was the author of several works on monkish discipline, corruptions of the clergy, etc.

HAMMOLEKETH (ham-mo'le-keth), the sister of Gilead, 1 Chr. vii. 18.

HAMMON (ham'mon). 1. A city of Asher, Josh. xix. 28. 2. A Levitical city of Naphtali, 1 Chr. vi. 76, probably identical with **HAMMATH**.

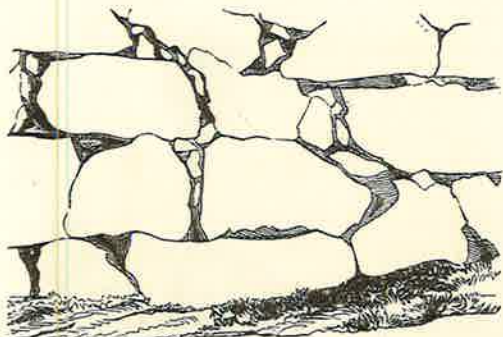
a reward of £100 was offered to the person who should apprehend him. He retired to Oxford in consequence, and resided there while the city was held by the king. He became canon of Christ Church, and public orator in 1645, and accompanied Charles I. as chaplain to Woburn, Hampton Court and Carisbrook, till the dismissal of his attendants in 1647, whereupon he once more retired to Oxford and became sub-dean of Christ Church. The latter part of his life was passed at Westwood, Worcestershire, the seat of Sir John Parkwood, where he died 25th April, 1660. He wrote "A Paraphrase and Annotations on the New Testament," which was in great request, and was translated into Latin by Leclerc; "A Paraphrase and Annotations upon the Book of Psalms;" "A Practical Catechism," etc. Hammond's miscellaneous theological works have been well edited in the Library of Anglo-Catholic Theology.

The name Hamon-Gog signifies "the multitude of Gog," and was applied to this valley because it was designed as the burial-place of the multitudes of Gog. It no doubt lay in the district of the Hauran to the south of Damascus. Before and after the time of Solomon, the caravans that rested on their march in the locality rendered famous by the city of Palmyra, must have passed to the south-east of the Lake of Galilee before reaching Western Palestine, as the range of the mountains of Lebanon must have deflected their course in that direction. The Targum is, therefore, no doubt correct in its localizing of the valley. See **MAGOG**.

HAMOR (ha'mor), a Hivite chief, prince of the district lying around Shechem and father of Shechem, whose assault upon Dinah led to the destruction of himself, his father, and their city, by the sons of Jacob. From Hamor Jacob bought a

piece of land in the vicinity of Shechem, a transaction of a perfectly peaceable kind, but which seems to have been interposed amid passages of a more hostile nature between the patriarch and his neighbors. This he left as a special inheritance to the family of Joseph, and here Joseph's bones were interred, Josh. xxiv. 32. Hamor gave his name to the tribe of which he was chief; they are called Benei-Hamor, Gen. xxxiii. 19, and he himself is called Hamor Abi-Shechem, Josh. xxiv. 32; Jud. ix. 28; Acts vii. 16, with reference to his having the seat of his rule at Shechem.

HAMPDEN (hamp'den), **RENN DICKSON**, D.D., a descendant of John Hampden, the celebrated Cromwellian leader, was born in 1792, in the island of Barbadoes, where the family had settled in 1670. He received his education at Oriel College, Oxford, where he became a Fellow, then a tutor, and subsequently, in 1829 and 1831, public examiner in classics. Being chosen Bampton Lecturer in 1832, he took for his subject "The Scholastic Philosophy considered in its Relation to Christian Theology." In 1833 he was appointed head of St. Mary's Hall, and the following year was elected White's professor of moral philosophy in Oxford. About this time he published "Observations on Religious Dissent." In 1836 Lord Mel-



ANCIENT GREEK MASONRY.—See HANDICRAFT and GREEK ARCHITECTURE.

bourne, the premier, appointed Hampden regius professor of theology in Oxford, but a violent opposition was made to his confirmation, based, ostensibly, on opinions expressed in his Bampton Lecture and in the pamphlet "Observations" alluded to above, but really upon political and Church party grounds, his opponents being Tories and Tractarians, prominent among the latter being Dr. Pusey and the notorious John Henry Newman, who not long after openly avowed himself a Papist. In 1847 Dr. Hampden was appointed bishop of Hereford, and this was the signal for a renewal of the assault upon him with even greater fury. The government declining to set aside his appointment, Dr. Hampden was duly installed, after which his enemies gradually ceased their assaults upon him, and left him in peace to prosecute his episcopal duties. He died April 23, 1868. He wrote, in addition to the works above mentioned, "Lectures on Moral Philosophy," "A Lecture on Tradition," "Philosophical Evidences of Christianity," several volumes of sermons, etc.

HAMPTON COURT CONFERENCE. See CONFERENCE, HAMPTON COURT.

HAMUEL (ham'u-el), a descendant of Simeon through Shaul and Mishma, and from whom all the families of Simeon located in Palestine seem to have descended, 1 Chr. iv. 26.

HAMUL (ham'ul), the younger son of Pharez, the son of Judah by Tamar, Gen. xlvi. 12; 1 Chr. ii. 5. Whether he was born in Canaan, or after the descent into Egypt, is a point not settled among chronologists. From him descended the clan of the Hamulites, Num. xxvi. 21.

HAMUTAL (ham'u-tal), the daughter of Jeremiah, to whom, before the siege of Jerusalem, he sold a field which he possessed in Anathoth, a town of the Levites, Jer. xxxii. 6-12. If this field belonged to Hanameel as a Levite, the sale of it would imply that an ancient law had fallen into disuse, Lev. xxv. 34, but it is possible that it may have been the property of Hanameel in right of his mother. The transaction was conducted with all the forms of legal transfer, and was intended to evince the certainty of restoration from the approaching exile, by showing that possessions which could be established by documents would yet be of future value to the possessor.

HANAMEEL (ha-nam'e-el), a kinsman of Jeremiah, to whom, before the siege of Jerusalem, he sold a field which he possessed in Anathoth, a town of the Levites, Jer. xxxii. 6-12. If this field belonged to Hanameel as a Levite, the sale of it would imply that an ancient law had fallen into disuse, Lev. xxv. 34, but it is possible that it may have been the property of Hanameel in right of his mother. The transaction was conducted with all the forms of legal transfer, and was intended to evince the certainty of restoration from the approaching exile, by showing that possessions which could be established by documents would yet be of future value to the possessor.

HANAN (ha'nan). 1. A Benjamite chief, 1 Chr. viii. 23. 2. A descendant of Saul, 1 Chr. viii. 38; ix. 44. 3. One of David's warriors, 1 Chr. xi. 43. 4. One whose descendants, Nethinim, returned from captivity with Zerubbabel, Ezra ii. 46; Neh. vii. 49. 5. A Levite, who with others expounded the law which Ezra read, Neh. viii. 7; it was probably he who sealed the covenant, Neh. x. 10. 6, 7. Two other persons who sealed, Neh. x. 22, 26. 8. One of the treasurers for the tithes, Neh. xiii. 13. 9. A person whose sons had a chamber in the temple, Jer. xxxv. 4.

HANANEEL (ha-nan'e-el), **THE TOWER OF**, one of the towers forming part of the wall of Jerusalem; first mentioned in Neh. iii. 1, where its position with respect to the sheep-gate in particular, situated on the east side of the city, is indicated. The other passages in which the name occurs, Neh. xii. 39; Jer. xxx. 38; Zech. xiv. 10, with no special reference worthy of note, pretty clearly determine the situation mentioned as correct. It was obviously near the sheep-gate, and from the direction in which the boundary line of the city is now described, on the north side of that gate, and consequently was near the north-east corner of the city, and probably faced the east. The tower, it is not unlikely, derived its name from the builder.

HANANI (ha-nah'ne). 1. A prophet under the reign of Asa, king of Judah, by whom he was seized and imprisoned for announcing that he had lost, from want of due trust in God, an advantage which he might have gained over the king of Syria, 2 Chr. xvi. 7. The precise occasion of this declaration is not known. This Hanani is supposed to be the same who was father of another prophet, named Jehu, 1 Ki. xvi. 7; but circumstances of time and place seem adverse to this conclusion. 2. A brother of Nehemiah, Neh. i. 2, who went from Jerusalem to Shushan, being sent most probably by Ezra, and brought that information respecting the miserable condition of the returned

Jews which led to the mission of Nehemiah. Hanani came back to Judæa, probably along with his brother, and together with one Hananiah was appointed to take charge of the gates of Jerusalem, and see that they were opened in the morning and closed in the evening at the appointed time. The circumstances of the time and place rendered this an important and responsible duty, not unattended with some danger, Neh. vii. 2, 3, B. C. 455.

Three other persons of this name are mentioned, 1 Chr. xxv. 4, 25; Neh. xii. 36.

HANANIAH (ha-na-ni'ah). 1. One of He-man's sons, and head of one of the twenty-four courses into which the singers were divided by David, 1 Chr. xxv. 4, 23. 2. A captain in the army of Uzziah, 2 Chr. xxvi. 11. 3. A prince in the time of Jeremiah, and father of Zedekiah, Jer. xxxv. 12. 4. A false prophet from Gibeon, who also lived in the time of Jeremiah, and delivered counter-messages to those uttered by that prophet. He was denounced by Jeremiah as an impostor, and his judicial death predicted, Jer. xxviii. 5. The original and proper name of one of the three Hebrew youths, who acted so noble a part at Babylon, better known by the Chaldean name of Shadrach, Dan. i. 6. Many others bore the name, of whom nothing particular is known, Jer. xxxv. i. 13; 1 Chr. viii. 24; iii. 19; Ezra x. 28; Neh. :ii. 12; vii. 5, etc.

HAND. With one exception, there is nothing very peculiar in the reference made to the hand in Scripture. Being the member of the body which is chiefly employed in doing active service, it is used in Scripture, as well as other writings, in a great variety of applications, founded upon and suggested by this natural employment: such as "the strength of his hand" for the possession of power generally, "the cunning or skill of the hand" for any natural accomplishment, "putting things into one's hand" for committing them to one's oversight and control, etc. The right hand being also, for the most part, the organ most used, and in consequence most skilled in the execution of work, a variety of figurative applications quite naturally arise out of this fact, having respect to the right hand as the more, to the left as the less, honorable and efficient of the two; hence such expressions as "Let not thy left hand know what thy right hand doeth," "a wise man's heart is at his right hand, but a fool's heart is at his left hand," "sitting at the right hand of power," "the man of thy right hand," etc. Such forms of expression are so common in all languages, and at all times, that they require no special explanation; nature itself furnishes a ready interpretation of them even to the most unlearned.

HAND, or HANDS, LAYING ON or IMPOSITION OF THE. This forms a sort of exception to the general similarity between the Scriptural allusions to the hand or hands and those in common use; it may be regarded as a strictly Scriptural usage, though it no doubt also had its foundation in nature, and may to some extent have been used in some of the nature-religions of antiquity. It occurs at a very early period in Scripture as a patriarchal usage, appropriate and becoming, perhaps, rather than strictly religious. Jacob laid his hands upon the heads of Joseph's children when about to bestow upon them his peculiar blessing, Gen. xlviii. 14, precisely as in later times our Lord laid his hands on the little children when they were presented to him for his

blessing, Matt. xix. 15. In like manner, and with a nearer approach to a religious service, Moses was instructed, before his departure, to lay his hand upon Joshua; and the reason of the action is at the same time given: "Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thine hand upon him. . . . And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient," Num. xxvii. 18-20. And so again, after the death of Moses, it is said, "And Joshua, the son of Nun, was full of the spirit of wisdom; for Moses had laid his hands upon him," Deut. xxxiv. 9. So that there was a conveyance in the matter of gifts from one who had to one who had not; and the laying on of the hand of him who imparted was the symbol of the conveyance, the hand being the usual instrument of communication from one to another in what pertains to giving and receiving. So also in regard to guilt; the people who heard the blasphemy of the son of the Israelitish woman in the wilderness had to lay their hands on his head, to signify that the guilt, which through him had been brought into the congregation, was solemnly transferred to him to whom it properly belonged. In this sense, undoubtedly, the action was used in the gospel age in connection with the bestowal of the supernatural gifts, or the miraculous effects of the Holy Spirit; the apostles laid their hands on sick folks and healed them, Matt. ix. 18; Mark vi. 5, etc.; and at times also they laid their hands on the baptized, that they might receive the special gifts of the Spirit, Acts viii. 15-18; xix. 6. It was a quite natural extension of the same practice, to apply it to those who were set apart to sacred office in the Church—the men already possessed of delegated power and authority in the Church, thereby proceeding, like Moses in respect to Joshua, to put some of their own honor upon those who were raised to a share in the same responsible and dignified position, Acts xvii. 3; 1 Tim. iv. 14. Not that the mere act could confer it, but it was employed as a fit and appropriate symbol to denote their full and formal consent to the bestowal of the gift, and being accompanied by prayer to Him who alone could really bestow it, might ordinarily be regarded as a sign that the communication had actually taken place. On this account the action has been retained in most communions as a becoming service in the ordination of qualified persons to the ministry. See ORDINATION. And in those churches which retain confirmation as a distinct service, imposition of hands is also retained as an appropriate part of the service.

In Old Testament times the imposition of hands formed an essential part of the ritual of animal sacrifice. It is expressly mentioned in respect to all the kinds of offering by blood, Lev. i. 4; iii. 2; iv. 4-15; xvi. 21, with the exception alone of the trespass-offering; and it was doubtless omitted in regard to it on account of the affinity between it and the sin-offering, as it would be readily understood that the prescription on this point established for the one would equally apply to the other. The Jewish authorities held it as a fixed principle that "in all sacrifices, whether offered by express enactment, or of free-will, the offerer had to lay his hands on the victim while still alive, with the exception only of the first-fruits, tithes and the paschal lamb." It was the formal act, by which the offerer identified himself with his victim, transferring, as it were, from himself to the victim the qualities or feelings in which that victim was to represent him, and be his substitute on the altar

101

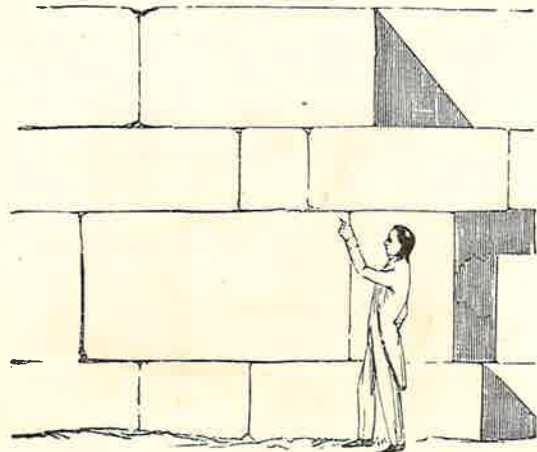
of God. In respect to the one great annual sin-offering it is thus explained, "Aaron shall lay both his hands upon the head of the live-goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat," Lev. xvi. 21. Here plainly the one thing conveyed by the hands of the offering high-priest to the goat was the collective guilt of the people—that guilt, however, as already atoned for by the slain goat, the other part of the offering, and now to be borne away into everlasting forgetfulness by the live goat, as graciously forgiven by God. In all sin and trespass-offerings which expressly brought to remembrance the transgressions of the offerer, and had for their object the atonement of his guilt, this guilt was undoubtedly the thing transferred by the action of the laying on of hands; it was the sad burden of the worshiper, which he sought to have removed from himself and laid upon the victim, which by divine appointment was to bear for him its appointed doom. And in all offerings of blood there must have been something of this transference of guilt; for the blood, which bore in it the life of the animal, had in every case this significance—it was given to make atonement for sin; and in all approaches to God the worshiper could only come with acceptance, if he came with confession of sin, and relying on the presentation of sacrificial blood as the appointed medium of forgiveness. But in the burnt-offerings and in the peace or thank-offerings, as there were other feelings expressed on the part of the worshiper, so there were other things symbolically transferred to his victim by the imposition of hands, according to the nature of the sacrifice presented, and the occasion that called it forth. In every case the rite is to be viewed as retaining its native import, as the act of a symbolical transference of that in the offerer, for which he brought his victim, and in respect to which he wished it to be taken as his representative before God.

HANDBREADTH (hand'breadth), Ex. xxv. 25; xxxvii. 12; 1 Ki. vii. 26; 2 Chr. iv. 5; Ps. xxxix. 5; Ezek. xl. 5, 43. See MEASURES.

HANDEL (han'del), GEORGE FREDERICK, one of the greatest of all the famous masters of music in Germany, was born at Halle in 1684. In Berlin the king offered to send him to Italy for his education, but his father refused the offer. He went to Hamburg, where he was engaged in the orchestra, and shortly afterward went to Florence, where he resided for some time. Here and in other parts of Italy he produced several of his remarkable works. Removing to England, he was received with great favor, especially by the queen and the court. He was made director of the Royal Academy of Music. Meeting with great trouble because of the strife between the Italian school, then rising in England, and the German, he left the department of opera for that of oratorio, in which for a time he had but indifferent success. In Dublin he was received with acclamation, and here his "Messiah" produced a greater effect than he had ever witnessed in connection with any of his other works. On his return to London he met with great favor. He became blind in his later years, but he still continued to compose by the aid of an amanuensis, and he was able to preside in public at the organ. He died in 1759, and was buried in Westminster Abbey, where a splendid monument was erected over his grave. In 1784 a

grand musical display was held by order of George III. in the abbey to commemorate his birth; and even it was far outdone in the number of performers and in that of the audience by the festival in the Crystal Palace on the centenary of his death.

HANDICRAFT (han'de-kraft). In the early periods to which the Scriptural history refers the entire circle of achievement which man had effected in the natural world was too immediately and too obviously connected with the labor of the hands, which is, in truth, the great primary source of wealth, for any feeling regarding it to prevail but one of high estimation. When hand-laborers were seen on every side and found in every grade of life, and when the products of their skill and industry were the chief, if not the sole, advantages which civilization gave, handicraftsmen, as they were among the great benefactors, so were they among the chief favorites of human kind. Accordingly, even the creation of the world is spoken of as the work of God's hands, and the firmament is said to show his handiwork, Ps. viii. 3; xix. 1; Gen. ii. 2; Job xxxiv. 19. The primitive history, too, which the Bible presents is the



ANCIENT ROMAN MASONRY.—See HANDICRAFT and ROMAN ARCHITECTURE.

history of hand-laborers. Adam dressed the garden in which God had placed him, Gen. ii. 15, Abel was a keeper of sheep, Cain a tiller of the ground, Gen. iv. 3, Tubal-Cain a smith, Gen. iv. 22. These references prove how soon men gave themselves to the labors of the hand; and these and similar passages serve to show what were the earliest employments, did not the nature of the case suffice to assure us that the most necessary arts would be first cultivated. The general nature of this article does not require any extensive or detailed inquiry into the hand-labors which the Israelites practiced before their descent into Egypt; but the high and varied culture which they found there declares that any history of hand-labor must be very defective the sources of which are found exclusively in the Bible. The shepherd-life which the patriarchs previously led in their own pasture-grounds was not favorable to the cultivation of the practical arts of life, much less of those arts by which it is embellished. Egypt, in consequence, must have presented to Joseph and his father not only a land of wonders, but a source of rich and attractive knowledge. And though the herdsman-sort of life which the Hebrews continued to lead would not be conducive to their advancement in either science or art, yet it cannot be doubted that they derived in no slight degree those advantages

which have always been reaped by a less cultured people when brought into proximity or contact with a high state of civilization.

Another source of knowledge to the Hebrews of handicrafts were the maritime and commercial Phœnicians. Commerce and navigation imply great skill in art and science, and the pursuits to which they lead largely increase the skill whence they emanate. It is not, therefore, surprising that the origin of so many arts has been referred to the



TOOLS OF AN ORIENTAL CARPENTER.

1, 3, 4. Drills. 2. Chisel. 5. Handle of a Drill. 6. Nut held in the hand while the drill revolves. 7. Saw. 8. Punch. 9. Horn of oil. 10. Mallet. 11. Bag for nails. 12. Basket to hold tools.

north-eastern shore of the Mediterranean Sea, nor is there any difficulty in understanding how arts and letters should be propagated from the coast to the interior, conferring high advantages on the inhabitants of Syria in general, as well before as after the settlement of the Hebrew tribes in the land of promise. At first the division of labor was only very partial. The master of the family himself exercised such arts as were found of absolute necessity. Among these may be reckoned not only those which pasturage and tillage required, but most of those which were of that rough and severe nature which demand strength as well as skill; such, for instance, as the preparation of wood-work for the dwelling, the slaying of animals for food, which every householder understood, together with the art of extracting the blood from the entire carcass. The lighter labors of the hand fell to the share of the housewife; such as baking bread, 2 Sam. xiii. 8—for it was only in large towns that baking was carried on as a trade; such, also, as cooking in general, supplying the house with water—no very easy office, as the fountains often lay at a considerable distance from the dwelling; moreover, weaving, making of clothes, working in wool, flax, hemp, cotton, tapestry, richly-colored hangings, etc., were carried on within the precincts of the house by the mistress and her maidens. See page 525.

The skill of the Hebrews during their wanderings in the desert does not appear to have been inconsiderable. In Exodus, xxxv. 30-35, a passage occurs which may serve to specify many arts that were practiced among the Israelites, though it seems also to intimate that at the time to which it refers artificers of the description referred to were not numerous: "See, the Lord hath called by name Bezaleel, and hath filled him with the spirit of God, in knowledge and all manner of workmanship, and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work; and he hath put in his heart that he may teach, both he and Aboliab; them hath he filled with wisdom of heart to work all manner of work of the engraver, and of the cunning workman, and of the embroiderer in blue and in purple, in scarlet and in fine linen, and of the weaver."

From the ensuing chapter, ver. 34, it appears that gilding was known before the settlement in Canaan. The ark, Ex. xxxvii. 2, was overlaid with pure gold within and without. The cherubim were wrought ("beaten," Ex. xxxvii. 7) in gold. The candlestick was of beaten gold, vs. 17, 22. Wire-drawing was probably understood, Ex. xxxviii. 4; xxxix. 3. Covering with brass, Ex. xxxviii. 2, and with silver, Prov. xxvi. 23, was practiced; but the pursuits of war and the entire absorption of the energies of the nation in the one great work of gaining the land which had been given to them may have led to their falling off in the arts of peace; and from a passage in 1 Sam. xiii. 20 it would appear that not long after they had taken possession of the country they were in a low condition as to the instruments of handicraft. A comparatively settled state of society, however, soon led to the revival of skill by the encouragement of industry. A more minute division of labor ensued. Trades, strictly so called, arose, carried on by persons exclusively devoted to one pursuit.

Thus, in Jud. xvii. 4 and Jer. x. 14, "the founder" is mentioned, a trade which implies a practical knowledge of metallurgy; the smelting and working of metals were well known to the Hebrews, Job xxxvii. 18; brass was in use before iron; arms and instruments of husbandry were made of iron. Architecture and the kindred arts do not appear to have made much progress till the days of Solomon, who employed an immense number of persons to procure timber, 1 Ki. v. 13, etc.; but the men of skill for building his temple he obtained from Hiram, king of Tyre, 1 Ki. v. 6, etc.; 1 Chr. xiv. 1; 2 Chr. ii. 7. Without pursuing the subject into all its details, we remark that the intercourse which the Babylonish captivity gave the Jews seems to have greatly improved their knowledge and skill in both the practical and the fine arts, and to have led them to hold them in very high estimation. The arts were even carried on by persons of learning, who took a title of honor from their trade.

In the Apocrypha and New Testament there are mentioned tanners, Acts ix. 43, tent-makers, Acts xviii. 3; in Josephus, cheese-makers, barbers; in the Talmud, with others, we find tailors, shoemakers, blood-letters, glaziers, goldsmiths, plasterers. Certain handicraftsmen could never rise to the rank of high-priest—such as weavers, barbers, fullers, perfumers, cuppers, tanners; which pursuits, especially the last, were held in disesteem.

In large cities specific localities were set apart for particular trades, as is the case in the East to the present day. Thus, in Jer. xxxvii. 21 we read of "the bakers' street." So in the Talmud mention is made of a flesh-market; in Josephus, of a cheese-market; and in the New Testament, probably, John v. 2, we read of a sheep-market.

To the above general statements we add a few more minute particulars respecting the different trades practiced among the Jews.

1. *Carpenters*, 2 Sam. v. 11; 2 Ki. xii. 12; Isa. li. 7; Mark vi. 3; Matt. xiii. 55. The work of the carpenter belongs to the earliest efforts of men to provide themselves with the ordinary conveniences and comforts of life. Though, therefore, the workmen employed by David and Solomon in their great buildings were chiefly Phœnicians, we must believe that the carpenter's art, at least in its ordinary applications, was familiar to the Hebrews. It would even appear that there were persons among them at both an early and a later period who could execute the finer parts of wood-carving, Ex. xxxv. 33; Isa. xli. 7; xlii. 13. The implements used by the carpenter were the axe, Ps. lxxiv. 5; Jer. xlvi. 22; Deut. xix. 5; Isa. x. 15; the measuring-line, Isa. xlii. 13; the chisel or carving tool, Isa. xlii. 13; the compass; the stylus or graver.

2. *Masons*, Hebrew, literally *wallers*, 2 Ki. xii. 12, *workers of wall-stone*, 2 Sam. v. 11; 1 Chr. xxii. 15; *stone-cutters* or *hewers*, "workers of stone," 1 Chr. xxii. 2, 15; Ezra iii. 7, etc. The "builders," 2 Ki. xii. 12, were probably *master-masons*. In the time of Solomon the most skilled of these handicraftsmen came from the territories of Hiram, king of Tyre. For the squaring of the stones a saw was used, 1 Ki. vii. 9. As they also prepared the stone by *hewing*, 1 Chr. xxii. 2, they must have used the chisel and the mallet, 1 Ki. vi. 7, though no mention of the former occurs in Scripture. They used also the plumb-line, Amos vii. 7, the measuring-reed, Ezek. xl. 5, the measuring-line, Job xxxviii. 5; Zech. i. 16, and the axe, 1 Ki. vi. 7.

3. *Workers in metals*.—These were *copper-smiths*, 1 Ki. vii. 14; 2 Tim. iv. 14; *iron-smiths*, Isa. xlii. 12; 1 Sam. xiii. 19; and *silver-smiths* or *gold-smiths*, Jud. xvii. 4; Prov. xxv. 4; Isa. xl. 19; Mal. iii. 2, 3; Acts xix. 24; the last of whom seem to have formed a guild, Neh. iii. 8. Weapons and cooking-utensils were made of copper, which was simply beat out, Num. xvii. 4, or cast into a mould, 1 Ki. vii. 46; Job xxxvii. 18, and polished, 1 Ki. vii. 45.



EGYPTIAN CARPENTERS AT WORK.

Workers in the precious metals also used the same methods of preparing their articles; they seem, also, to have understood the art of gilding and of filagree work, Isa. xl. 19; xli. 7; xlii. 12. The implements they used were of the simplest kind—the anvil, Isa. xli. 7; the hammer; the tongs, Isa. vi. 6; the bellows, Jer. vi. 29.

4. *Workers in Earth and Clay*. See BRICK, POTTER, GLASS and BOTTLE.

5. The preparation of skins and works in leather of various sorts must have engaged the attention of the Hebrews, but we possess no pre-

cise information on this subject. See LEATHER, BOTTLE and SANDALS.

6. The art of setting and engraving precious stones was known to the Israelites from a very early period, Ex. xxviii. 9. See STONES, PRECIOUS. Works in alabaster were also common among them—smelling-boxes or boxes of perfume. Comp. Matt. xxvi. 7, etc. See ALABASTER. They also adorned their houses and vessels with ivory, 1 Ki. xxii. 39; Amos iii. 15; vi. 4; Song Sol. v. 14. See IVORY.

7. *Textile Arts.*—Among the Egyptians these flourished, and from them probably the Hebrews acquired the knowledge and skill which they from an early period displayed in these arts, Gen. xli. 42; Ex. ix. 31; Isa. xix. 9. Weaving was usually the work of women, Ex. xxxv. 25; 1 Sam. ii. 19; 2 Ki. xxiii. 7; Prov. xxxi. 10; Acts ix. 39. That it was not confined to females, however, is evident from 1 Chr. iv. 21; comp. Isa. xix. 9. See WEAVING. Besides the ordinary stuffs prepared by weaving, they had stuffs prepared by interweaving gold and silver threads with the body of the material and by needlework. See NEEDLEWORK and EMBROIDER. After being woven the cloth passed through the hands of the fuller and the dyer. See FULLER and COLORS.

8. The use of perfumes and perfumed unguents led to persons devoting themselves to the preparation of such among the Hebrews, Ex. xxx. 25, 35; Neh. iii. 8, "apothecary," Authorized Version; 1 Sam. viii. 13, "confectionery," Authorized Version. See ANOINTING and PERFUMES. From Nehemiah's calling Hananiah "the son of the perfumers," it is supposed they formed a guild or corporation, the members of which built a portion of the wall under his superintendence, as did the goldsmiths under that of Uzziel.

9. Among more domestic arts may be ranked that of the *baker*, Gen. xl. 1; Jer. xxxvii. 21; Hos. vii. 4 (see BREAD), and of the *barber*, Ezek. v. 1. The office of the barber among the Israelites was of considerable importance. That men recognized it as a distinct department of work may be seen by referring to Ezek. v. 1. For the differences of custom and taste between the Israelites and other nations see the articles on BREAD and HAIR.

10. In the art of shipbuilding the Hebrews were the pupils of the Phœnicians, 1 Ki. ix. 27; comp. xxii. 49, though it is hardly supposable that they had not some vessels for navigating the internal lakes and seas of their country long before the time of Solomon, Jud. v. 17. The shipmen were, a *sailor*, Jon. i. 6; Ezek. xxvii. 8, 27-29; Acts xxvii. 30; Rev. xviii. 17; *shipmaster*, Jon. i. 6; Acts xxvii. 11; *mariner*, Ezek. xxvii. 9, etc.; Jon. i. 5.

Labor was held in honor among the Hebrews, and therefore handicrafts were exclusively pursued by freemen. Often the same person followed more than one occupation, Ex. xxxi. 1; 2 Chr. ii. 14, etc.

HANDKERCHIEF (hand'ker-chif), or **NAPKIN** (nap'kin), Luke xix. 20; John xi. 44; xx. 7; Acts xix. 12. The Greek word *soudarion* is adopted from the Latin *sudarium*, and probably, at first, had the same meaning with it, and which, being derived from *sudo*, to "perspire," corresponds to our word (pocket-) *handkerchief*. It is natural to expect that a foreign word introduced into any language should be applied by those who borrow it in a looser sense than they do from whom it is obtained. Hence, although the Latin word is generally restricted to the forementioned meaning, yet in the Greek and Syriac languages it signifies, chiefly, napkin, wrapper, etc. These observations

prepare us for the different uses of the word in Scripture. In the first instance, Luke xix. 20, it means a wrapper, in which the "wicked servant" had laid up the pound entrusted to him by his master. In the second instance, John xi. 44, it appears as a kerchief or cloth attached to the head of a corpse. It was, perhaps, brought around the forehead and under the chin. In many Egyptian mummies it does not cover the face, while in ancient times, among the Greeks, it did. Maimonides, in his comparatively recent times, describes the whole face as being covered, and gives a reason for the custom. The next instance is that of the *soudarion* which had been "about the head" of our Lord, but which, after his resurrection, was found rolled up, as if deliberately, and put in a place separately from the linen clothes. The last instance of the Biblical use of the word occurs in the account of "the special miracles" wrought by the hands of Paul, Acts xix. 11; "so that 'soudaria' (handkerchiefs, napkins, wrappers, shawls, etc.) were brought from his body to the sick, and

the diseases departed from them, and the evil spirits went out of them." The Ephesians had not unreasonably inferred that the apostle's miraculous power could be communicated by such a mode of contact; and certainly cures thus received by parties at a distance, among a people famed for their addictedness to "curious arts"—*i. e.*, magical skill, etc.—would serve to convince them of the truth of the gospel by a mode well suited to interest their minds. The apostle is not recorded to have expressed any opinion respecting the reality of this intermediate means of

working miracles. He had doubtless sufficiently explained that these and all the other miracles "wrought by his hands"—*i. e.*, by his means—were really wrought by God in attestation of the mission of Jesus. If he himself did not entertain exactly the same ideas upon the subject as they did, he may be considered as conceding to, or rather not disturbing unnecessarily, popular notions, rendered harmless by his previous explanation, and affording a very convenient medium for achieving much higher purposes. If the connection between the secondary cause and the effect was real, it reminds us of our Saviour's expression, "I perceive that virtue is gone out of me," Luke viii. 46, which is, however, regarded by many critics as a popular mode of saying that he knew that a miracle had been wrought by his power and efficacy—a mode of speaking in unison at least with the belief of the woman that she should be healed if she could but touch the hem of his garment unperceived by him, and perhaps even conceded to, in accordance with the miracles wrought through the medium of contact related in the Old Testament, 1 Ki. xvii. 21; 2 Ki. iv. 29, etc., and in order by a superior display, in regard

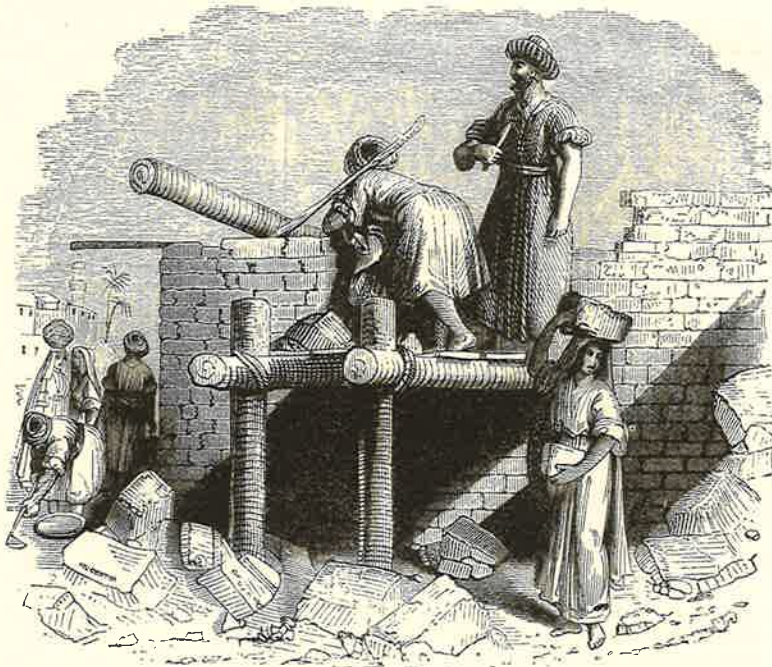
both to speed and extensiveness, to demonstrate his supremacy by a mode through which the Jews were best prepared to perceive it, Luke vi. 19.

HANDMAID, Gen. xvi. 1; xxix. 24, 29. See SERVANT.

HAND-STAVES (hand'stavz), Ezek. xxxix. 9, darts or javelins.

HANDWRITING (hand-ri'ting), Col. ii. 14. "The handwriting that was against us in ordinances" may require explanation. It is the condemnation of the law we have broken, which is blotted out by the Grace of the gospel.

HANES (ha'nez), a city of Egypt mentioned only once, Isa. xxx. 4. It has been generally identified with the Heracleopolis (*Heracles city*) of the Greeks in Middle Egypt, on the west of the Nile, called in Coptic *hnes*, or *ehnes*. But the Chaldee paraphrase reads Tahpanhes, and there are rea-



ORIENTAL BUILDERS.—See HANDICRAFT.

sons for believing that this was the place really meant, for which Hanes might be a transcriber's error or an abbreviation. See TAHPANHES.

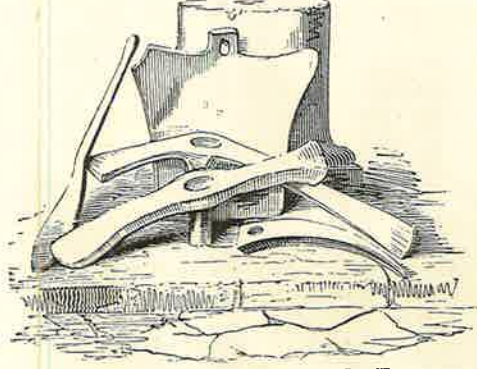
HANIEL (han'e-el), a chieftain of Asher, 1 Chr. vii. 39.

HÄNLEIN (han'line), **HEINRICH KARL ALEXANDER**, a German theologian, was born at Ansbach in 1762. He was professor of theology at Erlangen, and afterward consistorialrath in Ansbach. In 1805 he was appointed at Oberkirchenrath in Munich, and subsequently became oberconsistorial-direktor. He died in 1829. Hänlein is best known by an "Introduction to the New Testament." Here the results which had been already reached are given in a brief, lucid and compact form. Hänlein added little of his own, but his judgment was good, and he did not follow either Michaelis or Eichhorn slavishly. His own mind appears throughout the work.

HANMER (han'mer), **MEREDITH, D.D.**, was born in Shropshire, England, in 1543. He

obtained the chaplaincy of Corpus Christi College, Oxford, and was afterward made rector of St. Leonard's, Shoreditch. Having offended his parishioners here by the alleged sale of decorations upon the graves of his church, he resigned in 1693, and went to Ireland, where he was afterward made treasurer of Trinity Church, Dublin. He was a fine Greek scholar, and wrote "Translation of the Ancient Ecclesiastical Histories of the First Six Hundred Years after Christ, originally written by Eusebius, Socrates and Evagrius;" "The Lives of the Prophets and Apostles, by Dorotheus, Bishop of Tyre;" "The Ephemeris of the Saints of Ireland." He died in 1604.

HANNA (han'na), **SAMUEL**, D.D., an eminent minister of the Irish Presbyterian Church, long and favorably known as professor of theology and Church history in the Royal College at Belfast. He was born at Kellswater, Antrim county, in 1772. He was educated in the university of Glasgow, which afterward conferred on him the degree of doctor of divinity in recognition of the great range of his theological acquirements. In 1795 he was ordained and settled in the church of Drumbo, near Belfast, where he soon became known as a solid, wonderfully learned and powerful preacher. In 1799 he was removed to the



BUILDING TOOLS FROM POMPEII.—See HANDICRAFT.

more important charge in Rosemary street, Belfast, which he held until declining strength and increasing years obliged him to retire. In 1817 he was appointed to the chair of divinity and Church history, which he held until his death. He was a profound theologian, and his work in the preparation of Irish ministers was signally acknowledged by the Head of the Church. He filled the chair of moderator of his own synod; and when the union took place in 1840 of the long-separated branches of the Irish Church, he was unanimously appointed moderator. He was well known and greatly beloved at London, where he appeared at the "May meetings" on behalf of missions. The first of his publications was his sermons on behalf of the London Missionary Society. He died in 1852, leaving behind him a great course of divinity and a large collection of valuable dissertations on ecclesiastical history from the days of the apostles.

HANNA, **WILLIAM**, D.D., LL.D., son of the preceding, was born at Belfast in the year 1808. After a full course of training in the Royal College of that town, he passed through the universities of Glasgow and Edinburgh, and in 1835 he was ordained as parish minister of East Kilbride, whence he was removed in 1837 to the parish of Skirling. In 1850 he became associate pastor of Free St. John's Church, Edinburgh, along with the Rev. Dr. Guthrie, which charge he resigned in 1867. He has been a very prolific author, and he

is deservedly known as one of the most cultured scholars and highly-educated churchmen of the day. His name rose at once into fame by his life of his father-in-law Dr. Chalmers, which appeared in four volumes. Then followed the posthumous works of Dr. Chalmers, and next "Our Lord's Life on Earth," in six volumes. Subsequently, he published "The Wars of the Huguenots," and "The Resurrection of the Dead;" and for several years past he has held a prominent place in the "North British Review," "Good Words," "Sunday Magazine," "The Bible Educator," and other leading journals. As a preacher Dr. Hanna has held a front rank because of the richness of his matter, the purity and graces of his style and the fullness of his doctrines, and the tenderness and sympathy which his matter and manner have always produced, especially on refined audiences.

HANNAH (han'nah), wife of a Levite named Elkanah and the mother of Samuel. Being childless, she was much aggrieved by the taunts of Peninnah, the other wife of Elkanah, who was blessed with children. Sensitive to her situation, she declined to take part in the festivities after sacrifice, upon the occasion of one of her visits with her husband to Shiloh. She prayed to the Lord to take away her reproach, and vowed to devote to God the son she so earnestly desired if her prayer should be granted. Before the end of that year Hannah became the rejoicing mother of a son, to whom the name of Samuel was given, and who was from his birth placed under the obligations of that condition of Nazaritship to which his mother had vowed him.

Hannah went no more to Shiloh till her child was old enough to dispense with her maternal services, when she took him up with her to leave him there, as it appears was the custom when one already a Levite was placed under the additional obligations of Nazaritship. When he was presented in due form to the high-priest, the mother took occasion to remind him of the former transaction: "For this child," she said, "I prayed, and the Lord hath given me my petition which I asked of him," 1 Sam. i. 27. Hannah's gladness afterward found vent in an exulting chant, which furnishes a remarkable specimen of the early lyric poetry of the Hebrews, and of which many of the ideas and images were in after times repeated by the Virgin Mary on a somewhat similar occasion.

After this Hannah failed not to visit Shiloh every year, bringing a new dress for her son, who remained under the eye and near the person of the high-priest.

HANNAH, **JOHN**, D.D., a prominent and useful Wesleyan Methodist minister, was born November 3, 1792, at Lincoln, England, and entered the ministry in 1814. He filled various appointments on circuits until 1834, when he became theological tutor in the Wesleyan Training Institution at Hoxton. In 1842 he was transferred to the college at Didsbury, in the same capacity, where he remained until relieved as a supernumerary. For one third of a century he was entrusted with the principal training of the young Wesleyan ministry; and the men who grew up under his instruction bear abundant testimony to his salutary influence and example. His ministry extended through a period of over fifty years, and was earnest and very successful. He is estimated to have been one of the greatest blessings that Wesleyan Methodism enjoyed in his generation. He died December 29, 1867.

HANNATHON (han'na-thon), a town on the northern border of Zebulun, Josh. xix. 14.

HANNIEL (han'ne-el), a chief of Manasseh, chosen to assist in the allotment of Canaan, Num. xxxiv. 23.

HANCCH (han'ok). 1. One of the sons of Midian, Gen. xxv. 4. He is also called Henoch, 1 Chr. i. 33. 2. A son of Reuben, Gen. xlvi. 9; Ex. vi. 14; Num. xxvi. 5; 1 Chr. v. 3.

HANCCHITES (han'ok-ites), a family of Reuben descended from Hanoah, Num. xxvi. 5.

HANS SACHS (hahns sakhs), the most noted of the German master-singers of the sixteenth century, was born at Nürnberg in 1494. He was the son of a tailor, and was bred to the trade of a shoemaker. He had a taste for poetry and music, learned the mystery of versing from one Nunnebeck, a weaver, and became a member of the guild of singers in his native town. To see the wonders of the world, he set out in 1511 on a tour, visiting the chief cities of Germany, fighting manfully against evil passions and temptations to a frivolous life, and after several years' absence returned and settled at Nürnberg. He was quick to recognize and embrace the doctrines of his great contemporary, Luther, who made hearty acknowledgment of the service rendered to the truth by his numerous religious songs, which were household words throughout Germany. The quantity of his productions is amazing. He wrote above 6000 poetical pieces, of which 308 were tragedies and comedies. With impaired sight and hearing, he withdrew from society, and in study and meditation spent tranquillity his last years. "Not without genius and a shrewd irony," says Carlyle of him, "and, above all, the most gay, childlike, yet devout and solid character; a singular product, and a still legible symbol and clear mirror of the time and country where he lived." He died at Nürnberg in 1578.

HANUN (ha'nun), son and successor of Nahash, king of the Ammonites. David, who had in his troubles been befriended by Nahash, sent, with the kindest intentions, an embassy to condole with him on the death of his father, and to congratulate him on his own accession. The rash young king, however, was led to misapprehend the motives of this embassy, and to treat with gross and inexpiable indignity the honorable personages whom David had charged with this mission. David vowed vengeance upon Hanun for the insult; and Hanun himself, looking for nothing less than war as the consequence of his conduct, subsidized Hadaezer and other Syrian princes to assist him with their armies. The power of the Syrians was broken in two campaigns, and the Ammonites were left to their fate, which was severe even beyond the usual severities of war in that remote age.

HANWAY (han'way), **JONAS**, a man distinguished for his zeal and efficiency as a promoter of philanthropic schemes and Sunday-schools, was born in Portsmouth, England, in 1712. In early life he was engaged in mercantile business, first in Lisbon and afterward in St. Petersburg. Retiring from business, he settled in London and employed his great wealth in devising and carrying forward various enterprises of a benevolent character. The Magdalen Charity and Marine Society in particular owe their existence mainly to his exertions. His services in the cause of philan-

thropy were so marked and honorable that a number of British merchants petitioned the government to distinguish him by some mark of public favor and appreciation of his noble deeds; and he was accordingly appointed commissioner of the navy. He published "The Importance of the Lord's Supper," "Reflections on Life and Religion," travels through Russia, Persia, Germany and Holland, and a large number of other works. He died in 1786, and several thousand pounds were immediately contributed for a monument to a man who had shown himself a pattern of benevolence and virtue.

HAPHRAIM (haf-ra'im), a city of Issachar, Josh. xix. 19. Mr. Grove suggests that the present village of *el-'Afulah*, near Solam, the ancient Shunem, may mark its site.

HAPHTARA (haf'ta-ra). See **SYNAGOGUE**.

HARA (hah'ra), a place or district to which some of the Israelitish captives were carried, 1 Chr. v. 26. It may be the same with Haran or Charran in Mesopotamia. If not, it seems impossible to identify the place intended.

HARADAH (har'a-dah), a station of Israel in the wilderness, Num. xxxiii. 24, 25.

HARAN (hah'ran). 1. The brother of Abraham. He was the father of Lot, Micah and Iscah, and died before his father Terah, in Ur of the Chaldees, Gen. xi. 27-31. This is all that is certainly known of him; the Jews have added some traditional stories to his known history. 2. A Levite of the family of Gershon, 1 Chr. xxiii. 9. 3. A son of the eminent Caleb, 1 Chr. ii. 46.

HARAN, the city to which Abraham and his family migrated when they left Ur of the Chaldees. And still, when Abraham proceeded into Canaan, his brother Nahor remained at Haran, and his descendants established themselves here; so that it was sometimes described as the city of Nahor, Gen. xxiv. 10. Here Terah died, and here Jacob sojourned with Laban, Gen. xi. 31, 32; xii. 4, 5; xxvii. 43; xxviii. 10; xxix. 4; 2 Ki. xix. 12; Isa. xxxvii. 12; Ezek. xxvii. 23. It is called Charran in Acts vii. 2, 4. Haran was situated in Mesopotamia, more exactly in Padan-aram, a plain bounded by hills. It was famous for being close to the scene of the defeat of Crassus, and is generally believed to be the modern *Harrân* on the Belilk, which flows into the Euphrates. It is but a village now, inhabited by Arabs.

But this conclusion is liable to doubt, so far at least as concerns the Haran in which members of the Abrahamic family were settled. It has been proposed, therefore, to identify the Mesopotamia of the early Scripture writers, *Aram-naharain*, "Aram of the two rivers," with Aram of Damascus, where certainly there were two noted streams, Abana and Pharpar, and to look for the city of Haran in that neighborhood. It is clear that there must have been some connection between Abraham and Damascus, for Eliezer, "born in his house," is denominated "of Damascus," Gen. xv. 2, 3. Still further, Jacob, traveling of necessity, on account of his cattle, slowly, reached Mount Gilead in ten days after leaving Padan-aram. The distance is between three and four hundred miles, if the usual theory be adopted; it is, therefore, physically impossible that the journey could have been accomplished within the specified time, Gen. xxxi.

22, 23. Moreover, it is not easy to understand how a pillar on Mount Gilead could be a boundary mark between Jacob and Laban, if the latter lived far away beyond the Euphrates. There is, therefore, a high probability that the Haran in question is a place of the name near Damascus, visited in 1861 by Dr. Beke.

HARALD KLAAK (hah'rald kla'ak) was sovereign of Jutland in the ninth century. He was expelled from his kingdom, but was reinstated by Lewis the Meek, on condition that he would embrace Christianity and admit teachers of the Christian religion into his country. Accordingly, he was baptized at Mayence, and returned to his kingdom with two monks, Ansgarius and Autbert, and through their joint exertions the gospel spread through Jutland and Cimbria.

HARARITE (har'a-rite), a designation given to three of David's warriors, 2 Sam. xxiii. 11, 33; 1 Chr. xi. 34, 35.



EFFIGY OF LADY HARCOURT IN WORCESTER CATHEDRAL, ENGLAND.

HARBAUGH (har'baw), HENRY, D.D., was born near Waynesborough, Pennsylvania, October 28, 1817. His father was an elder in the German Reformed Church, and his son grew up attached to its doctrines and polity. Cherishing a desire in early life to enter the ministry which his father was unwilling to gratify, he directed his attention first to the trade of a carpenter and afterward engaged in teaching in a common school. The money saved by strict economy in these employments enabled him to enter Marshall College at Mercersburg, Pennsylvania, in 1840, then under the presidency of Dr. Nevin, where he pursued such a course of literary and theological studies as his limited means would permit. In 1843 he was settled as pastor of a congregation in Lewisburg, which he resigned for a pastoral charge in Lancaster in 1850, where he remained for ten years. In 1860 he was called to the church in Lebanon, and in 1863 he was elected by the synod professor of theology in the seminary of Mercersburg, Pennsylvania, where he remained until his death, December 28, 1867. In theological views Harbaugh was among those in his Church "who

emphasized the efficacy of the sacraments and the priestly character of the ministry." He was the author of several valuable works and many contributions to the religious literature of his day. He wrote "Heaven, or the Sainted Dead," "Heavenly Home," "The Heavenly Recognition," "The Golden Censer," "Union with the Church," "Life of T. D. Fischer," "Life of Michael Schlatter, a pioneer of the German Reformed Church in America," "The Glory of Woman," a volume of poems, and "The Fathers of the German Reformed Church in America." He was also editor of the "Child's Treasury" and the "Guardian."

HARBONA, or **HARBONAH** (har-bo'-nah), one of the chamberlains or eunuchs of Ahasuerus, Esth. i. 10; vii. 9.

HARCOURT (har'ko'rt). Among the noble families of England whose members distinguished themselves by their deeds of piety and benevolence the Harcourts are eminent, and the effigy or statue in Worcester Cathedral erected to the memory of one of the most worthy of her sex displays the esteem in which her life and services were held. The style of the dress and general expression of the figure give an admirable illustration of the taste of her age. Of this family was HARRIET EUSEBIA HARCOURT, born at Richmond, in Yorkshire, who established a monastery for women on her Yorkshire estates, and another similar in character in the Western Isles of Scotland. They were not governed by rules of austerity, and on her death in 1745 they were dissolved.

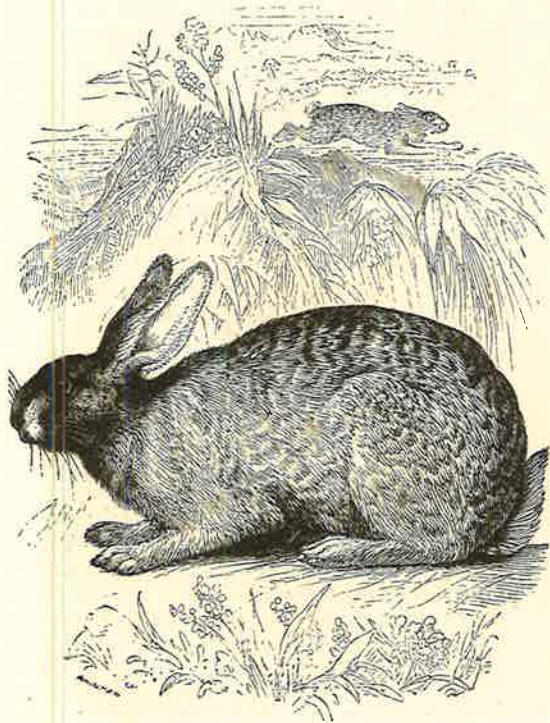
HARDENBERG (har'den-berg), ALBERT, born at Overyssele in 1510, was one of the first to embrace the Reformation. He was theological professor at Bremen, which city he was compelled to leave in consequence of his opposition to one of the Lutheran dogmas. In the controversy which he held on the subject, he testified that Luther regretted the extreme language he had used on the subject of the Lord's Supper, and was anxious that Melancthon should draw up some statement calculated to allay the differences between their respective followers. He died in 1574. See **LUTHER** and **MELANCTHON**.

HARDING (har'ding), STEPHEN, the real founder of the Cistercian order, was an English monk of Sherborne in Dorsetshire, who, not finding his spiritual cravings satisfied there, went as a pilgrim to Rome. Still longing for a more austere life and a higher strain of devotion, he settled for a time at the recently founded monastery of Molesme in Burgundy; and at last, unsatisfied, sought with six others of the brethren a more dismal and desolate seclusion at Citeaux. There he became abbot in 1109, and died in 1134. The great St. Bernard, with his kindred and followers, entered the monastery of Stephen Harding in 1113.

HARDING, THOMAS, an English divine, born at Combe-Martin, Devonshire, in 1512. He was educated in the Romish faith at Winchester and New College, Oxford, where he obtained a fellowship. In 1542 he was chosen Hebrew professor, and conformed to the Established religion during that reign and the next. He was also tutor to Lady Jane Grey, whom he instructed in the Protestant faith. But on the accession of Mary he apostatized, for which his excellent pupil remonstrated with him, as appears by an admirable letter of hers preserved by Fox. In 1554 he took

his doctor's degree, and was made prebendary of Winchester and treasurer of Salisbury. When Elizabeth came to the crown, Harding went to Louvain, where he carried on a long controversy with Bishop Jewell. Died 1572.

HARDOUIN (har-doo-ang'), **JEAN**, a French Jesuit remarkable for his great learning and his whimsical notions, was born at Quimper in 1646. He was a linguist, historian and numismatist, and attempted to prove from coins and medals that the works of Cicero, Horace and Pliny and Virgil's "Georgics" were the only genuine classics extant—that all others were forgeries of monks of the thirteenth century. He published several treatises on this subject which made a great noise, and he was compelled by the Jesuits to retract his statements, though his opinions remained unchanged. He edited "The Councils," in twelve volumes, but the work was suppressed. He died in 1729.



SYRIAN HARE.

HARDT (hart), **HERMANN VON DER**, a learned theologian and Orientalist, was born at Melle, in Westphalia, in the duchy of Osnabruck, 15th November, 1660. After receiving his early education at Herfort and Osnabruck, he repaired to Koburg in his seventeenth year, and thence to the university of Jena, where he devoted himself to the study of theology and the Oriental languages. He then spent a year at Hamburg under the learned Edzard, and returned to Jena in 1681, where, after a time, he began to give private lectures. In 1686 he repaired to Leipzig and commenced as a private tutor. In 1690 he became ordinary professor of Oriental languages at Helmstadt. Here he led a life of unwearied literary activity, lecturing on the Oriental tongues, the exegesis of the Old and New Testament, Hebrew and ecclesiastical antiquities, Bible science, etc. He died, at the age of eighty-six, in 1746, 28th February. He was a very learned man, but full of paradoxes, eager after new views, rash and peculiar. His writings are numerous, exceeding three hundred, and of a miscellaneous nature, grammatical, exegetical and

historical. Among them, his "Review of the Commentaries of Raschi, Aben Ezra, Kimchi, et al.," "Elements of Universal Exegesis," "Literary History of the Reformation" and "Enigmas of the Primeval World," especially deserve mention.

HARDWICK (hard'wik), **CHARLES**, a divine and theologian of the Church of England, was born September 22, 1821, at Slingsby, in Yorkshire. After pursuing an elementary course of education at Thornton grammar school, he entered the university of Cambridge in 1840, and graduated in 1844. After enjoying the honor and advantages of a fellowship here for six years, he was in 1851 made Cambridge preacher at the chapel royal, Whitehall. In 1855 he was appointed lecturer on divinity in King's College, Cambridge, and Christian advocate. He was a man of thorough scholarship and great literary activity, and his sudden death in the prime of his life blasted many bright hopes that were entertained of his usefulness. He died from a fall during a summer tour in the Pyrenees, August 18, 1859. He was the author of a work of great value on comparative theology, under the title of "Christ, and other Masters, an Historical Inquiry into some of the Chief Parallels and Contrasts between Christianity and the Religious Systems of the Ancient World," "A History of the Thirty-Nine Articles," "A History of the Christian Church in the Middle Ages," "A History of the Christian Church during the Reformation," "Twenty Sermons for Town Congregations," etc.

HARDY (har'de), **ROBERT SPENCER**, an author and missionary of the English Methodist Church, was born July 1, 1803, at Preston, in Lancashire. He commenced life as a printer and bookseller, but in 1825 was admitted into the British Conference and sent as a missionary to Ceylon, where he labored with great diligence for more than twenty years. To the extraordinary literary activity and zeal of Mr. Hardy and his colleague Gogerly the Christian world is largely indebted for its knowledge of Buddhism in Ceylon. His acquaintance with the Pali and Sanscrit, as well as with the Portuguese, French, Hebrew, Greek and Latin languages, was extensive and accurate. He was the author of "A Manual of Buddhism in its Modern Development, translated from Singalese MSS.," "The Legends and Theories of Buddhists compared with History and Science," "Eastern Monachism, an account of the Origin, Laws, Discipline, Sacred Writings, etc., of the Order of Mendicants, founded by Gotama Buddha," "Christianity and Buddhism Compared." He died April 16, 1868.

HARDY, **SAMUEL**, an English author and divine, was born in 1720. He received his education at Emanuel College, Cambridge, entered into holy orders, and was for many years rector of Blakenham, Suffolk. He wrote "Nature and Ends of the Eucharist," "Principal Prophecies of the Old and New Testaments Compared and Explained," "The New Testament in Greek, with Annotations from Poole's Synopsis." He died in 1793.

HARE (hare) occurs in Lev. xi. 6 and Deut. xiv. 7, and in both instances the animal is prohib-

ited from being used as food, because, although it chews the cud, it has not the hoof divided. But the hare belongs to an order of mammals totally distinct from the Ruminantia, which are all, without exception, bisulca, the camel's hoof alone affording a partial modification. They have all four stomachs, incisor teeth, with again some slight modifications in the camel, solely in the lower jaw, molars made for grinding and the lower jaw-bone articulated, so as to admit of the circular action required for that purpose, when the food already swallowed is forced up to be thoroughly triturated. All these characters and faculties are wanting in the hare, which belongs to the order rodentia, or in common with porcupines, squirrels, beavers and rats, it has incisor teeth above and below, set like chisels, and calculated for gnawing, cutting and nibbling. The stomach of rodents is single, and the motion of the mouth, excepting when they masticate some small portion of food reserved in the hollow of the cheek, is more than of the lips; when in a state of repose, the animals are engaged in working the incisor teeth upon each other. This practice is a necessary condition of existence, for the friction keeps them fit for the purpose of nibbling and prevents their growing beyond a proper length. It is a provision of nature in the whole order of rodents; and if by any accident the four cutting teeth be rendered inefficient by not closing upon each other at the exact line of contact, they grow rapidly beyond serviceable use, exceed the opening of the mouth, and impede feeding till the animal perishes from want. As hares do not subsist on hard substances, like most of the genera of the order, but on tender shoots and grasses, they have more cause, and therefore a more constant craving, to abrade their teeth; and this they do in a manner which, combined with the slight trituration of the occasional contents of the cheeks, even modern writers not zoologists have mistaken for real rumination. In the German versions the expression *wiederkauen*, "to chew again," is much more correct than the English phrase "to chew the cud," because this last implies a faculty which re-chewing does not, and which the hare does not possess.

Investigation having fully determined these questions, it follows that both with regard to the hyrax [see CONEY] and the hare we should understand the original in the above passages, rendered "chewing the cud," as merely implying a second mastication, more or less complete, and not necessarily that faculty of true ruminants which derives its name from a power to draw up aliment, after deglutition, when worked into a ball, from the first stomach into the mouth, and there to submit it to a second grinding process. The act of "chewing the cud" and "re-chewing" being considered identical by the Hebrews, the sacred lawgiver, not being occupied with the doctrines of science, no doubt used the expression in the sense in which it was then understood. It may be added that a similar opinion, and consequent rejection of the hare as food, pervaded many nations of antiquity, who derived their origin, or their doctrines, from a Semitic source; and that among others it existed among the British Celtæ, probably even before they had any intercourse with Phœnician merchants.

There are two distinct species of hare in Syria—one, *Lepus Syriacus*, or Syrian hare, nearly equal in size to the common European, having the fur ochry buff, and *Lepus Sinaiticus*, or hare of the desert, smaller and brownish. They reside in the localities indicated by their trivial names, and are distinguished from the common hare by a greater

length of ears and a black tail with white fringe. There is found in Egypt, and higher up the Nile, a third species, represented in the outline paintings on ancient monuments, but not colored with that delicacy of tint required for distinguishing it from the others, excepting that it appears to be marked with the black speckles which characterize the existing species.

HARE, EDWARD, an English Methodist minister, was born September 19, 1774, at Hull. In early life he became a sailor, and while in this capacity at sea he was converted, in 1793, and conducted religious services among the sailors. In 1798, after having been twice a prisoner during the French war, he entered the ministry of the Wesleyan Church and devoted his subsequent life with great acceptance and earnestness to the duties of his profession. He was the author of several works of a controversial and apologetical nature on the doctrines of Methodism, written in a clear and forcible manner. The most important of these, perhaps, is "A Treatise on the Scriptural Doctrine of Justification." He died in 1818.

HARE, FRANCIS, D.D., successively dean of Worcester, dean of St. Paul's, bishop of St. Asaph and bishop of Chichester. The deanery of St. Paul's he held with each of his episcopal appointments to his death in 1740. He was at one time a friend of Dr. Bentley, who dedicated to him, in 1713, his celebrated "Remarks on the Essay on Freethinking," in acknowledgment of which Hare published his letter entitled "A Clergyman's thanks to Philelutherus Lipsiensis for his Remarks, etc." Before his elevation to the see of St. Asaph, Dr. Hare took part against Hoadley in the Bangorian controversy; amongst his published works was a sermon on this subject—"Concio ad Synodum," on Titus ii. 8. Bishop Hare was the author of several political tracts, an edition of Terence and a volume of sermons, but the only work worthy of special mention in this Encyclopedia was his "Book of Psalms in the Hebrew, put into the original Poetical Metre," published in 1736. "We learn," says Bishop Jebb, "from George Psalmanazar's memoirs, that his lordship printed but five hundred copies of his Hebrew Psalter, one-half of which he presented to his learned friends at home and abroad; the remaining copies sold but slackly, and the work was never separately republished. Although this ingenious treatise was so soon superseded by Bishop Lowth's metrical system, it was unquestionably the first publication of any note that had appeared in England on the subject of Hebrew metre. The learned author's negative merits were not inconsiderable; he saw with clearness and exposed with convincing arguments the faults of his predecessors; yet he fell into some of the same as well as other errors. See **LOWTH, ROBERT**. Still, Bishop Hare's work gave unmistakable proof of the author's learning and generally good judgment. Bishop Hare was grandfather of the eminent archdeacon of Lewes, noticed below.

HARE, JULIUS CHARLES, the venerable archdeacon, was born in 1795, at Hurstmonceux, in Sussex, of which parish his father was vicar, and was educated at Trinity College, Cambridge. In 1832 he was instituted to the rectory of Hurstmonceux, the advowson of which was in his family, and in this sphere he labored till his death. His name was first brought before the world as translator, in conjunction with Dr. Thirlwall, of the first

two volumes of Niebuhr's "History of Rome." The next production of his pen was "Guesses at Truth," a volume of miscellaneous essays and fragments, published in conjunction with his brother, Augustus William Hare. These writings were the first fruits of his intercourse with that little band who looked up to Samuel Taylor Coleridge as their guide and teacher. His subsequent works were chiefly on theological subjects. He was generally considered as the leader of that party in the Church of England to which the name of "Broad Church" has been given. In "The Mission of the Comforter," a volume of sermons with an appendix twice the bulk of the text, replete with minute learning, classified by a master-hand, he made an attempt to lay down a form of belief on this subject. His other theological works consist chiefly of sermons and charges, which, it has been observed, form a complete history of the times, in their bearing on the interests of the

litical geography at the Carolinum of Brunswick. He was soon after nominated overseer of the monastery of St. Laurence, near Schœningen, where he died 12th of November, 1774. Harenberg's works are numerous, and mostly on Biblical subjects; but however useful at the time when they appeared, they are almost forgotten now.

HAREPH (har'ef), a son of Caleb, 1 Chr. ii. 51.

HARETH (har'eth), a forest in the territory of Judah, 1 Sam. xxii. 5.

HARHAIHAH (har-hi'ah), the father of one who helped to repair the wall of Jerusalem, said to be "of the goldsmiths," Neh. iii. 8.

HARHAS (har'has), an ancestor of Shallum, husband of the prophetess Huldah, 2 Ki. xxii. 12. He is called Hasrah in 2 Chr. xxxiv. 22.



REFINING PRECIOUS METALS.—See HANDICRAFT, 3.

Church. In 1848 he edited the "Remains of John Sterling," for seven months his curate at Hurstmonceux; and in 1852 he published the "Contest with Rome," an answer to Dr. Newman's lectures on the position of Romanists in England. He died in 1855.

HAREL (har'el), a name given to the altar of burnt-offering, Ezek. xliv. 15, marg.

HAREM (har'em). See **HOUSE**.

HARENBERG (har'en-berg), **JOHN CHRISTOPHER**, a Lutheran theologian and historian, was born in 1696 at Langenholzen in the duchy of Hildesheim. In 1715 he went to Helmstadt and studied theology, history and the belles-lettres. In 1720 he became rector of the school belonging to the chapter at Gandersheim. In 1733 he was appointed inspector-general of the schools in the duchy of Wolfenbittel. In 1738 he was admitted into the Royal Academy of Sciences at Berlin, and from 1745 he taught ecclesiastical history and po-

HARHUR (har'hur), one whose descendants returned with Zerubbabel, Ezra ii. 51; Neh. vii. 53.

HARID, Ezra ii. 33, marg. See **HADID**.

HARIM (har'im). 1. A head of one of the courses of the priests, 1 Chr. xxiv. 8. His descendants in considerable numbers returned with Zerubbabel from captivity, Ezra ii. 39; Neh. vii. 42. Some of them had married foreign wives, Ezra x. 21, and their name is mentioned as having sealed the covenant, Neh. x. 5. The representative of the course or family in the days of Joiakim was Adneh, Neh. xii. 15; but elsewhere (3) for Harim we find Rehun. 2. One whose son helped to repair the wall of Jerusalem, Neh. iii. 11. 3. Another, not a priest, whose descendants returned with Zerubbabel, Ezra ii. 32; Neh. vii. 35. Some of these also had married foreign wives, Ezra x. 31, and they sealed the covenant, Neh. x. 27.

HARIPH (har'if), one whose descendants returned from captivity with Zerubbabel, Neh. vii.

24, called Jorah in Ezra ii. 18. The name, probably, of their representative, is among those who sealed the covenant, Neh. x. 19.

HARIRI (ha-ri're), CASSEM AL, was born in 1055, received the best education which Bassorah could afford, and became, next to Mohammed, the most popular of Arabian writers. His principal work is the "Macamas," a series of fifty dramatic recitals setting forth the way to enjoy life. They are written in the purest Arabic, and have the proverbs of the East and the choicest expressions so largely introduced that they form a complete repertory of the Arabic language, and as such are most highly esteemed. The celebrated Zamakshari, himself an eminent writer, regarded this work with admiration, and testified "by God and his miracles, by the holy ground of Mecca and the duties of pilgrimage, that Hariri deserves to have his 'Macamas' written in letters of purest gold." He died in 1122.

HARLOT (har'lot). This class of persons evidently existed in very early times, and were distinguished, as afterward, by publicly exposing themselves and by their dress, Gen. xxxviii. 14,



MODERN ORIENTAL WINDING OFF YARN FOR WEAVING.—See HANDICRAFT, 7.

15; comp. Prov. vii. 10, 11. Rahab is a somewhat later example, Josh. ii. 1. It has, indeed, been maintained that she was merely an inn-keeper; but knowing what we do of the morals of the Canaanites, Lev. xviii. 27, we may easily conclude that women keeping houses of entertainment were little likely to be chaste. Besides, New Testament evidence is against Rahab, Heb. xi. 31; James ii. 25, where the attempts to explain away the word used are futile. The Mosaic law utterly discountenanced unchastity, Lev. xix. 29; Deut. xxiii. 17. The term employed in the last named place properly means consecrated, there being doubtless a reference to the foul rites of heathen deities, to whom, as to Ashtoreth or Astarte, young females were devoted for prostitution. The severe law enacted against a priest's daughter, Lev. xxi. 9, was probably intended to brand this kind of worship, as well as to indicate that the whole family of one who ministered before the Lord should give example of purity in morals. Another word primarily signifying "stranger," frequently occurs in the sense of harlot—e. g., Prov. vi. 24. It was likely then, as we find it now, that foreigners would swell the class of harlots, more especially as the Hebrews lived often in close contact with the heathen and had constant intercourse with them. The manners and allurements of this class are frequently described in Scripture, 1 Ki. iii. 16, 17; Prov. vi.

24–26; vii. 6–27; xxiii. 27, 28; Isa. xxiii. 16. Their gains were sometimes considerable, Ezek. xvi. 33, 39, but no gift arising from such iniquity was to be received in the sanctuary, Deut. xxiii. 18. Repeated mention of them occurs in the New Testament, where publicans are classed with them, and it was made a charge against our Lord that he extended mercy to these outcasts, Matt. xxi. 31, 32; Luke vii. 34, 37–48. Unchastity is frequently censured by the apostles, 1 Cor. vi. 15, 16; 1 Thess. iv. 3; 1 Tim. i. 10. The children born of a harlot lay under disabilities, Deut. xxiii. 2; Jud. xi. 1, 2, being distinguished from those of the concubine or secondary wife.

The term "harlot" is frequently used in a figurative sense, implying communion with idols, Isa. i. 21; Nah. iii. 4; Rev. xvii. 5. Jehovah had condescended to illustrate his kindness to his people by the marriage-tie; virgin purity, therefore, fitly signified his spiritual worship, and departure from him was foul fornication or adultery. See ADULTERY.

HARMER (har'mer), THOMAS, a learned Congregational minister, was born at Norwich in 1715, educated under Mr. Eames, F.R.S., tutor of a dissenting academy in London, and ordained in his twentieth year as pastor of the Congregational church at Wätesfield, in Suffolk, where he continued beloved and useful till his death, in 1788, aged seventy-three. His works entitled to a notice here are: 1. "Observations on divers Passages of Scriptures, placing many of them in a light altogether new, . . . by means of Circumstances mentioned in Books of Voyages and Travels into the East." Here Harmer broke new ground, and led the way in the application of Oriental travel to the elucidation of Scripture, in which he has been since successfully followed by many others. 2. "Outlines of a new Commentary on Solomon's Song, drawn by the Help of Instructions from the East," etc. This work has been much esteemed by some, but pronounced "singularly confused" by others. According to the author, the essence of the Song is the marriage of Solomon with an Egyptian princess, which greatly displeases Shulamith, his Hebrew queen, the whole transaction being typical of the marriage of the Messiah with the Gentile Church, and the displeasure of the Jewish Church thereat. 3. "An Account of the Jewish Doctrine of the Resurrection from the Dead."

HARMONIES (har'mo-nez). The object of harmonies is to arrange the Scriptures in chronological order, so that the mutual agreement of the several parts may be rendered apparent, and the true succession of events clearly understood. With this view various scholars have compiled harmonies of the Old Testament, of the New and of particular portions of both. Harmonies of the Old Testament exhibit the books disposed in chronological order; as is done by Lightfoot in his "Chronicle of the Times, and the Order of the Texts of the Old Testament," and by Townsend in his "Old Testament arranged in Historical and Chronological Order." Harmonies of the New Testament present the Gospels and Epistles distributed in like order, the latter being interspersed among the Acts of the Apostles. In this way Townsend has proceeded in his valuable work entitled "The New Testament arranged in Chrono-

logical and Historical Order." Books, however, of this kind are so few in number that usage has almost appropriated the term "harmony" to the Gospels. It is this part of the New Testament which has chiefly occupied the attention of those inquirers whose object is to arrange the Scriptures in their true order. The memoirs of our Lord written by the four Evangelists have chiefly engaged the thoughts of those who wish to show that all agree and mutually authenticate one another. Accordingly, such compositions are exceedingly numerous. The four Gospels narrate some of the events connected with our Lord's abode on earth from his birth to his ascension. There must, therefore, be a general resemblance between them, though that of John contains little in common with the others, being apparently supplementary to them. Yet there are considerable diversities, both in the order in which facts are narrated and in the facts themselves. Hence the difficulty of weaving the accounts of the four into a continuous and chronological history. Those portions of the Gospels that relate to the resurrection of the Saviour have always presented the greatest obstacles to the compilers of harmonies, and it must be candidly admitted that they are not easily reconciled. Here the labors of West and Townson, especially the latter, have served to remove some contradictions. In addition to them may be mentioned Greswell, Robinson and Stroud, who have tried the same problem with greater success.

In connection with harmonies, the term *Diatessaron* frequently occurs. It denotes a continued narrative selected out of the four Gospels, in which all repetitions of the same or similar words are avoided. It is thus the *result* of a harmony, since the latter, properly speaking, exhibits the entire texts of the four Evangelists, arranged in corresponding columns. In popular language the two are often used synonymously.

The following questions relative to harmonies demand attention:

1. Have *all* or *any* of the Evangelists observed chronological arrangement in their narratives?

2. What was the duration of our Lord's ministry?

1. It was the opinion of Osiander and his followers that *all* the Evangelists record the facts of the Saviour's history in their true order. When, therefore, the same transactions are placed in a different order by the writers, they were supposed to have happened more than once. It was assumed that they took place as often as they were differently arranged. This principle is too improbable to require refutation. Instead of endeavoring to solve difficulties, it boldly meets them with a clumsy expedient. Improbable, however, as it is, it has been adopted by Macknight. It is our decided conviction that the Evangelists have not followed chronological arrangement.

The question then arises, Have *all* neglected the order of time? Newcome and many others espouse this view. "Chronological order," says this writer, "is not precisely observed by any of the Evangelists; St. John and St. Mark observe it most, and St. Matthew neglects it most." Bishop Marsh supposes that Matthew probably adhered to the order of time, because he was for the most part an eye-witness of the facts. The others, he thinks, neglected the succession of events. The reason assigned by this learned prelate in favor of Matthew's order proves too much, because John was also an eye-witness, yet his order differs from Matthew's. The fact of one being an eye-witness has no conclusive relation to the arrangement of written materials.

A close inspection of Matthew's Gospel will show that he did not intend to mark the true succession of events. He gives us no definite expressions to assist in arranging his materials in their proper order. Very frequently he passes from one occurrence to another without note of time. See MATTHEW, THE GOSPEL ACCORDING TO.

Mark, again, is still more indefinite than Matthew. Even the *general* expressions found in the first Gospel are wanting in his. Facts themselves, not their true succession, were the object of his attention. Chronological order is not observed in his Gospel, as is now generally admitted. See MARK, THE GOSPEL ACCORDING TO.

With regard to Luke, some infer from the use of the word *kathēxēs*, "in order," at the beginning of his Gospel, that he intended to arrange everything in its true chronological place. Such was the opinion of Beza, adopted by Olshausen. But an examination of the work itself, which is unconnected and unchronological, shows another object. His expressions of time are indeterminate. Indeed, he frequently passes from one transaction to another without any note of time. All that can be fairly deduced from the word *kathēxēs* is that Luke designed to pursue a systematic plan, connecting events together according to the predominating idea with which he set out, which was not the chronological principle. See LUKE, THE GOSPEL ACCORDING TO.

John's Gospel has so little in common with the rest that it cannot be conveniently drawn into a harmony with them. It is obvious that his arrangement is not chronological. In general, however, he carefully notes whether one, two or three days elapsed between certain events. See JOHN, THE GOSPEL ACCORDING TO.

The Gospels are fragmentary. They do not profess to record all the sayings and doings of Jesus, but give a selection from the materials of his life. A spiritual idea, not the principle of accurate sequence, guided and controlled both their selection of materials and the form it assumed in their hands. Each Evangelist had his own plan and object. Matthew had Jews and Jewish Christians in view, and therefore he places the facts of the Gospel in connection with the revelation of the Old Testament. Mark designed to give prominent facts in the life of Jesus, accompanied by minute and vivid details. Luke, who had become acquainted with the Pauline circle and type of ideas, meant to present such particulars as should show most convincingly that the man Jesus came to give light to mankind, and not merely to Israel after the flesh. Thus each Evangelist had his peculiar purpose and method. The outward sequence of events was always subordinate to a higher idea. Of John this may be said pre-eminently.

Existing data are insufficient to enable the inquirer to compose a harmony in chronological order. As times and places have been left indeterminate, it is hopeless to conceive of a diatessaron accurate in all particulars. The problem may continue to exercise the ingenuity of critics, without furnishing an adequate reward for the time and labor bestowed on it. Diversity in unity pervades the Gospels, and all that can be properly done is to illustrate both. If it can be demonstrated that the Evangelical memoirs do not contradict one another in any important particular, but that they present the same facts and discourses in a different light, according to the object the writers had in view, we may be satisfied with the conclusion. The attempts of ill-judging advocates to force them into agreement in every minute point cannot be repro-

bated too much; for a degree of discrepancy, while violating no rational theory of inspiration, shows independence and veracity. We do not believe that all variations between them can be fairly reconciled, but that circumstance does not weaken our faith in the credibility of the narratives.

2. What was the duration of our Lord's ministry?

This is a question upon which the opinions of the learned have been much divided, and which cannot be settled with conclusive certainty. In order to resolve it, it is necessary to mark the different Passovers which Christ attended. Looking to the Gospels by Matthew, Mark and Luke, we should infer that he was present at no more than two—the first at the time of his baptism, the second immediately before his crucifixion. But in John's Gospel three Passovers at least are named during the period of our Lord's ministry, John ii. 13; vi. 4; xi. 55. It is true that some writers have endeavored to adapt the Gospel of John to the other

Lange, Maier, Meyer. Cocceius, followed by Kaiser, Krafft and Ebrard, referred it to the feast of Tabernacles.

The choice lies between the Passover and the feast of Purim. But the arguments advanced on behalf of either are scarcely conclusive. It appears to us probable that *Purim* may be meant. From John iv. 35 it follows that it was then in the end of November or December, and from John vi. 4 that the Passover was approaching. Hence John v. 1 agrees well with the feast of Purim, which was in March. Robinson's three reasons from Hengstenberg against this interpretation of *eortē* are neither powerful nor conclusive. That the Jews were not required by their law to go up to Jerusalem at Purim argues nothing against Jesus' going up at that time that he might exercise his ministry in the city.

We are inclined to believe that only three Passovers are named during our Lord's ministry at



WOMEN WITH DISTAFFS.—See HANDICRAFT, 7.

three, by reducing the Passovers mentioned in the former to two. In order to accomplish this, it was conjectured that *pascha*, "passover," in ch. vi. 4, is an interpolation, and then that *eortē*, "feast," denotes some other Jewish festival. Bishop Pearce went so far as to conjecture that the entire verse has been interpolated. For these rash speculations there is no authority. The received reading must here be followed. In addition to these passages, it has been thought by many that another Passover is referred to in John v. 1, but this is a subject of dispute. Irenæus is the oldest authority for explaining it of the Passover. Many have adopted the same opinion, as Luther, Calovius, Grotius, Jansen, Scaliger, Cornelius a Lapide, Lightfoot, Lampe, Paulus, Kinnoel, Süsskind, Klee, Ammon, Greswell, Hengstenberg, Robinson. Cyril and Chrysostom refer it to the feast of Pentecost, as do also Erasmus, Calvin, Beza, Maldonatus and Bengel. Keppler seems to have been the first who thought that it means the feast of Purim. He was followed by Petau, Lamy, D'Outrein, Hug, Olshausen, Wieseler, Neander, Clausen, Krabbe,

which he attended. The fourth, in the passage we have been considering, is more than doubtful. If we are correct, his ministry lasted about two years and a half. A fourth would add another year, and that is a very common, perhaps the most prevailing, opinion on the subject.

It has been well remarked by Bishop Marsh that the Gospel of John presents almost insuperable obstacles to the opinion of those who confine Christ's ministry to one year. Yet it was commonly believed during the first three centuries that Christ's ministry lasted but a year, or a year and some months. Such was the opinion of Clemens Alexandrinus and Origen. Eusebius thought that it continued for above three years—an opinion which became general. In interweaving the Gospels of Matthew, Mark and Luke with that of John, the intervals between the Passovers are filled up by various transactions. Were the number of these feasts determinate and precise, there would be a general agreement in the filling up of the times between them, but in consequence of the uncertainty attaching to the subject harmonies are

found materially to differ in their modes of arrangement. One thing is evident—that the moderns in their endeavors after a chronological disposition of the Gospels adopt a far more rational course than the ancients. The latter strangely supposed that the first six chapters of John's Gospel relate to a period of Christ's ministry prior to that with which the other three evangelists begin their accounts of the miracles. Thus John alone was supposed to narrate the events belonging to the earlier part of his ministry, while Matthew, Mark and Luke related the transactions of the last year.

The most ancient "Harmony of the Gospels" of which we have any account was composed by Tatian of Syria in the second century, but it is lost. In the third century, Ammonius was the author of a harmony supposed to be still extant. Eusebius of Caesarea also composed a "Harmony of the Gospels" about A. D. 315. Ancient harmonies, however, differ in character from such as belong to modern times. They are summaries of the life of Christ, or indexes to the four Gospels, rather than a chronological arrangement of different facts, accompanied by a reconciliation of apparent contradictions. In modern times, Andreas Osiander published his "Harmony of the Gospels" in 1537. He adopted the principle that the evangelists constantly wrote in chronological order. Since then, Jansen, Stephens, Calvin, Cluver, Calov, Sandhagen and Bunting produced harmonies, and prepared the way for the great work of Chemnitz which appeared in 1593; and since that time no less than forty of the most eminent Biblical critics and interpreters have constructed and published harmonies.

In connection with Greswell's "Harmonia Evangelica," the same author's "Dissertation upon the Principles and Arrangement of a Harmony of the Gospels" are exceedingly elaborate and worthy of patient perusal. The learned writer has greatly distinguished himself as the most laborious of modern harmonists. His work is the most copious that has appeared, at least since the days of Chemnitz's folios. Some of his fundamental principles, however, are questionable. Rather than admit considerable diversity in the writers' narrations of the same events or discourses, he has recourse to the expedient of making two out of one and placing them at different times. To adopt any harmony implicitly is more than the enlightened inquirer can do.

HARMONISTS (har'mo-nists). See RAPP, GEORGE.

HARMS (harmz), CLAUS, a celebrated German preacher and reformer, was born May 25, 1778, at Fahrenstedt in Holstien. At the age of eighteen he entered the university of Kiel, and at twenty-two passed his examination in theology and entered upon the active duties of the ministry. His deep and devotional piety, united with unusual talent and faithfulness in the discharge of the duties of his profession, soon gave him a decided reputation. In 1816 he was appointed archdeacon of St. Nicholas at Kiel, where he was at the first held in very high estimation, but was afterward assailed on account of his pietism, as it was called. Harms interpreted this opposition of the people to a lack of vital religion, as an evidence which was becoming daily more apparent that Germany was relinquishing the principles of the Reformation and the doctrines of the Holy Scriptures. He therefore determined upon the public discussion of Luther's ninety-five theses with ninety-five

theses additional of his own, and challenged any one of dissenting views to assail his position. His first point was, "When our Lord Jesus Christ says 'repent,' he means that we should conform to his precepts, and not that his precepts should be conformed to us," was a bold attack upon the error and religious indifference of his country, and in the exciting discussion that ensued produced a great awakening in the Church. In 1841 he was named "oberconsistorialrath," and died February 1, 1855. His religious publications included "Sermons," showing his theological views, "Christian Belief," "Our Father," "Doctrines of the Lutheran Church," etc. He also wrote many beautiful hymns.

HARMS, LOUIS, better known as Pastor Harms, was born about the year 1809 at Hermansberg, in Hanover. His father was pastor of the church in Hermansberg. Harms received his preparatory education at the gymnasium of Celle, and entered the university of Gottingen in 1827, where he pursued his studies with great honor and success. Soon after leaving the university he experi-



SYRIAN HART.—See HART.

enced a thorough change in his religious views and feelings, devoted himself to the study of theology, and entered the ministry as an assistant of his father in 1844. A remarkable interest was soon manifested in the young minister. His preaching was attended by almost the entire neighborhood. Rationalism and dead orthodoxy were dissipated by his apostolic fervor and zeal, and in their place the devout observance of the Sabbath, regular attendance upon public worship and the maintenance of family prayer evidenced a change in favor of vital piety which was destined to be widely felt. Not content with the spiritual benefit which had been conferred upon a region of ten miles square of which he was virtually the pastor, Harms felt that the claims of the whole world were resting upon him. He devised a great missionary enterprise, built a college with funds furnished in answer to prayer, filled it with young men anxious to engage in the Master's service, and when trained for their work sent them out to Africa, Australia, the East Indies and to our Western States. He also established a journal of missionary intelligence, and created a wonderful interest in the work of evangelizing the world. He was the author of a large number of books and contributions to his missionary magazine, and sent away annually about three

thousand letters, mostly to missionaries. His life was doubtless shortened by the incessant nature and multiplicity of his labors. He died November 4, 1866.

HARNEPHER (har'ne-fer), a chieftain of Asher, 1 Chron. vii. 36.

HARNESS, HARNESSED (har'nessed), Ex. xiii. 18. Various explanations have been given of the original word. It has been interpreted to mean in five divisions—i. e., a centre, two wings, a vanguard and a rearguard; but probably Gesenius' translation is preferable, "fierce," "eager." Harness is used for a corselet or coat of mail, 1 Ki. xxii. 34, "between the jointings and the corselet," or possibly, "between the arm-pits and the corselet." The ancient harness, in the ordinary sense of the trappings of a horse, was often richly decorated, Jer. xlvi. 4, as existing Assyrian monuments show.

HAROD (har'rod), a spring by which Gideon encamped, and where, probably, the trial of the army by their mode of drinking was made, Jud. vii.; perhaps the same with the fountain of Jezreel, 1 Sam. xxix. 1. It is likely that the modern *Ain-Jabal* is the spring of Harod.

HARODITE (har'od-ite), the designation given to two of David's warriors, 2 Sam. xxiii. 25, derived perhaps from Harod just mentioned. But one is called a Harorite in 1 Chron. xi. 27.

HARODEH (har'o-ch), a name in the genealogical lists of Judah, 1 Chron. ii. 52. Perhaps he is the same with Reaiah, iv. 2.

HARORITE (har'or-ite), 1 Chron. xi. 27. See HARODITE.

HAROSHETH (ha-ro'sheth), the place where Sisera, the captain of Jabin's host, dwelt, Jud. iv. 2, 13, 16. From Harosheth, Sisera had to march up to Tabor to attack Barak, and after the defeat the pursuit continued to Harosheth back again, till the proud army of Jabin was destroyed. Its site has been identified. About eight miles from Megiddo, at the entrance of the pass to Esdraelon from the plain of Acre, is an enormous double mound called *Harothieh*. This tell is situated just below the point where the Kishon in one of its turns bears against the rocky base of Carmel, leaving no room even for a footpath. A castle there effectually commands the pass up the vale of the Kishon into Esdraelon, and such a castle there was on this immense double tell of Harothieh. It is still covered with the remains of old walls and buildings. Perhaps the place was called Harosheth of the Gentiles because it belonged to those tribes which Israel could not subdue. See BARAK.

HAROUN AL RASHID (ha-roon'al-ra'-shid), a celebrated caliph of the Saracens, ascended the throne in 786, and was the most potent prince of his race, ruling over territories extending from Egypt to Khorassan. He gained many splendid victories over the Greek emperors, and obtained immense renown for his bravery, magnificence and love of letters, but he was cruel and tyrannical. Haroun al Rashid was the contemporary of Charles the Great, emperor of the West, and sent an embassy to his court with a present of a beautiful clepsydra or water-clock. He died in 809.

HARP (harp). See MUSICAL INSTRUMENTS.

HARPHIUS (har'fe-us), **HENRICUS**, a Flemish mystic, the time of whose birth is unknown, but he died in 1478. He was a member of the order of St. Francis, and distinguished himself by his wisdom and piety. He wrote "Theologia Mystica" and some contemplative books, but his works are condemned by Bossuet, who regards him as a visionary.

HARPOCRATION (har-po-kra'sh'un), **VALERIUS**, whose epoch is uncertain, was the author of a very important Greek lexicon, of which subsequent lexicographers have made great use. It is a lexicon of the words of ten Attic orators, and contains considerable information upon the civil and political legislation of Athens, as well as its antiquities, history and literature.

HARPSFIELD (harps'feeld), **JOHN** and **NICHOLAS**, brothers in blood and in spirit. The former, born in 1510 and died in 1578, was a Romish controversialist, chaplain of Bishop Bonner, of whose persecuting spirit he largely partook. His zeal against the Reformers obtained for him from Queen Mary the deanery of Norwich, but he soon exchanged this for the Fleet Prison when Elizabeth succeeded. The latter, born about 1512 and died in 1583, was, as a zealous Roman Catholic, made archdeacon of Canterbury by Queen Mary, but dispossessed by Queen Elizabeth, who imprisoned him for several years. He wrote, while in prison, a "History of the English Church," a learned and laborious work, in which he was assisted by Archbishop Parker, who had custody of him. He was regius professor of Greek in Oxford, and Leland speaks of him as "Atticæ linguæ interpretres facillis, disertus, aptus."



HARTS SEEKING THE WATER-BROOK.—See HART.

HARRIS (har'ris), **HOWELL**, the name of one of the most eminent preachers in the Welsh Church; and his influence in the principality among the poor, although he remained a layman all his life, was immensely greater than that of any of the regularly-ordained clergy. He was born in 1714 at Trevecca; and desiring to enter the ministry, he went to Oxford, where he became so disgusted by the infidelity and profligacy which he witnessed that he soon left the place. On his return to Wales he began a system of cottage services among the poor; and when Wesley reached Wales, in 1739, he had formed about thirty organizations. Although he never left the Church, his associations all went off into dissent, owing to the fact that he was always refused ordination by the bishops to whom he often applied; and the clergy steadfastly opposed what they called his irregular proceedings. For many years he preached two or three times daily. He often suffered from mobs, who grievously assailed him, but his zeal never abated. As his years increased he settled at Tre-

vecca, where he erected a chapel and gathered a community to which he ministered until his death, in 1773. In 1715 there were only thirty chapels of Dissenters in Wales, but in 1860 there were no fewer than 2000, so great was the impulse of Harris and the men who, along with him, like Whitfield, Wesley and others, aroused the population who had been left by carelessness to irreligion and ignorance. Howell Harris was eminently dramatic and pictorial in his style. He painted scenes, detailed long conversations, and even conducted controversies in his discourses, and thus he impressed the common mind in a most powerful manner, and produced results that a more subdued and classic style would never have effected.

HARRIS, JAMES, an eminent English scholar and author, was born in 1709. After pursuing a preparatory course of study at the grammar

of God," "The Wickedness of the Pretence of Treason and Rebellion for God's sake," sermons, etc. He died in 1719.

HARRIS, JOHN, an eminent dissenting English divine, was born in Devonshire about 1803. He was educated at the dissenting college at Hoxton, afterward was removed to Highbury, and was pastor for some years of an Independent congregation at Epsom. He first came into public notice as author of the prize essay entitled "Mammon," published in 1836, and which had an immense popularity. In the following year he became professor of theology at Cheshunt College, and in 1850, on the union, in one of the several Independent colleges in London, he was named principal of the New College. His first work, and one of his best, was "The Great Teacher," which only became popular after "Mammon" had

school, he entered Wadham College, Oxford, but took no degree. In 1763 he was made one of the lords of the admiralty, but was soon afterward transferred to the treasury. In 1774 he received the appointment of secretary and comptroller to the queen, in which position he remained during his life. He was the author of "Philosophical Arrangements and Philosophical Inquiries," "Hermes, or a Philosophical Inquiry concerning Universal Grammar," "The Characteristics, three Treatises concerning Art, Music, Painting, Poetry and Happiness." He died December 21, 1780.

HARRIS, JOHN, D.D., F.R.S., an English divine and mathematician, was born about 1667. He was educated at St. John's College, Cambridge, and became rector of St. Mildred's, London, curate of Stroud, prebendary of Rochester and secretary and vice-president of the Royal Society. He published the first "Dictionary of Arts and Sciences" in England. He wrote a "Refutation of the Atheistical Objections against the Being and Attributes

made its author famous. Dr. Harris was an eloquent preacher, and as author he further distinguished himself by the publication of "The Pre-Adamite Earth," "Man Primeval" and "Patriarchy," all of which are rich in thought and attractive by their grace of style. He died at New College, December 21, 1856.

HARRIS, ROBERT, D.D., was a learned Puritan divine, though he lived and died in the communion of the Church of England. He was a native of Gloucestershire, England, and educated at Magdalen Hall, Oxford. He settled in Oxfordshire, in the parish of Hanwell, near the celebrated town of Banbury. Here he became known as a great expositor of the Scriptures, but on the commencement of the Civil War he removed to London. He appears to have kept aloof from politics and warlike strife, confining his labors to the church of St. Botolph, in Bishopsgate street; and it would appear that he had no love for public display of any kind, for he was appointed a member

of the "Assembly of Divines," yet he took little or no share in their deliberations. In 1648 he was made president of Trinity College, which office he held until his death, in 1658. His works were published in a large folio, and they include "The Way to True Happiness," a "Treatise on the New Covenant," and a few other minor productions. "The Way to Happiness" is a collection of sermons on the Beatitudes.

HARRIS, SAMUEL, D.D., was born in the county of Middlesex about the year 1683. He was educated in Merchant Taylors' school, of which he was head boy in 1697, and was admitted a pensioner of Peter House, Cambridge, May 15, 1700. Upon the foundation of the chair of modern history in the university of Cambridge by George I. in 1724, Harris was appointed the first professor. He died December 21, 1733. He was the author of, 1. "Scripture Knowledge promoted by Catechising." 2. "A Commentary on the Fifty-third Chapter of Isaiah, with an Appendix of Queries concerning divers Ancient Religious Traditions



SHIP-BUILDING.—See HANDICRAFT, 10.

and Practices, and the Sense of many Texts of Scripture which seem to allude to or express them." In some copies this work has a different title-page, namely, "Observations Critical and Miscellaneous on several Remarkable Texts of the Old Testament, to which is added a Commentary," etc. Prefixed are three dissertations—1. On a gnozer or advocate; 2. On a dour or generation; and 3. On the ancient method of propounding important points by way of question. This work was published shortly after the death of the author by his widow. It exhibits much curious learning, and is several times referred to by Doddridge in his letters.

HARRIS, THADDEUS MASON, D.D., a Unitarian divine and librarian of the Massachusetts Historical Society, was born in 1768 at Charlestown, Massachusetts. He graduated at Harvard in 1787, and became pastor of the church at Dorchester in 1793. From 1791 to 1793 he was librarian of Harvard, and afterward of the Massachusetts Historical Society until his death. He was the author of a "Natural History of the Bible," which was republished in London in 1824, with additions, under the title of "Dictionary of the Natural History of the Bible," and held in high reputation for

accuracy and usefulness. He also wrote "Memoirs of the First Church in Dorchester," "Cyclopedia of Popular Literature," in four volumes, "Memoirs of Oglethorpe, the Founder of Georgia," beside various pamphlets and contributions to the current literature of the day. He died at Boston April 3, 1842.

HARRIS, WALTER, D.D., was born in Lebanon, Connecticut, in 1761. He was educated at Dartmouth College, graduating in 1787, and entering the ministry, was ordained pastor of the Congregational church at Dunbarton, New Hampshire, in 1789. Having pursued his theological studies with Dr. Emmons, he imbibed his peculiar views and maintained them throughout his life. He published an address before the pastoral convention of New Hampshire, and a number of sermons. He died December 25, 1843.

HARRIS, WILLIAM, D.D., a dissenting English divine and author, was born in London about the year 1675, and became pastor of the church at Crutched Friars, London, in 1698. He is represented as a clear, nervous writer, with good judgment and a lively imagination. He is especially noteworthy as one of the continuators of Matthew Henry's "Commentary," having written the books of Philippians and Colossians. He was also the author of "A Practical Illustration of the Book of Esther," "Life and Character of Dr. Thomas Manton," "Funeral Discourses in two parts: (1) Consolations on the Death of our Friends, (2) Preparation for our own Death."

HARRIS, WILLIAM, D.D., president of Columbia College, New York, was born in Springfield, Massachusetts, April 29, 1760, and graduated at Harvard University in 1786. In 1791 he was ordained deacon and afterward priest in the Episcopal Church, and placed over St. Michael's, Marblehead. In 1802 he removed to New York city, assumed the rectorship of St. Mark's Church and opened a classical school. Upon the resignation of Bishop Moore in 1811, he was elected to the presidency of Columbia College, which office he held, in connection with the rectorship of St. Mark's, until 1816, when his relation to the church was dissolved, and his entire attention devoted to the interests and prosperity of the college. He published several sermons, and died October 18, 1829.

HARRISON (har'ri-sun), WILLIAM HENRY, D.D., a Lutheran minister, was born in Frederick county, Maryland, January 12, 1819. Manifesting in early life a disposition for study and literary investigation, he was afforded the opportunity of a liberal education, and graduated at Pennsylvania College at Gettysburg, Pennsylvania, in 1843, with honor. Upon the completion of his theological studies in the seminary at the same place, he entered the ministry, and was elected in 1845 assistant professor of ancient languages in his alma mater. In 1846 he accepted the pastorate of the English Lutheran church of Cincinnati, Ohio. Here he labored faithfully and successfully until his death by Asiatic cholera, November 3, 1866.

HARROW (har'ro). It is very questionable whether the Hebrews used a harrow in our sense of the term. In Job xxxix. 10; Isa. xxviii. 24;

Hos. x. 11, breaking the clods is alluded to, but this was before sowing the seed, just to level the ground. The word translated "harrow" in 2 Sam. xii. 31; 1 Chr. xx. 3 means a sharp threshing-sledge. See AGRICULTURE.

HARSHA (har'sha), one of the Nethinim whose descendants returned from the captivity, Ezra ii. 52; Neh. vii. 54.

HARSNET (hars'net), SAMUEL, born in 1561, bishop, first of Chichester, then of Norwich, and finally archbishop of York, was the son of a baker at Colchester. He was much attacked by the Puritans, who had him up before the last Parliament of King James, but he successfully defended himself against their imputations. He published two small books, "A Discovery of the Fraudulent Practices of John Darrell," and "A Declaration of Popish Impostures," both against the supposed power of casting out devils.

HART (hart). This was one of the clean animals which might be used for food, Deut. xii. 15; xiv. 5; xv. 22; 1 Ki. iv. 23. The species intended was probably the *Cervus elephus*, the European stag, or the *Cervus barbarus*, the Barbary deer. A variety of illustrations are drawn from the hart and its female, the hind. We have the activity of the hart, Isa. xxxv. 6, and its earnest longing for water, Ps. xlii. 1, the affection of the hind, Prov. v. 19, etc. Naph-tali, too, was likened to a hind, Gen. xlix. 21; so that in Barak's victory, Jud. iv., with a simile frequently employed in Hebrew poetry for the achievements of strength and endurance, they (the tribe) were compared with the graceful hind, which, light-footed and swift, easily eludes its persecutors on the mountain heights.

HART, LEVI, D.D., a Congregational minister, was born at Southington, Connecticut, April 10, 1738. He received his education at Yale College, graduating in 1760, and afterward studied theology under Dr. Bellamy. His first settlement in the ministry was at Griswold, Connecticut, where he was ordained as pastor of the Congregational church, November 4, 1762, and in which charge he labored until his death, October 27, 1808. He exercised during his long pastorate an unusually beneficial influence, and trained many young men for the ministry. He published several occasional discourses, and died October 27, 1808.

HART, OLIVER, a prominent Baptist minister of Charleston, South Carolina, was born at Warminster, Pennsylvania, in 1723. He was a self-educated man, of refined taste, strong mental powers and possessed of a fund of useful classical and theological knowledge. In 1749 he entered the ministry, and was ordained as pastor of the Baptist church in Charleston, South Carolina, where he remained with eminent success for thirty years. During the American Revolution he espoused the cause of our country with much zeal, and his usefulness exposed him to the dislike of the British to such a degree that he was compelled to leave Charleston to avoid falling into their hands. He removed to Hopewell, New Jersey, where he remained as pastor of the Baptist church until his death, December 31, 1795. He was the author of a "Gospel Church Portrayed," "The Christian Temple," etc.

HART, WILLIAM, a clergyman of Saybrook, Connecticut, graduated at Yale College in 1732, and

was ordained to the work of the ministry in 1736. He was the first who applied the name Hopkintonian to certain errors which he opposed. He was the author of a work on "The Nature of Regeneration," "Dangerous Errors," against the Hopkinsians, "Remarks on Edward's Dissertation on the Nature of Virtue," and "A Treatise on Qualification for the Sacraments." There is no record of his birth and death known to us.

HARTLEY (*hart'le*), **DAVID**, born in 1705, a physician of considerable eminence, and author of the well-known metaphysical work "Observations on Man," which is an attempt to explain all states of mind by association. He was the friend of several eminent prelates, and was a man of genial spirit, literary pursuits and calm, unworldly temper. He died in 1757.

HARTMANN (*hart'man*), **ANTHONY THEODORE**, a German Orientalist and theologian, was born at Dusseldorf on the 25th of June, 1774. Having studied the classics at the gymnasia of Osnabruck and Dortmund, he devoted himself to theology at Gottingen. In 1797 he was appointed co-rector of the gymnasium at Soest; in 1799 pro-rector of that at Herfort; and in 1804 a professor in the gymnasium of Oldenburg. In 1811 he became professor of theology in the university of Rostock, where also in 1818 he received the charge of the cabinet of medals. He died there 21st of April, 1838. Hartmann was a good Orientalist, but his knowledge of theology was not profound. His acquaintance with the literature and antiquities of the Hebrews was extensive. He was a voluminous author. Among his works the chief are—"Supplement to the Lexicons of Buxtorf and Gesenius," and "Thesaurus of the Hebrew Language."

HARTSHORNE (*harts'horn*), **CHARLES HENRY**, an English archaeologist, was born at Broseley in 1802. He was educated at Shrewsbury school and the university of Cambridge, graduating A.M. in 1826, was ordained priest in the Church of England two years later, held several curacies in succession, and in 1838 became rector of Cogenhoe in Northamptonshire. In 1850 he was presented by the queen to the rectory of Holdenby in the same county, which he held till his death. He was an enthusiastic and accomplished antiquary and a prolific writer; his works are valuable, but chiefly local in their interest.

HARTWIG (*hart'wig*), **JOHN CHRISTOPHER**, emigrated to America during the French war as chaplain to a German regiment, and was settled over a charge in Hunterdon county, New Jersey. He afterward removed to the State of New York, where he was engaged in the work of the ministry until his death, in 1796. Forty years before his death he received an impression in a dream that he would expire at a certain hour of a certain day. On the day preceding the completion of this time, he went to the house of the Hon. J. R. Livingstone and informed him that he had come there to die. During the evening and the morning of the following day he appeared to be in his usual health and spirits. Just before the hour designated, however, he asked to retire to his room, and at precisely eleven o'clock he expired. He bequeathed a tract of land for the establishment in Otsego county, N. Y., of an institution for the preparation of young men for the Lutheran ministry and the education of Indians for missionaries among their own tribes.

HARUM (*har'um*), a descendant of Judah, 1 Chr. iv. 8.

HARUMAPH (*har-u'maf*), one whose son helped to repair the wall of Jerusalem, Neh. iii. 10.

HARUPHITE (*har-u'fite*), the designation of Shephatiah, a Benjamite who joined David at Ziklag, 1 Chr. xii. 5.

HARUZ (*har'uz*), the father of Meshullemeth, mother of King Amon, 2 Ki. xxi. 19.

HARVARD (*har'vard*), **JOHN**, founder of Harvard College, Cambridge, Massachusetts, was probably born near London, in England, and was educated at Emmanuel College, in the university of Cambridge. The following is a copy of memoranda of his admission to that college:

*1627. Joh: Harvard, P. Dec. 19—Mid.—A. M. 35.
1628. Joh: Harvard, P. A. B. 31. M. 35.*

The probable meaning is that John Harvard was admitted a pensioner in 1627, took his bachelor's degree in 1631, and his master's degree in 1635.



HAWK.—See HAWK.

"Mid." possibly refers to the county (Middlesex) from which he came. After receiving the degree of master of arts he was settled as a minister in his native country; but taking his position among the dissenters, he came over to America, as is supposed in 1637, and was admitted a freeman of the colony on the 2d of November in that year. He preached for a short time at Charlestown, but he was already suffering from consumption, and died in 1638, on the 14th of September, corresponding in the new style to the 26th of September. He left a widow without children. By his will he gave £779 17s. 2d., being one half his estate, toward the erection of a college. To this bequest, which was a large sum at that period, he added his library of 320 volumes. A catalogue of this library is preserved among the archives of the college, and indicates not only the professional studies of the giver, but also his general scholarship. Besides a formidable array of veteran champions of the ancient church militant, there are works of a more general literary character, and the classical department of the library is very rich and select. The colonists received these munificent gifts of money and books with prayer and thanksgiving, and immediately began the erection of a college, to which they gave

the name of Harvard, thus acknowledging him as its founder. His contemporaries had few opportunities to become acquainted with his character, as he had been but a year in this country when the disease from which he suffered carried him to his grave. But the faithful chroniclers of the time apply to him the epithets of "reverend," "godly," "a lover of learning." On the 26th of September, 1828, the alumni of Harvard University erected a monument to his memory over the spot where his remains were buried in Charlestown. "While the college which he founded," said the eulogist of that occasion, "shall continue to the latest posterity a monument not unworthy of the most honored name, and while it guides the dutiful votary to the spot where his ashes are deposited, will teach to those who survey it the supremacy of intellectual and moral desert, and encourage them, too, by a like munificence, to aspire to a name as bright as that which stands engraven on its shaft:

'clarum et venerabilis nomen
Gentibus, et multum nostræ quod proderat urbi.'

HARVEST (*har'vest*). See **AGRICULTURE**. **SEASONS**. Sometimes the word is used figuratively, as in one our Lord's parables. Matt. xiii. 39.

HARWOOD (*har'wood*), **EDWARD, D.D.**, a Unitarian minister of considerable attainments, but whose moral reputation was far from unblemished. He was born in 1729. After residing in Bristol and other places as a classical teacher and a preacher, he removed to London, where he died in 1794 in very reduced circumstances. Besides a small volume on the various editions of the Greek and Roman classics, which passed through four editions in his lifetime, he published two works in connection with Biblical literature: 1. "A Liberal Translation of the New Testament;" 2. "A New Introduction to the Study and Knowledge of the New Testament." 2 vols. The object of the first work was to translate the New Testament with as much elegance, freedom and spirit as has been displayed in the versions of the Greek and Latin classics. The absurd travesty of the sacred volume which he produced by his puerile verbosity may be seen by a few quotations. The indication of the Messiah by John the Baptist is thus given: "Behold, yonder is the amiable object of the divine love, who is appointed to reform mankind," John i. 29. The injunction "He that hath ears to hear let him hear" is politely rendered, "Let every one who is endowed with the powers of reason and understanding employ them in the diligent study of truth and virtue," Mark iv. 9. And the parable of the prodigal son begins with, "A gentleman of a splendid family and opulent fortune had two sons," Luke xv. 11.

HASADIAH (*has-a-di'ah*), a descendant of the royal line of Judah, 1 Chr. iii. 20.

HASAN BEN SABBAH (*has-san-ben-sab'-bah*), the first Sheik el Djebal, or Old Man of the Mountain, founder of the Mohammedan sect of the Haschischin, commonly called "Assassins." After occupying the highest posts near the sultan Malek-Schah, he was driven from court for endeavoring to supplant the prime minister, who had been his friend and benefactor. He joined the Ismaelians, a Mussulman sect, and spread through Persia their system, which consists in the nega-

tion of external worship and the allegorical explanation of all religion. He thus gathered round him a large band of fanatic followers, at whose head he seized the fortress of Alamont in the Kurdistan, and declared his independence. He drugged these men with a beverage called *haschisch*, under the influence of which they went forth to commit the murders he ordered. During five and thirty years Hasan never left the fortress in which he had established himself, but from thence exercised an influence and authority which ensured the strictest obedience and made himself and his subjects objects of widespread terror.

HASCALL (has'kal), **DANIEL**, a Baptist minister, and founder of Hamilton Literary and Theological Institution, now Madison University, New York, was born at Bennington, Vermont, February 24, 1782. He was educated at Middlebury College, graduating in 1806, and afterward pursued a course in theology while engaged in teaching in Pittsfield, Massachusetts. In 1808 he was invited to the pastorate of the Baptist church at Elizabethtown, Essex county, New Jersey, where he was ordained September 7th. In 1813 he removed to Hamilton, New York, as pastor of the Baptist church in that place, and two years afterward commenced a course of theological instruction to young men preparing for the ministry, and after establishing the Baptist Education Society of New York, his school, in 1820, became the Hamilton Literary and Theological Institution (now Madison University), which was opened under his charge, and to which he afterward devoted his entire attention, relinquishing his pastoral office. In 1825 he assumed the charge of an academy at Florence, Oneida county, New York, which had been previously established through his influence. In 1848 he became pastor of the Baptist church at Lebanon, New York. He died June 28, 1852. He was the author of "Elements of Theology," "Caution against False Philosophy," and "Definitions of the Greek, Bapto, Baptizo, etc."

HASENKAMP (has'en-kamp). There were three eminent German theologians of this name. 1. **JOHN GERHARD** was born at Wechte, Prussia, June 12, 1736, and educated at the academy of Lingin, where he distinguished himself by great industry in the pursuit of knowledge and unusual religious activity. After several years' suspension for preaching without license he was, in 1766, made principal of Duisburg gymnasium, and immediately directed all his energies to the restoration of this institution to its former usefulness. In religion he favored the necessity of deep Christian experience, and was suspended the second time as a mystic, but afterward restored. He died July 10, 1771. His autobiography was published by his son. 2. **FRIEDRICH ARNOLD**, a half brother of the above, was born January 11, 1747. He shared the religious views of John, and wrote several pamphlets defending them. The rationalists suffered also from the severity of his invective. He succeeded John as rector of Duisburg, and died in 1795. He wrote "Notes upon the Prophets." 3. **JOHN HEINRICH**, also a brother, was born September 19, 1750. In 1776 he became rector at Emmerich, where he remained three years, and then removed near Altona, where he became pastor of a small congregation, in the quietude and retirement of which he spent the last thirty-five years of his life. He died July 17, 1814. He published the "Christliche Schriften."

HASENUAH (has-en-u'ah), a Benjamite, 1 Chron. ix. 7.

HASHABIAH (ha-sha-bi'ah). 1. A Levite of the family of Merari, 1 Chr. vi. 45. 2. Another Levite of the same family, ix. 14; Neh. xi. 15. The lists in these two places are evidently the same, though some critics have imagined that in Chronicles to refer to David's time, not observing that Hilkiah, the high-priest in Josiah's reign, and his descendants are mentioned. 3. A Levite singer, son of Jeduthun. He was head of one of the courses of the singers, 1 Chr. xxv. 3, 19. 4. A Kohathite Levite descended from Hebron, Kohath's son, xxvi. 30. 5. A chief of the Levites in David's reign, xxvii. 17, perhaps identical with No. 4. 6. A chief Levite in Josiah's time, 2 Chr. xxxv. 9. 7. A Levite or priest who accompanied Ezra, Ezra viii. 19, 24. In 19, Hashabiah and Sherebiah seem distinguished from those who were sons of Merari. If they be included among them, they cannot be identical with the Sherebiah



HAZEL.—See HAZEL.

and Hashabiah of 24. 8. One who helped to repair the wall of Jerusalem, Neh. iii. 17. 9. A Levite who sealed the covenant, x. 11; possibly the same with that in xii. 24. 10. One from whom the overseer of the Levites after the captivity was descended, xi. 22. 11. A priest in the days of Joiakim, xii. 21.

HASHABNAH (hash'ab-nah), one who sealed the covenant, Neh. x. 25.

HASHABNIAH (hash-ab'ni-ah). 1. The father of one who helped to repair the wall of Jerusalem, Neh. iii. 10. 2. A Levite who took part in a solemn service, Neh. ix. 5.

HASHBADANA (hash-ba'da-na), one who stood with Ezra at the solemn reading of the law, Neh. viii. 4.

HASHEM (hay'shem), one called a Gizonite, whose sons were among David's warriors, 1 Chr. xi. 34. The corresponding list, 2 Sam. xxiii. 32, differs; there the name is Jashen.

HASEMONAH (hash-mo'nah), a station of the Israelites in the wilderness, Num. xxxiii. 29, 30. Mr. Wilton is disposed to identify it with Heshmon Josh. xv. 27, now probably *'Ain Hasb*.

HASEUB (hash'ub). 1. One who helped to repair the wall of Jerusalem, Neh. iii. 11. 2. Another who also helped to repair the wall, Neh. iii. 23. 3. One who sealed the covenant, Neh. x. 23. It is very possible that these three may be the same person. 4. A Levite, Neh. xi. 15. He is called Hasshub in 1 Chr. ix. 14, the two names being identical.

HASEUBAH (hash-u'bah), one of David's descendants, 1 Chr. iii. 20.

HASEUM (hash'um). 1. One whose descendants returned with Zerubbabel, Ezra ii. 19; Neh. vii. 52. Several of these had married foreign wives, Ezra x. 33. It was perhaps the representative of this family or clan who sealed the covenant, Neh. x. 18. 2. One who assisted when Ezra read the law, Neh. viii. 4.

HASHUPHA (hash-u'fa), one whose descendants, Nethanim, returned from captivity with Zerubbabel, Neh. vii. 46. In Ezra ii. 43 the name appears more accurately Hasupha.

HASKELL (has'kel), **DANIEL**, a Congregational clergyman and president of the university of Vermont, was born June, 1784, at Preston, Connecticut. He studied at Yale College and graduated in 1802. In 1810 he was installed pastor of the Congregational church at Burlington, Vermont, which position he occupied until he was promoted to the presidency of the university of Vermont, in 1821. In 1824 he resigned this office, and died August 9, 1848. He wrote a "Chronological View of the World," edited "McCulloch's Geographical Dictionary," and in connection with J. C. Smith published a "Gazetteer of the United States."

HASMAAH (has'ma-ah), 1 Chr. xii. 3, marg. See **SHEMAAH**.

HASRAH, 2 Chr. xxxiv. 22. See **HARHAS**.

HASSAN (has'san), the son of Ali and grandson of Mohammed, was the fifth caliph, and born in 625. He accepted the dignity with regret, and was opposed by Moawiah. On marching against the usurper his troops rose against him, on which he abdicated in favor of his rival, an ample allowance being guaranteed to him. This he spent in works of charity, being a most devoted Mussulman. The Shiites, or followers of Ali, consider him as the second of their twelve imans. He died in 669.

HASSE (has'seh), **FRIEDRICH RUDOLF**, a celebrated German theologian, was born June 29, 1808, at Dresden, educated at Leipsic and Berlin. After spending two years at the university of the latter city as private teacher, he was made professor-extraordinary of Church history in the university of Greifswald in 1836, and ordinary professor at Bonn in 1841. He was also afterward named consistorial counselor. He was the author of "Anselm of Canterbury," a work that exercised no small influence in a more scientific treatment of the history of scholasticism. He also wrote a course of lectures and a Church history, which was published after his death. He died in 1862.

HASSELQUIST (has-sel-kwist'), FREDERICK, a Swedish naturalist, and one of the most celebrated pupils of Linnæus, was born in 1722. Having formed the scheme of making researches into the natural history of Palestine, he embarked for Smyrna in August, 1749, went to Egypt, remained some time at Jerusalem, and afterward visited other parts of the country. Returning to Smyrna, he brought with him an admirable collection of plants, minerals, fishes, reptiles, insects and other natural objects. His memoirs and careful observations formed the material from which his friend and master Linnæus compiled and published the work entitled "Iter Palæstinum." Died at Smyrna, 1752.

HASSENAAH (has-se-na'ah). This is probably the name of a town, Senaah, see Ezra ii. 35; Neh. vii. 38, with the definite article prefixed. The men of this place built the fish-gate at Jerusalem, Neh. iii. 3.

HASSHUB (has'shub), a Merarite Levite, 1 Chr. ix. 14. He is called Hashub in Neh. xi. 15.

HASTINGS (häst'ings), Lady **ELIZABETH**, daughter of Theophilus, earl of Huntingdon, was born in 1682. She remained single through life, and distinguished herself by works of piety and benevolence. She erected schools, built churches, supported many indigent families, and founded five scholarships in Queen's College, Oxford. Died, 1739.

HASUPHA, Ezra ii. 43. See **HASHUPHA**.

HAT. See **DRESS**, *subhead* **HEAD-DRESS**.

HATACH (hah'tak), one of the eunuchs or chamberlains at the court of Ahasuerus, Esth. iv. 5, 6, 9, 10.

HATE. The word in its ordinary sense means strong dislike, Jer. xlv. 4. But it is sometimes used in a way of comparison, to signify the liking of one thing less than another, Deut. xxi. 15; Mal. i. 2, 3; Luke xiv. 26; Rom. ix. 13.

HATFIELD (hat'feeld), **THOMAS**, bishop of Durham, was the especial favorite of Edward III., at whose desire he was elected to the bishopric in 1345. He distinguished himself soon after his consecration by repelling the Scots, who had invaded the principality, and were defeated by Lord Percy and the bishop in person, at the head of their respective forces. On this occasion the king of Scotland fell into the hands of the victors, and was afterward ransomed. He was a munificent prelate, and was the founder of Trinity College, Oxford, which was at first called Durham House; and he founded a Carmelite friary at Northallerton, in Yorkshire. He also built a palace in London, which he bequeathed to the occupants of his see. The Adelphi, in the Strand, now occupies its site. He died in 1381, and was buried in his cathedral, where his effigy is still to be seen.

HATHATH, the son of Othniel, 1 Chr. iv. 13.

HATIPHA (hat'e-fa), one whose descendants, Nethinim, returned from Babylon with Zerubbabel, Ezra ii. 54; Neh. vii. 56.

HATITA (hat'e-ta), a person whose children, porters, returned from Babylon with Zerubbabel, Ezra ii. 42; Neh. vii. 45.

HATSI-HAMMENCHOTH (hat'se-hamme-nu'koth). Perhaps this may be the proper name of a man, 1 Chr. ii. 52; then the word in verse 54, rendered "half the Manahethites," may be the patronymic and mean his descendants.

HATTEMISTS (hat'te-mists), a sect in Holland so named from Pontian von Hattem, a minister in Zeeland. They arose in the latter part of



HEBE.

This superb statue, by the great Canova, stands in the grand drawing-room of Chatsworth, the palatial estate of the duke of Devonshire, England.

the seventeenth century, and were nearly allied to the Veseorists, though Van Hattem tried in vain to unite the latter with his followers. Mosheim says: "If I understand correctly the not very lucid account given us of their doctrines, the founders of both sects in the first place inferred from the Reformed doctrine of the absolute decrees of God this principle, that whatever takes place, necessarily and unavoidably takes place. Assuming this as true, they denied that men are by nature wicked or corrupt, and that human actions are some of them good and others bad. Hence they concluded that

men need not trouble themselves about a change of heart, nor be solicitous to obey the divine law; that religion does not consist in acting, but in suffering; and that Jesus Christ inculcated this only, that we patiently and cheerfully endure whatever by the good pleasure of God occurs or befalls us, striving only to keep our minds tranquil. Hattem in particular taught that Jesus Christ did not by his death appease divine justice nor expiate the sins of men, but that he signified to us that there was nothing in us which could offend God, and in this way he made us just." Though these opinions appear to be inimical to all virtue, it is believed they were not intended to encourage unrestrained indulgence in sin, as it was a favorite maxim with them that God punishes men by their sins, and not for them.

HATTIL (hat'til), one of Solomon's servants, whose descendants returned from the captivity, Ezra ii. 57; Neh. vii. 59.

HATTO (hat'to), bishop of Basal, was born in 763, and was sent by Charlemagne on a mission to Nicophorus, the Greek emperor, to settle the boundaries of the two empires. In 805 he was made bishop, and in 806 he was named abbot of Reichanau. His "Visions of Wittin" "on those suffering in Purgatory," and "on the glory of saints," have descended to the present time. He died in 836.

HATTO, a famous archbishop of Mayence, subject of the famous legend of the "Rat Tower." The chroniclers of Magdeburg relate that Hatto was eaten alive by rats, in punishment of his extreme avarice, and because, in a great famine, he had compared the poor to those vermin. He died in 970.

HATTUSH (hat'tush). 1. One of the descendants of David, 1 Chr. iii. 22; possibly the same who returned from Babylon with Ezra, Ezra viii. 2. 2. One who helped to repair the wall of Jerusalem, Neh. iii. 10. 3. A priest who accompanied Zerubbabel to Jerusalem, xii. 2; he or the representative of his family sealed the covenant, x. 4.

HAUGE (how'geh), **HANS NIELSEN**, the founder of the sect of **HAUGIANS**, was born in Norway, April, 1771. In early youth he was subject to deep religious impressions and a gloomy state of mind, but at the age of twenty-four he passed through a change which entirely dissipated his dejection and filled his heart with Christian hope and cheerfulness. He devoted himself to preaching, traveled in Denmark and Norway, established a printing-office at Christiansand, and wrote tracts to give publicity to his opinions. He exercised a strong influence on the public mind and attached to himself a number of followers. He differed from Evangelical Protestants in but few points. He regarded the ministry as a common duty obligatory upon all; that a ministry specially ordained and set apart to the work is unnecessary; and that confessions of faith and creeds are of little use. His labors tended greatly to the revival of religion, and his sect is still numerous in Norway, contending against formalism and rationalism, and exercises no small influence among the people. He died in 1824.

HAUKAL (hau'kahl), **ABUL KASEM MOHAMMED BEN**, an Arabian traveler and geographer of the tenth century, was a native of Bag-

dad, whence he set out, about A. D. 940, for the purpose of visiting other countries. He traveled in Syria, Mesopotamia, Persia and Africa, and gave the results of his studies and observations in a work entitled "A Book of Roads and Kingdoms," a geographical description of the country where the worship of Mohammed prevails. A Persian work, translated into English by Major Ouseley, in 1800, was erroneously supposed to be a translation of Haukal's book. Haukal was living in 975.

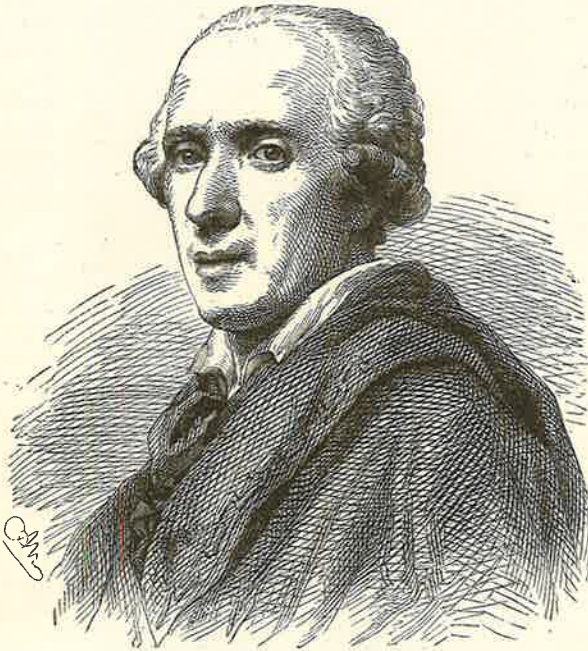
HAURAN (how'rah), a district mentioned by Ezekiel as the frontier of the Holy Land, Ezek. xlvii. 16, 18. It appears to have constituted part of the ancient kingdom of Bashan, and to have been afterward known as Auranitis, being sometimes comprehended with Batanea in "the region of Trachonitis." It probably took its name from the caves with which it still abounds; and its original appellation, the *Haurân*, it now retains. This name, however, is at present applied, Dr. Porter tells us, by those at a distance to the whole country east of Jaulân (Gaulanitis) and Jeidûr (Iturea). But by the people of that country it is used in a much more restricted sense, and is given only to the fertile plain on the south of the Lejâh, with the narrow strip on the west. The whole of this district is perfectly flat, with little conical hills at intervals. The soil is the most fertile in Syria, and admirably adapted to the production of wheat. Not a tree is anywhere seen. There are many inhabited villages, and many more in ruins. The walls of these are of vast thickness, and evidently of remote antiquity.

HAUSMANN (hows'man), **NICOLAUS**, the Reformer of the city Zwickau and the duchy of Anhalt, and a man to whom Luther was greatly attached, was born at Freiburg in 1479. He was engaged in many controversies with the adherents of Thomas Munzer. Upon the recommendation of Luther in 1532, he was made pastor of Dessau, and in 1538 superintendent of his native town of Freiburg, where he died suddenly of apoplexy, November 6, 1538, while preaching his first sermon. His loss was deeply felt by Luther. The opinions of Hausmann on the Reformation in Zwickau have been published.

HAUTEFAGE (hôt'fazh), **JEAN**, a French Romish theologian, was born in 1735 at Puy Morin near Toulouse. He received his education as a Jesuit, but afterward deserted them and became a Jansenist. After his ordination to the priesthood he became vicar of a country church in the diocese of Toulouse; but his doctrinal views being suspected, he was suspended. He was in 1766 made sub-rector of the college of Auxerre and canon of that city, but his Jansenistic opinions again brought persecution upon him, and in 1773 he was sentenced to be branded, whipped and imprisoned for life. He, however, found means to escape, and traveled through Southern Europe disseminating his views. He died February 18, 1816. Among his publications may be mentioned: "The Works of Antoine Arnauld," "New Ecclesiastics."

HÄVERNICK, or **HAEVERNICK** (hay'ver-nik), **HEIN. ANDR. CHRIST.**, was born in 1805, at Kröplin in Mecklenburg, and died at Königsberg in 1845. He studied theology first at Halle; but having been involved in the troubles

which disturbed that university in consequence of the prosecution for anti-Christianism brought against Wegscheider and Gesenius, the evidence in support of which was chiefly supplied from the notes of Havernick and Rehrkorn, he left Halle and completed his course at Berlin, where he attached himself closely to Hengstenberg. In 1833 he became a teacher in the theological school at Geneva; in 1834 he went to Rostock, where he taught theology first as a private teacher, afterward as one of the extraordinary professors; and in 1840 he was appointed ordinary professor at Königsberg. He was a great scholar, who never tired in the pursuit of knowledge, and wore himself out prematurely by his excessive labor as a student, a teacher and a writer. He was withal one of the honestest of men—a little too open and outspoken, perhaps, for his own personal ease, but impressing all who came near him with a sense of his sincerity, earnestness and zeal for truth. His services to the cause of evangelical truth in Germany were great, and his works will



ANTONIO CANOVA, THE GREAT SCULPTOR.
See the engraving on page 815.

long remain a storehouse of sound learning and candid reasoning, to attest his eminent abilities and attainments, and to suggest what might have been expected from his diligence, learning and scientific precision had his life been prolonged. He wrote a "Commentary upon the Book of Daniel," a "Commentary upon Ezekiel," "General Introduction to the Old Testament," "Introduction to the Pentateuch," "Lectures upon the Theology of the Old Testament," etc.

HAVILAH (hav'e-lah) appears first as the name of a region in the primeval earth, distinguished for its possession of gold and precious stones, also compassed by the river Pison, Gen. ii. 11, 12; then as the name of a grandson of Ham by his eldest son Cush; also of a son of Eber by Joktan, Gen. x. 7, 29, each of whom probably gave their name to, or were themselves called from, a region occupied by their offspring, the one in Ethiopia, the other in Arabia; finally, as the name of a tract or place in the way between Canaan and Egypt on the line of Shur, 1 Sam. xv. 7, which is also mentioned in connection with the

history of the Ishmaelites, Gen. xxv. 18. It is impossible that all these applications of the word can be understood of one and the same place; even in the post-diluvian times there must have been at least two places known by the name—one at no great distance from the land of Canaan, and another in the southern parts of Arabia, or the parts of Africa over against it. Many conjectures have been made as to the precise localities of each, but nothing very definite or certain has been obtained. Niebuhr found in Yemen alone two districts bearing the name of Haulau, which is probably but a modification of Havilah. In regard to the antediluvian Havilah it has been already stated under Eden that nothing certain can be known. But the probability is that it lay more toward India than Arabia.

HAVILAH. 1. One of the sons of Cush, Gen. x. 7; 1 Chr. i. 9. 2. A son of Joktan, Gen. x. 29; 1 Chr. i. 23.

HAVOTH-JAIR (ha'voth-ja'ir), the name given to a certain number of little towns in the land of Gilead, the possession of Jair, a descendant of Manasseh. They formed a portion of the country of Bashan, and were hence called in one place, **BASHAN-HAVOTH-JAIR**, Deut. iii. 14. The accounts referring to them are involved in some obscurity, but are quite explicable when the facts respecting Jair are correctly given. See **JAIR**.

HAWES (haw'wis), **THOMAS**, an English divine, was born in 1734, at Truro. He pursued a course of study at Christ College, Cambridge, entered the ministry and became assistant-chaplain at Locke Hospital. He was afterward made rector of All Saints, Northamptonshire, and was much favored by the countess of Huntingdon, who placed in his charge several chapels which she erected and made him head of her theological seminary. He was also a director of the London Missionary Society at its organization. He was the author of several practical works, among which may be enumerated, "History of the Church," "State of the Evangelical Religion throughout the World," "The Evangelical Expositor, a Comment on the Bible," "New Translation of the New Testament," "Communicant's Companion," etc. He died in 1820.

HAWES (hawz), **JOEL**, D.D., pastor of the First Congregational Church at Hartford, Connecticut, for more than forty years, was born December 22, 1789 at Medway, Massachusetts. The son of parents in limited circumstances in life, he had many difficulties to contend with in obtaining a liberal education. With the means procured by his own industry, he entered Brown University in 1809 and supported himself during his college course. He graduated with honor in 1813, and after completing a course in theology at Andover, Massachusetts, he was settled over the First Congregational Church in Hartford, Connecticut, where he discharged in an eminently successful manner the duties of pastor from 1818 until 1862, when he resigned and was elected pastor emeritus by his congregation. He was prominently associated with the great religious enterprises of the day. Home and foreign missions, Bible, tract and education causes received his cordial and earnest co-opera-

tion. He published "Lectures to Young Men," "Tribute to the Pilgrims," "Character Everything for the Young," "The Religion of the East," "Memoir of Norman Smith," etc. He died June 5, 1867.

HAWES, WILLIAM, an English physician, and founder of the Humane Society, was born at Islington in 1736; studied medicine and followed the profession of an apothecary until 1780, when he took his degree as a physician. Before this, however, he had become deservedly popular by his zealous exertions in the establishment of the Humane Society, founded in 1774, to which institution he may truly be said to have devoted the best part of his life. He wrote several useful tracts, and among others, "An Examination of the Rev. John Wesley's Primitive Physic," being at once an ironical and serious exposure of the absurdities of that production. This benevolent physician died in 1808.

HAWK (hawk), one of the birds pronounced unclean, Lev. xi. 16; Deut. xiv. 15. The original word, implying swift motion, seems to include various species of the *Falconidae*, more especially as in the passages referred to "the kind" or family is mentioned. The hawk, though not migratory in this country, is so in parts of Asia and Southern Europe. This seems to be alluded to in Job xxxix. 26. Dr. Thomson notices a remarkable illustration of this passage: "I have often seen them returning south during the latter part of September, but never saw them migrating northward. I can only account for this by supposing that in going they straggle along in single pairs, and at no particular time, or else by some distant interior route, but that when their young are grown they come back southward in flocks; but even then they do not fly in groups, as do cranes, geese and storks, but keep passing for days in straggling lines, like scattered ranks of a routed army. Here and there, as far as the eye can reach, they come, flying every one apart, but all going steadily to the south." These birds are common in Syria, where many species occur—the merlin, the kestrel, the gerfalcon, etc.

The "night-hawk" is also an unclean bird, Lev. xi. 16; Deut. xiv. 15. It is questioned what bird is here meant; according to Bochart, the male ostrich. It is more probable, however, that some kind of owl, perhaps the *Strix flammea*, or white owl, is intended.

HAWKER (hawk'er), **ROBERT**, an Evangelical clergyman of some note, who for half a century was vicar of the parish of Charles the Martyr, at Plymouth. He was born at Exeter, in England, in 1753, and educated at Magdalen College, Oxford. In doctrine he was a Calvinist, and he has often been represented as holding Antinomian views. He wrote a large work, which was issued in three volumes quarto, called "The Poor Man's Commentary on the Old and New Testament," and he also published "Sermons," "Meditations" and "Lectures." He died in 1827.

HAWKINS (hawk'inz), **WILLIAM**, an English clergyman, and the author of "Discourses on Scripture Mysteries" (Bampton Lectures for 1787), was born in 1722. He studied at Pembroke College, Oxford, where he became Fellow, and in 1750 professor of poetry. He was subsequently made prebendary of Wells, rector of Casterton and vicar of White Church, in Dorsetshire. He was the author of occasional sermons, in addition to the above-named discourses, and died in 1801.

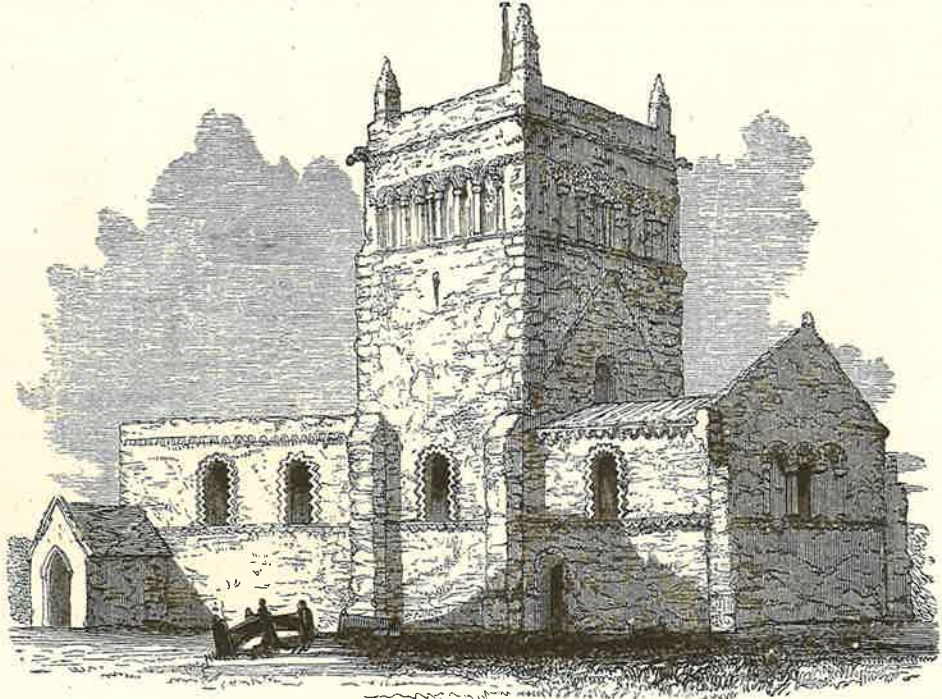
103

HAWKS (hawks), **CICERO STEPHEN**, D.D., bishop of the Protestant Episcopal Church, was born in 1812, at Newbern, North Carolina. After graduating at the university of North Carolina in 1830, he studied law. In 1834, having relinquished law for the ministry, he was ordained deacon and presbyter in 1835. He was first settled at Trinity Church, Saugerties, New York, in 1836, and subsequently at Buffalo, New York, and St. Louis, Missouri. He was made bishop of the diocese of Missouri in 1844, where he labored till his death, April 19, 1868.

HAWKS, FRANCIS LISTER, D.D., LL.D., one of the most distinguished pulpit orators of the Episcopal Church in America, was born at Newbern, North Carolina, in 1798. After graduating at the university of North Carolina, he pursued the study of law, was admitted to the bar at the age of twenty-one and practiced successfully for several years. He entered actively into political

Mississippi. In 1844 he was elected bishop of Mississippi, but declined and accepted a call to Christ Church, New Orleans, where he remained until 1849. During a portion of this time he was also president of the university of Louisiana. To an invitation from the church of the Mediator to return to New York he responded favorably, and assumed the rectorship of the church, which he held for thirteen years. In 1862 he was elected bishop of Rhode Island, but declined. He died September 26, 1866. He was the author of "Contributions to the Ecclesiastical History of the United States," a valuable work; "Commentary on the Constitution and Canons of the Protestant Episcopal Church in the United States," "Egypt and its Monuments," "Documentary History of the Protestant Episcopal Church," "Auricular Confession," besides many contributions to the "Church Record," "New York Review," etc.

HAWLEY (haw'le), **GIDEON**, a Congrega-



STEWKLEY CHURCH, BUCKINGHAMSHIRE, ENGLAND.

life, was elected a member of the legislature of his native State and gave promise of great eloquence as a public speaker. In the full tide of success he directed his attention to the ministry, pursued a course of theology under doctor, afterward bishop, Green, at Hillsboro'. In 1827 he was ordained a deacon, and in 1829 he was called as assistant to Dr. Croswell, rector of Trinity Church, New Haven, Connecticut. During the same year he became assistant of Bishop White, then rector of the church of St. James, Philadelphia. In 1830 he was chosen professor of divinity in Washington, now Trinity College, Hartford, Connecticut, and in 1831 he went to New York as rector of St. Stephen's, where he was at once recognized as one of the most eloquent preachers of the city. During the same year he was called to the rectorship of St. Thomas' Church, New York, and in 1835 was chosen missionary bishop of the South-west, which he declined. In 1839 he opened a school at Flushing, Long Island, with expensive buildings, grounds, etc., and involved himself in financial embarrassment, and the school proved a failure. He resigned his church and went to Holly Springs,

tional minister and distinguished missionary among the Indians, was born in Bridgeport, Connecticut, November 5, 1727 (O.S.). He received his education at Yale College, graduating in 1749, and having entered the ministry, commenced those self-denying labors to which he devoted so many years, and for which he was so well qualified. In 1752 he visited the Indians at Stockbridge, and in May of the following year, in company with Timothy Woodbridge, he pushed his way through the wilderness to the Susquehanna River at Onohoghgwage, where he located a mission, but was soon compelled to abandon it in consequence of the French War, May, 1756. He next went as a chaplain in the army detailed for operations against Crown Point under Colonel Gridley, and in 1758 he took up his abode among the Marshpee Indians, among whom he labored until the close of his life, October 3, 1807, at the advanced age of 80 years.

HAY, Prov. xxvii. 25; Isa. xv. 6; comp. Ps. lxxii. 6; Amos vii. 1. "Mowings" are spoken of; but hay, in our full sense of it, was not made in Palestine. See GRASS.

HAYDN (hayd'n), **FRANZ JOSEPH**, one of the most distinguished musical composers of Germany, was born in Rohrau, March 31, 1732. His father was a village blacksmith and organist of the parish church of Rohrau. Like other eminent composers, he manifested in early life a decided taste for music. A relative on a visit to the family was struck with the evidence of genius in the child, and offered to take charge of his musical education. The offer was accepted, and for three years he dwelt at Hamburg with Frank, who proved a severe but an efficient master; and at the early age of eight years the pupil sang with great taste, and had commenced to play upon the violin and other instruments. At this time, Reuter, the kapellmeister of St. Stephen's, Vienna, came to Hamburg, and was so pleased with the boy's voice and with the facility with which he read music that he took him with him to Vienna as a member of his choir. Here he distinguished himself by his passionate ardor for music, and soon made the acquaintance of the Venetian ambassador, Porpora, the Neapolitan composer, the countess of Thun and Baron Furnberg, the count of Mortzin, for whom he composed his first symphony in "Re." Subsequently, Prince Esterhazy was so delighted with his talents that he took him into his own service. For him he composed his fifth symphony in "Ut," which completely ravished the prince, who, on the death of Werner, entrusted Haydn with the direction of his music. For thirty years he lived in the court of Hungarian magnates in great peace and enjoyment, devoting himself to the composition of music, during which time his fame spread throughout Europe. In 1791 he visited London as manager of the Hanover square concerts. For these he wrote six symphonies. In 1793 he returned to London, where he was received with great enthusiasm. The university of Oxford bestowed upon him an honorary degree of doctor of music, and publishers gave him large sums for his smallest contributions. His great work, the "Oratorio of the Creation," was composed in a villa in the faubourgs of Vienna, occupying two years. It was produced in 1798, and in every capital of Europe it quickly became known and admired. Haydn was a deeply pious man, and gave to God the glory of all his works. He died May 31, 1809, at the age of seventy-seven years.

HAYES (hayz), **CHARLES**, an English gentleman of extensive scientific and literary attainments, was born in the year 1678. In his early life he devoted himself principally to scientific studies, and was the author of the first treatise on fluxions published in the English language. Subsequently, he gave himself to the study of ancient history, with especial reference to the history contained in the Scriptures, and his various works bear testimony to a vast amount of learned research. He had a knowledge of Latin, Greek and Hebrew, and also of several modern languages. He died, at the advanced age of eighty-two, December 18, 1760. The following Biblical works were all published anonymously, but their authorship is attested by a writer in the "Gentleman's Magazine," December, 1761, in whose hands Hayes' papers had been placed: "A Vindication of the History of the Septuagint," "A Critical Examination of the Holy Gospels according to St. Matthew and St. Luke, with regard to the History of the Birth and Infancy of our Lord Jesus Christ," "A Dissertation upon the Chronology of the Septuagint, with an Appendix showing that the Chaldean and Egyptian Antiquities, hitherto esteemed fabulous, are perfectly consistent with the compu-

tations of that most ancient Version of the Holy Scriptures." In this work he enters at length into an examination of the variations in the ages of the patriarchs as given in the Hebrew, the Septuagint and Josephus, and offers some suggestions in defence of the integrity of the Hebrew and Greek texts. He also published an extensive prospectus (itself a valuable work) of a large work on Asiatic and Egyptian chronology, from the creation of the world unto the birth of Christ, which, although completed, has never been published.

HAYES, WILLIAM, musical composer, was originally organist of St. Mary's, Shrewsbury, from whence he removed to Christ Church, Oxford, where he took his degrees in music, and was elected professor in that faculty. He published a collection of English ballads, but is best known by his Church compositions, not a few of which are still in use and popular in England and in this country. He defended Handel against Avison with some asperity. He was born in 1708, and died in 1777.

HAYMO, or HAIMO (hi'mo), or **AIMO** (i'mo), a theologian eminent in the ninth century, supposed to have been born about the year 778. He was successively teacher in the abbey of Fulda, abbot of Hirschfeld, and in 841 bishop of Halberstadt in Saxony. He attended the council of Mentz in 847, and died March 23, 853. Among his writings, which are chiefly compilations from the Fathers, may be named "A Compend of Ecclesiastical History," "Concerning the Body and Blood of Christ," "Explanation of the Apocalypse," and commentaries on various books of the Old Testament.

HAYNES (haynz), **LEMUEL**, a Congregational minister, was born July 18, 1753, at West Hartford, Connecticut, and was educated at Granville, Massachusetts. He was a mulatto. After entering the ministry he preached at Granville for five years very acceptably, then removed to Farmington, Connecticut, afterward to Rutland, Vermont. He read Greek and Latin with critical accuracy, possessed a quick and subtle intellect and a great thirst for knowledge. In Vermont he was quite influential in his opposition to infidelity. He died September, 1834.

HAZAEEL (haz'a-el), first the general of the forces of Benhadad, king of Syria, and subsequently his successor. He appears to have been a man of great military skill and resolute spirit, but of lawless ambition and unscrupulous character. Without any previous notice of him, or any reason assigned for the elevation he was destined to occupy, his name was mentioned to Elijah at Horeb as that of the person he was to anoint king over Syria, 1 Ki. xix. 15; but from what afterward occurred, there can be no doubt that the main reason of the appointment was that, from his determined and ferocious character, he might act the part of a severer scourge to Israel than Benhadad had done. The wars of Benhadad with Ahab had meanwhile ended in his own humiliation and the defeat of his projects against Israel, but this was no ground, Elijah was given to understand, for supposing danger to have ceased in the Syrian direction. A more formidable adversary than Benhadad was in store to be placed upon the throne, whom in due season God would use as his rod of correction. The purpose, however, though announced then, was kept for a time in suspense. There were re-

lentings on the part of Ahab and his impious wife, and the forbearance of God allowed the elevation of Hazael to the throne to remain in abeyance for years to come. The prophet doubtless understood that this was the mind of God, as no step appears to have been taken by him to promote Hazael to the throne. The matter seems to have been committed by Elijah to his successor, Elisha, as was that also of the appointment of Jehu to the throne of Israel; and when Elisha afterward came into contact with Hazael, he simply intimated to him his destination to occupy the throne of Syria. Benhadad in his illness had sent Hazael to inquire of the prophet whether he should recover of his disease. The prophet intimated that Benhadad's malady should not in itself be fatal, but that nevertheless the king would die and he become his successor on the Syrian throne. Elisha then burst into tears, and when Hazael questioned him as to the cause of his weeping said, "Because I know the evil that thou wilt do unto the children of Israel; their strongholds wilt thou set on fire and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child," 2 Ki. viii. 12. Hazael appears to have been not only astonished, but actually shocked and incredulous, exclaiming with indignant warmth, "But what! is thy servant a dog, that he should do this great thing?" The prophet does not even reply to this, but dismisses him with the quiet answer, "The Lord hath showed me that thou shalt be king over Syria." Forthwith Hazael enters on his downward career, if the usual interpretation of 2 Ki. viii. 15 be correct, by murdering Benhadad. Dr. Geddes and other learned critics, however, refer the pronoun in the clause, "he took a thick cloth," etc., to Benhadad, and believe that he unintentionally killed himself. Be this as it may, Hazael immediately usurped the throne, and proceeded to fulfill the words of prophecy in oppressing Israel. His reign, with the exception of the time when he was called on to defend himself against the Assyrian power, was occupied with continual wars upon Israel, and even against Judah, 2 Ki. viii. 7-15, 28, 29; ix. 14, 15; x. 32, 33; xii. 17, 18; xiii. 3; 2 Chr. xxii. 5, 6. Hazael is supposed to have reigned about forty-six years 886-840 B. C. He was succeeded by his son Benhadad, 2 Ki. xiii. 22-25; Amos i. 4.

HAZAIAH (ha-za'yah), a descendant of Judah, Neh. xi. 8.

HAZAR-ADDAR (ha'zar-ad'dar), a place on the southern frontier of Palestine, Num. xxxiv. 4. It seems to be identical with Adar, the south boundary of Judah, Josh. xv. 3, and is possibly *Ain el Fudeirat* or *Adeirat*, to the west of Kadesh-barnea.

HAZAR-ENAN (-e'nan), a place on the north-east frontier of Palestine, Num. xxxiv. 9, 10. It is also mentioned as a boundary-place in Ezek. xlvii. 17; xlviii. 1. Porter supposes it the modern *Kuryetein*, Ene of Damascus, where are large fountains.

HAZAR-GADDAH (-gad'dah), a town in the extreme south of Judah, Josh. xv. 27. Perhaps this may be identified with *Wady Mubughik*, where there are extensive ruins of great antiquity.

HAZAR-HATTICON (-hat'te-kon), specified by Ezekiel, xlv. i. 16, as one of the boundaries of the land. It is said to be on the border of Hauran.

HAZAR-MAVETH (-ma'veth), one of the sons of Joktan, Gen. x. 26; 1 Chr. i. 20. His descendants were the Chatramotitæ, who settled in the south of Arabia, and the name is preserved in the modern *Hadramaut*. This district is said to be very unhealthy; but it is cultivated, and the inhabitants carry on a considerable trade in frankincense, myrrh, gum and other products. Their language is a dialect materially differing from that spoken in Yemen.

HAZAR-SHUAL (-shoo'al), a place in the south of Palestine, originally in the territory of Judah, afterward allotted to Simeon, Josh. xv. 28; xix. 3; 1 Chr. iv. 28. It is mentioned as inhabited after the captivity, Neh. xi. 27. Wilton would identify it with *Beni-Shail*, not far from Gaza.

HAZAR-SUSAH (-soo'sah) or **HAZAR-SUSIM** (-soo'seem), a town in the territory of Simeon, Josh. xix. 5; 1 Chr. iv. 31. It might be, like Bethmarcaboth, "the chariot-station," a dépôt for horses, such as those which in Solomon's time went to and fro between Egypt and Palestine. It is probably identical with Sansannah, which Wilton believes to have been in the modern *Wady es-Suny*, or *Sunieh*, not far from Gaza, on the caravan-road between that place and Sinai.

HAZAZON-TAMAR (ha'za-zon-ta'mar), 2 Chr. xx. 2. See EN-GEDI, HAZEZON-TAMAR.

HAZEL (ha'zel). The Hebrew word *luz*, rendered "hazel," occurs as the name of a tree only in one place in the Bible, Gen. xxx. 37, where it indicates one of the kinds of rod from which Jacob peeled the bark, and which he placed in the water-troughs of the cattle. *Luz* is translated *hazel* in the Authorized Version, as well as in several others; in some it is rendered by words equivalent to "walnut," but "almond" appears to be its true meaning. For in the Arabic we have *louz*, which is indeed the same word, and which denotes the almond. Thus Abu'l Fadli, as quoted by Celsius, says: "The *louz* is a well-known tree, and superb, with tender leaves; there are two species, the cultivated and the wild; of the cultivated there are likewise two sorts, the sweet and the bitter;" where reference is evidently made to the sweet and bitter almond. Other Arab authors also describe it under the name of *louz*. But this name was known to the Hebrews as indicating the almond; R. Saadias remarks: "The *luz* is the almond, for so the Arabians designate it; since these two languages—*i. e.*, the Hebrew and the Arabic—and the Syriac are of the same family." See ALMOND.

HAZELEL-PONI (haz'e-l-el-po'nee), a daughter of the house of Judah, 1 Chr. iv. 3. The original has the article prefixed, as if it were the name of a family rather than that of an individual.

HAZELIUS (ha-ze'li-us), ERNEST LEWIS, D.D., descended from a long line of Lutheran clergymen, was born September 6, 1777, at Neusalz, in Prussia. He received his theological education at Niesky, a Moravian institution in charge of Bishop Anders. In 1800 he was offered a position as classical teacher in the Moravian seminary at Bethlehem, Pennsylvania, and immediately emigrated to America. He remained in the institution for eight years, and was advanced to the position of teacher of theology. In 1809 he took up his residence in Philadelphia, in charge of a private school. In 1815, having previously attached

himself to the Lutheran Church, he was chosen professor of theology in Hartwick seminary and principal of the classical department. In 1830 he was elected professor of Biblical and Oriental literature and of the German language in the seminary at Gettysburg, Pennsylvania, and in 1834 he was made professor in the theological seminary of the synod of South Carolina. He published a "Life of Luther," "History of the Christian Church," "History of the American Lutheran Church," "Augsburg Confession, with Annotations," etc. He died February 20, 1853.

HAZER (ha'zer). This is the same with Hazar. It is not found alone as a proper name, but the two following are forms of its plural.

HAZERIM (ha-ze'rim). The Avims are said to have dwelt here, Deut. ii. 23. Instead of the name of a definite place, the meaning probably is that this nomad people had their villages, tent-villages or encampments in the district.



THE REMAINS OF DRYBURGH ABBEY, SCOTLAND

HAZEROTH (ha-ze'roth), one of the stations of the Israelites in the wilderness, Num. xi. 35; xii. 16; xxxiii. 17, 18; Deut. i. 1. It is thought to be at *'Ain el-Hudhera*, about eighteen hours from Sinai.

HAZEZON-TAMAR (ha'ze-zon-ta'mar), the ancient name of Engedi, Gen. xiv. 7. In 2 Chr. xx. 2 it is Hazazon-tamar. See ENGEDI.

HAZIEL (ha'zi-el), a Levite in the time of David, 1 Chr. xxiii. 9.

HAZO (ha'zo), one of the sons of Nahor, Gen. xxii. 22.

HAZOR (ha'zor). 1. A town which lay within the bounds of the tribe of Naphtali, Josh. xix. 36, but which occupied relatively a much higher place under the old masters of Canaan than it ever did under the Israelites. At the time of the conquest it was the capital of a king or chieftain (Jabin) who headed one of the strongest combinations of the native forces with which Joshua had to contend. The multitudes that assembled under his

leadership are said to have been "like the sand that is upon the sea-shore, with horses and chariots very many." It is said, also, that they pitched together at the waters of Merom, Josh. xi. 1-5. These waters of Merom are what now goes by the name of the lake Hulah; and somewhere in its neighborhood Hazor is understood to have been placed, but the exact site has not been ascertained. After defeating those assembled forces, Joshua returned and smote Hazor, and burned it with fire. It partially recovered, however, from this disaster, for in the time of the Judges we find another Jabin, called king of Canaan, "who reigned at Hazor, Jud. iv. 2, and who, like his predecessor, headed a most formidable combination of the heathen princes, and drew together an immense force, that for a time appalled the people of Israel. But he was defeated by the efforts of Deborah and Barak. Hazor is mentioned at a later period as one of the cities which Solomon fortified, 1 Ki. ix. 15, and still later as one of the larger places taken by the king of Assyria, 2 Ki. xv. 29. Its position on the

northern borders of Palestine naturally rendered it a place of some importance, as well for the possessors of Canaan as for those who had designs of conquest respecting it. 2. A city in the south of Judah, Josh. xv. 23; it should, probably, be united with the succeeding name. See ITHNAN. 3, 4. Two more towns of Judah, Hezron and Hazor-Hadattah, or "new" Hazor. See HEZRON and HADATTAH. 5. A place, probably to the north of Jerusalem, inhabited by the Benjamites, after their return from Babylon, Neh. xi. 33. 6. A district of Arabia, Jer. xlix. 28, 30, 33.

HEAD. As the head is the topmost part of the human body, it came derivatively to signify that which is highest, chief, the highest in position locally being regarded as highest in office, rank or dignity; whence, as the head is the centre of the nervous system, holds the brain and stands above all the other parts, it has generally been considered as the abode of the intellect or intelligence by which man is enlightened and his walk in life directed; while the heart, or the parts placed near it, have been accounted the place where the affec-

tions lie, Gen. iii. 15; Ps. iii. 3; Eccles. ii. 14. The head and the heart are sometimes taken for the entire person, Isa. i. 5. Even the head alone, as being the chief member, frequently stands for the man, Prov. x. 6. The head also denotes sovereignty, 1 Cor. xi. 3. Covering the head and cutting off the hair were signs of mourning and tokens of distress, which were enhanced by throwing ashes on the head, together with sackcloth, Amos viii. 10; Job i. 20; Lev. xxi. 5; Deut. xiv. 1; 2 Sam. xiii. 19; Esth. iv. 1; while anointing the head was practiced on festive occasions, and considered an emblem of felicity, Eccles. ix. 8; Ps. xxiii. 5; Luke vii. 46. It was usual to swear by the head, Matt. v. 36.

HEAD-BANDS, and **HEAD-DRESS**. See **DRESS**, *sub-head* **HEAD-DRESS**.

HEAD OF THE CHURCH. See **JESUS CHRIST**; also, see **PAPACY**.

HEAL (heel), **HEALING** (heel'ing). See **PHYSICIAN**. There is a peculiar expression in Mal. iv. 2, which may be explained here. A fresh

metal bars was constructed, so as to protect them and yet leave the statue visible, and this framework was called a "herse." See **CATAFALQUE**.

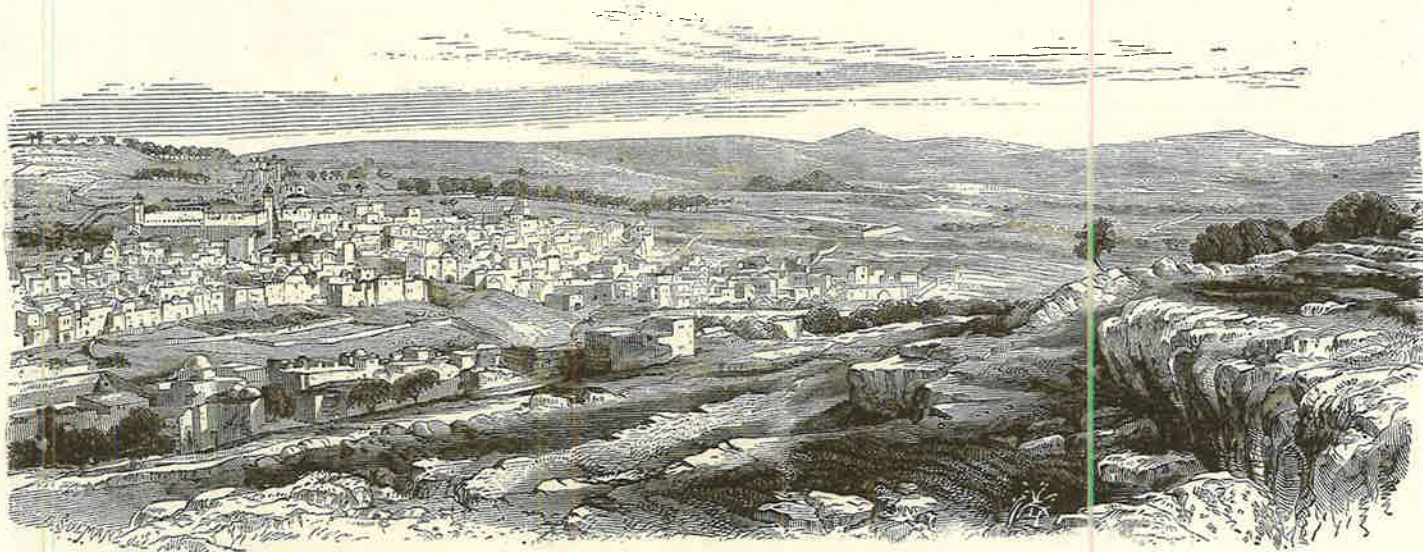
HEART (hart). The Hebrews regarded the heart as the seat not only of the passions and emotions, such as love, hatred, pleasure, sorrow, etc., but also of the intellectual faculties, 1 Ki. x. 24. We often, therefore, find the word "heart" where, according to our present mode of expression, the "mind" or "understanding" would be used.

HEARTH (harth), Gen. xviii. 6. There is no Hebrew word here separately to express "hearth." That for "cakes" means round cakes which were baked, as at present, under hot ashes, when haste was required, comp. 1 Ki. xix. 6, "a cake baked upon hot stones." In Ps. cii. 3 the exact meaning of the original word used is "fuel." A different form of the same root occurs in Isa. xxx. 14—"from the burning mass." In Jer. xxxvi. 22, 23, we find another word; it means a brazier or stove. Such braziers are frequently now used. They are shaped like a large pitcher, and placed in a cavity

of the prince. Thus, in the lofty metaphorical language of the Hebrews, the elements are described as "angels" or "messengers" of Jehovah going forth at his command to execute his will.

HEATH (heeth), Jer. xvii. 6; xlviii. 6. It is doubtful whether any plant or tree is intended. Gesenius proposes to render "like one forlorn," or "ruins," as in Ps. cii. 17, where the same word is rendered "deserted." Henderson believes that it must be a tree, and supposes that some species of juniper is meant.

HEATE, NICHOLAS, a prominent English prelate, born in London about 1500. He was a graduate of Cambridge, and a Fellow of Clare Hall. It is said that he at first favored the Reformed doctrines, and was maintained at college by Anne Boleyn. He took holy orders in 1531, and in 1539 was made archdeacon of Stafford and almoner of Henry VIII., who promoted him to the see of Rochester in the following year. In 1543 he was translated to Worcester, and was appointed one of the commissioners for carrying into



PANORAMIC VIEW OF HEBRON, APPROACHING FROM THE NORTH-WEST.—See **HEBRON**.

gale is said to blow, in some parts of the Levant, at sunrise, from the sea across the land. This, from its salubrious effects, is called "The Doctor." Now, we find "the wings of the wind" mentioned, Ps. xviii. 10; civ. 3; comp. cxxxix. 9; we may, therefore, suppose this natural circumstance alluded to for illustrating the spiritual refreshment which attends and proceeds from the rising of "the Sun of righteousness" with healthful beams.

HEARERS (heer'erz), a name given to a class of catechumens in the early Church who were permitted to "hear" certain portions of the service, as the sermon and reading of the Scriptures, but not the prayers. They assembled in the narthex, or ante-temple.

HEARSE, or **HERSE** (hurs). This term, which is now used to designate a carriage for conveying a dead body to the grave, had formerly a much more extensive signification. The word "herse" is derived from the Low Latin "hercia," and is equivalent to the Italian "catafalco," which is an ornamental framework placed over a coffin previous to interment. When reclining or horizontal statues were placed on tombs, a grating of

in the floor. When the fire has burnt down, a kind of frame is placed over the brazier and covered with a carpet, and persons warm themselves, as they sit on the floor around, by thrusting their legs under the carpet. In Zech. xii. 6 the original word means "a fire-pan."

HEAT (heet). This term has been applied both to the sensation experienced on touching a hot body and to the cause of that sensation. Besides its ordinary meaning, it has in Scripture some peculiar uses. It is most likely that the burning wind of the desert was the instrument with which the army of Sennacherib was destroyed, 2 Ki. xix. 7, 35. Such a wind is mentioned by Thevenot which in 1658 caused the death of 20,000 men in one night; and upon another occasion, in 1655, 4000 persons were slain at once. Its effect is to fill the air with poisonous and suffocating vapors which become almost intolerable. The most violent storms of Judea were from the desert; "Out of the south," says Job, "cometh the whirlwind." The hot wind, when used as a symbol, indicated persecution or the infliction of devastating war. A gentle heat, according to the Oriental interpretation, meant the favor and bounty

effect the Prayer-Book of Edward VI. Refusing to sign the form for the consecration of bishops, he was deprived of his see, thrown into the Fleet Prison, and afterward confined in the house of Bishop Ridley. When Mary came to the throne, he was restored to his see, made president of Wales, and archbishop of York in 1555, and lord-chancellor in 1556, which he continued to be till the queen's death. He refused to assist at the coronation of Elizabeth or to take the oath of supremacy, and was deprived of his see, imprisoned and excommunicated in 1560. After some months he was liberated, and retired to his estate at Chobham, Surrey, where he died, in 1579.

HEATH, THOMAS, a learned layman of the Church of England, sometime resident at Exeter, the author of a work entitled "An Essay toward a New English Version of the Book of Job from the Original Hebrew, with a Commentary and some Account of his Life." This version of Job is in prose, and on the whole is a correct and forcible rendering of the original. The notes are learned, and discover considerable acquaintance with the literature of the subject. The author believes Job to have been a real person, but the poem he

thinks was written long subsequent to Job's decease, and by a person wholly unacquainted with the doctrines of a future state and the resurrection of the body. These and cognate matters are discussed with special reference to the great controversy of the time, originating in the views promulgated by Bishop Warburton in his work on the divine legation of Moses.

HEATHCOTE (heeth'cote), RALPH, D.D., a clergyman of the Church of England, who was the projector of the General Biographical Dictionary, was born in 1721. After receiving his education at Jesus College, Cambridge, he entered holy orders, and was in 1748 made vicar of Barky near Leicester and in 1753 assistant-preacher of Lincoln's Inn. In 1755 he became vicar of Silsby, in 1768 prebend in the collegiate church, Southwell, and in 1788 vicar-general of Southwell church. He died May 28, 1795. Among his works may be named "The Use of Reason in Matters of Religion," "General Biographical Dictionary" (projected and edited by himself), "Lord Bolingbroke's Philosophy," "Animadversions upon

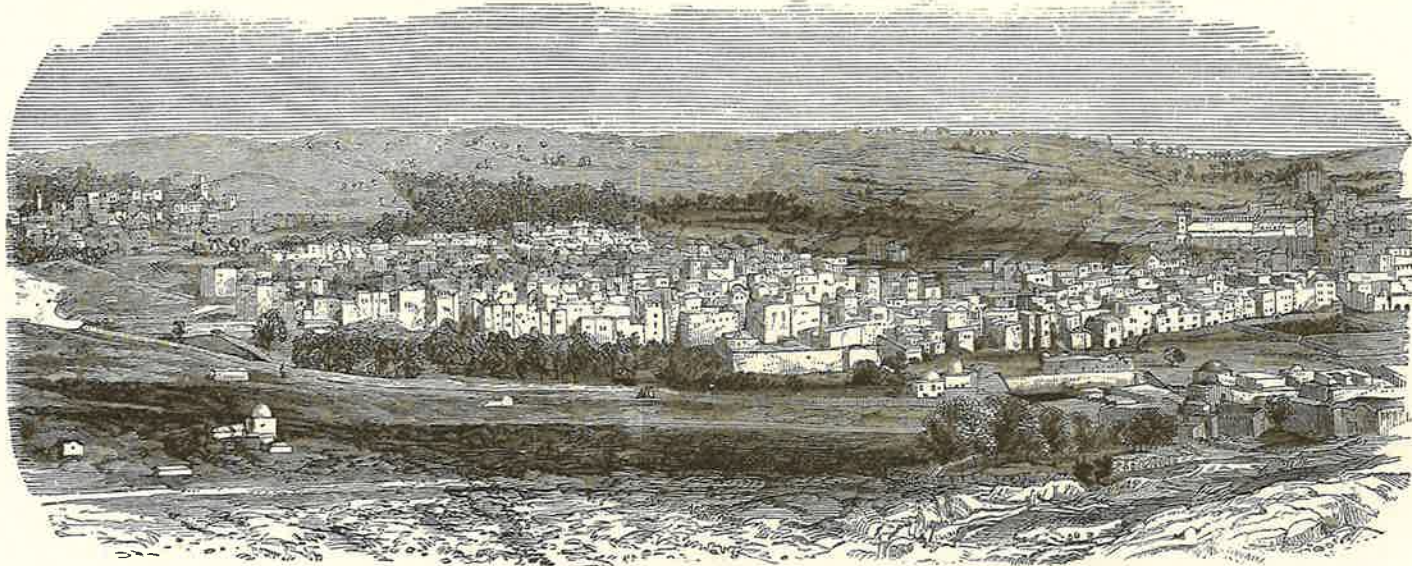
Jews with somewhat of a contemptuous meaning, as Kafir, corrupted to Giaour among the Moham-medans, to designate persons not of their race, and therefore not entitled to their privileges.

The Greek word *ethnos* is in its signification nearly similar. It is true that it occurs, John xi. 50-52, for the Jewish people, but it has besides a larger sense, Acts xvii. 26; Gal. iii. 14, and also is expressly contrasted with the seed of Jacob or the circumcision, Luke ii. 32; Acts x. 45. We find, too, the idea of an ungodly person or idolater or one out of the covenant of grace implied in it, Matt. vi. 7; xviii. 17. It is used in an extended sense in those passages which so emphatically inculcate the duty of the Christian Church to the world, xxviii. 19; Luke xxiv. 47.

HEAVEN (hev'en). A critical examination of the precise meaning of the Hebrew word so rendered in our version is obviously out of place in the present work. For such, lexicons must be consulted. But it may be observed that the term in most frequent use implies height, and that other terms imply either height or extension. The

earth which later science has revealed. But still the same threefold use of the term may be observed in Scripture, Gen. i. 20; xv. 5; Ps. xi. 4, xviii. 11; Jer. viii. 7, and elsewhere. Sometimes the expression "heaven of heavens" is used for God's abode, Deut. x. 14; 1 Ki. viii. 27; Neh. ix. 6. It is possible that St. Paul may speak of the third heaven, 2 Cor. xii. 2, with reference to this triple division, or, apart from this, he may mean simply the highest heaven. It has indeed been questioned whether there is sufficient authority for believing that the ancient Jews recognized the threefold distribution, and certainly rabbinical legends say rather that there were seven heavens. But surely we may well imagine that the Jews would adopt that mode of using the word heavens, which is so reasonable and natural to ourselves, and we need not require more explicit proof than the texts just referred to furnish.

Heaven, theologically, is understood to mean the state and place of blessedness which the saints attain after the present life. Scripture has revealed little on this subject to gratify men's curiosity, but quite enough to call out their better desires for such



PANORAMIC VIEW OF HEBRON, APPROACHING FROM THE SOUTH-EAST.—See HEBRON.

the Middletonian Controversy in General," and "Discourse on the Being of God, against Atheists."

HEATHEN (heeth'en). The terms so rendered in our translation are occasionally represented by other words, as "nations" or "Gentiles." And the signification intended must have varied at different periods of the world's history. God made of one blood all nations of men for to dwell on all the face of the earth, Acts xvii. 26; one word, therefore, *goi*, plural *goim*, included all the people of the earth. And so we find it employed in Gen. x. 5, 20, 31, 32, where once it is in our version "Gentiles," the other times "nations." When, however, a single family was selected to expand into a people who were specially to be the depository of divine truth, and to become God's peculiar inheritance, then the word began to have a specific meaning, and to designate those who were not Israelites, even though they might locally inhabit Canaan, 2 Ki. xvii. 41. And as just said, because among the Hebrews alone there was the knowledge of the true God, the word had a moral and religious sense, as nearly equivalent with ungodly or idolaters—*e. g.*, Ps. ix. 5, 15, 17, where in the last-named verse "nations." It is still used among the

question what the Hebrews understood by the "heaven" or "heavens" has been keenly debated. Grave writers there are who seem really to imagine that the ancient Israelites believed there was a solid vault no great distance overhead, which was sustained by pillars and provided with windows and doors, and in which the glittering stars were stuck. It is very possible that some children even among ourselves may entertain fancies of the kind, but few grown men in any age or country, with any measure of intelligence or cultivation of the mind, could seriously accept a theory the falsehood of which would be demonstrated by a journey of a few miles from home. The poetical expressions we meet with in Scripture in reference to heaven must not be literally understood. See FIRMAMENT.

We ordinarily give three different senses to the word "heaven." We use it for the atmosphere immediately around in which the birds fly and the clouds float; also for that immeasurable space in which other worlds, suns or planets, have their positions or their motions; and further, for the glorious abode of the great King and Creator of the universe. Doubtless the ancients were not aware of the vast distances of the stars from the

inheritance. The prominent features of this blessed life are its holiness, its happiness and the presence of the Lord in it. Various terms are used and various illustrations introduced to describe these. Into the heavenly city "there shall in no wise enter anything that defileth," Rev. xxi. 27. Nor shall any abide in God's tabernacle, or dwell in his holy place, but they that walk uprightly and work righteousness, Ps. xv. 1, 2. Those, therefore, that are before the throne of God must "have washed their robes and made them white in the blood of the Lamb," Rev. vii. 14, 15. The unutterable joy they partake is further noted: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes," Rev. vii. 16, 17. The happiness shall be perfect in its degree and eternal in its duration, Matt. xxv. 46; Rev. iii. 12. And he who hath now entered into the heavens, both as the priestly intercessor for his people and as their fore-runner, will receive them into his intimate communion, John xiv. 2, 3; Phil. i. 23; Heb. vi. 20; xii. 22-24. But in truth we can form little idea at present either of the state

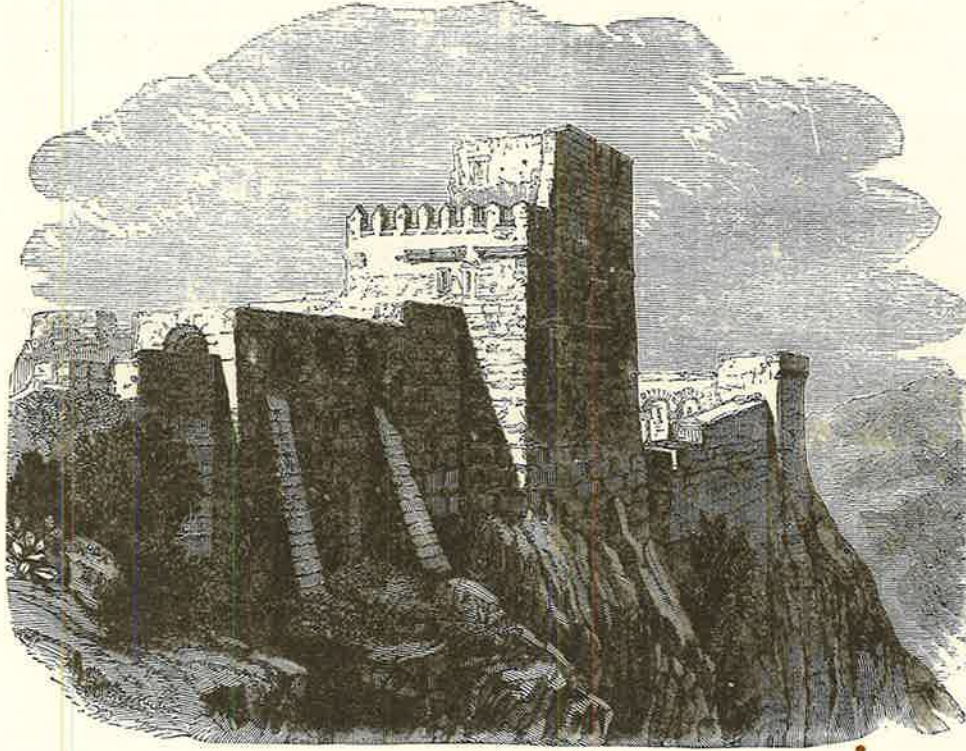
of the place. And Scripture itself can hardly do more than describe it by negatives, 1 John iii. 2.

It may be added that the term "heavens" is sometimes adopted for the Deity, the God of heaven, Dan. iv. 26.

HEAVEN, THE KINGDOM OF, a phrase frequently used. Several equivalents occur, as "kingdom of God," "kingdom of Christ," "kingdom of Christ and God," "kingdom of David," and simply "the kingdom." They all mean the kingdom of grace here, developing itself into the kingdom of glory hereafter. The grand idea implied is the theocracy, that formal establishment of Jehovah's lordship in which he revealed himself as the King of his chosen people, all their earthly leaders being avowedly but his lieutenants. The picture of it in the Hebrew state and polity was the type of a far more glorious supremacy repeatedly predicted by the ancient prophets, Ps. ii. 6-12; cx.; Isa. ix. 7, 8; xi. 1-9; xxxii. 1; Dan. ii. 44; vii. 27. The

HEBE, the goddess of youth, was the daughter of Jupiter and Juno. The "Iliad" furnishes no delineation of her parentage. Homer mentions that Ganymede was carried off by the gods as a cup-bearer, and afterward mentions Hebe as serving in this capacity. Her position upon Mount Olympus appears to have been that of a waiting-maid at the banquets of the gods, without any degree of servility or degradation, however, attached to it. When Hercules was carried to the skies, Hebe was given to him in marriage, thus uniting the venerated sun-god to immortal youth. Hebe is represented in the arts as a charming young girl, crowned with a wreath of flowers, her dress adorned with roses, and holding in her hand the cup in which she presents the nectar to the gods. An eagle is sometimes represented as standing by her side and receiving her caresses.

HEBEL, Gen. iv. 2, marg. See ABEL.



PART OF THE ANCIENT WALLS OF HEBRON.—See HEBRON.

rabbinical writers seem generally to have understood the Jewish religion by this phrase; but certainly in our Lord's time it must have been taken to indicate the establishment of Messiah's rule, Luke xix. 11; Acts i. 6, which was ordinarily conceived to be a temporal dominion. Christ checked this notion, and frequently demonstrated the spiritual character of his kingdom, Luke xvii. 21; John xviii. 36, but the error remained in the minds even of his disciples till the promised outpouring of the Holy Spirit. Then, indeed, they understood its internal power, and proclaimed it as "righteousness, peace and joy in the Holy Ghost," Rom. xiv. 17. Some expositors deny that the phrase can mean the Church or the religion of Christ here, but the kingdom of Messiah to be revealed hereafter, that kingdom which "adventists" expect shall be established by Christ when he shall return for his millennial reign. But this is clearly inconsistent with the sense of many of the places where the expression occurs.

HEAVE-OFFERING, HEAVE-SHOULDER. See OFFERINGS.

HEBER (he'ber). In the Authorized Version this word represents two distinct Hebrew names, the first meaning "a region beyond," the second, "society," "fellowship." Those called by the former, more correctly EBER [which see], are—1. The patriarch Eber, Gen. x. 24, 25; xi. 14-16, the father of Peleg, and ancestor of Abraham. 2. A priest, Neh. xii. 20. 3. A Gadite, 1 Chr. v. 13. 4, 5. Two Benjamites, 1 Chr. viii. 12, 22. But the names of 2, 3, 4, 5, are doubtful, the Septuagint giving *Abēd* as the name of 2, and *Obēd* as the name of the other three. It is not certain, therefore, that the name Eber was borne by any except the patriarch. Those designated by the latter are—1. A grandson of Asher, Gen. xlvi. 17; Num. xxvi. 45 (Septuagint *Chobor*, *Chober*). 2. A Jew, 1 Chr. iv. 18 (Septuagint *Aber*). 3. A Benjamite, 1 Chr. viii. 17 (Septuagint *Abar*). But the best known is 4. Heber the Kenite, Jud. iv. 11, 17; v. 24 (Septuagint *Chaber*), the husband of Jael, immortalized in the song of Deborah. See JAEL.

HEBER, REGINALD, the great and good

bishop of Calcutta, was the son of a Yorkshire clergyman, born at Malpas, Cheshire, April 21, 1783. His career at Oxford was very distinguished. He gained in 1802, the university prize for his Latin poem, "Carmen Seculare." The next year his "Palestine" obtained the prize for an English poem, and he was also successful with his English essay entitled "Sense of Honor." On completing his Oxford course, he made an extended tour of Europe, and was meditating a collection of all the information which the ancients have given of Scythia, when he entered into holy orders and relinquished the idea. He was appointed to the living of Hodnet in 1809, and married a daughter of Dean Shipley. While zealously discharging his ministerial duties he did not neglect literature. He was one of the principal writers for the "Quarterly Review," commenced a "Dictionary of the Bible" and published a small volume of "Poems and Translations for Weekly Church Service." In 1819 he edited the works of Bishop Jeremy Taylor, accompanied by a life of the author, and a few years afterward was offered the bishopric of Calcutta, which, after some hesitation and refusals, he finally accepted; and having been consecrated, he at once set sail, and in 1823 reached Calcutta. The work which lay before him was enormous, and beyond the reach of any man's power. His diocese included not only the whole of India, but Ceylon, the Mauritius and Australia; but he faced the difficulties with courage and discharged his duties with unflagging zeal, setting in order the things that were wanting, preaching, confirming, guiding, counseling, controlling, building up the church of which he was chief pastor. He was on one of his visitation tours, and had reached Trichinopoly, when the Church in India was deprived of his loving counsels and zealous labors. He had been preaching with his usual earnest eloquence to the native Christians there, after which he entered a bath, and was found dead in it when his servant went in. April 3, 1826. He was buried amid the deep regrets of the native Christians, whose hearts he had won by kindness and condescension, and who crowded around his grave in expression of their respect and affection. Besides the works above mentioned, he wrote "Sermons, in four volumes," "Poetical Works," and "Bampton Lectures." His poems include some hymns that have become familiar as household words to the children of God of all evangelical communions; and Heber's missionary hymn, "From Greenland's icy mountains," etc., will live on Christian lips and in Christian hearts till earthly hymns are merged in those of heaven.

HEBER, RICHARD, half brother of Bishop Heber and a distinguished classical scholar, was born January 5, 1773. He was a member of the university of Oxford, and manifested an especial zeal in collecting rare books. He left immense collections of these in various languages. He had two large libraries at Westminster, one at Oxford, one at Hodnet in Yorkshire, one at Paris, one at Antwerp, one at Brussels, one at Ghent and several at other places on the Continent of Europe.

HEBERTES, a family of Asher, descendants of Heber, Num. xxvi. 45.

HEBREW (he'broo), HEBREWS (he'brooz). The following are the points of distinction between the names Hebrew and Israelite:

1. Hebrew is a name of wider import, at least in

its earlier use. Every Israelite was a Hebrew, but every Hebrew was not an Israelite. This is evident from the very first passage in which the word is met with, Gen. xiv. 13, where Abram the Hebrew is mentioned along with Mamre the Amorite, and also from Gen. xxxix. 14; xl. 15; xli. 12, where Joseph is spoken of as a Hebrew and the land of Palestine is called the land of the Hebrews. From these passages we naturally conclude that the Hebrew element in the population of Palestine could not have been confined to the family of Jacob. Also, in Gen. x. 21, Shem is called the "father of all the children of Eber," or Hebrews; and in Num. xxiv. 24 it is not probable that by Eber, which is mentioned along with Asshur, the children of Israel, and they alone, are meant. But after the conquest of Palestine by the Israelites the name Hebrew was no longer used with its original latitude, and Israelite and Hebrew became synonymous, though not by any means employed interchangeably by the sacred writers. For,

2. When the name Hebrew is used in preference to Israelite, there is always a reference to the foreign relations of Israel. It is used (1) by foreigners, Ex. i. 16; ii. 6; 1 Sam. iv. 6, 9; xiv. 11, etc.; or (2) by Israelites when addressing foreigners, Ex. ii. 7; iii. 18, etc.; Jon. i. 9; or (3) when Israelites are opposed to foreign nations, Gen. xliii. 32; Ex. ii. 11; xxi. 2; Deut. xv. 12; Jer. xxxiv. 9, 14. A possibly exceptional passage is 1 Sam. xiii. 3, "And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear." Even if the exception be allowed, it cannot affect the conclusion to which all the other passages point, viz., that *Hebrew* was the international designation, *Israel* the local and domestic name—the family name, if we may so speak, surrounded with all the sacredness of home associations, and thus capable of having attached to it a spiritual import which never was and never could be associated with the name Hebrew. Quite in harmony with this conclusion is the fact that the Greek and Roman writers seem to have known nothing of the name Israelite; Hebrew and Jew are the names they employed. Even in the Old Testament the name Hebrew is comparatively rare, being found only thirty-two times. In what we call the Hebrew poetry the word Hebrew never occurs. In the prophetic writings Hebrew is found only in the story of Jonah, i. 9, and in Jer. xxxiv. 9, 14, where the Pentateuch is quoted, comp. Ex. xxi. 2; Deut. xv. 12. In the Hebrew history also the name Hebrew is not met with after the accession of David. It is found more frequently in Genesis and Exodus than in all the other books of the Old Testament. The reason is obvious: Hebrew is the name which linked the descendants of Jacob with the nations; Israel the name which separated them from the nations. We cannot wonder that after the legislation of Sinai the former name should fall almost entirely into disuse. In later times, toward the commencement of our era, the use of the name Hebrew, as an ancient and venerable name, was revived. Compare Acts vi. 1; 2 Cor. xi. 22; Phil. iii. 5.

As to the origin of the name, there is great diversity of opinion. (1.) By some it has been regarded as a patronymic from Eber or Heber. Though we can assign no reason why the descendants of Jacob should bear the name of Eber rather than that of any other of their patriarchal ancestors, yet the close connection of "sons of Eber," Gen. x. 21, with "Eber," in verses 24, 25, of the same chapter, and the use of Eber as a national name in Num. xxiv. 24, give to this opinion a certain measure of probability. (2.) By others it has been regarded

as an appellative from the primitive Hebrew word signifying "beyond," denoting either "an immigrant from beyond"—i. e., an immigrant into Canaan from beyond the river Euphrates, compare Josh. xxiv. 2—or an emigrant beyond or across the Euphrates westward from Mesopotamia. In the Chaldee portion of the book of Ezra "beyond the river" occurs frequently as a geographical designation of the region west of the Euphrates, Ezra iv. 10, 11, 20, etc., that region being beyond the river with reference to the seat of empire in the east; and the Samaritan antagonists of the Jews designate themselves "the men beyond the river," no doubt with reference to their compatriots in Babylon, Elam and the other eastern regions from whence they had been translated into Samaria, Ezra iv. 10, 11. For the same reason the Hebrews may have been so called with reference to the cradle of their race east of the Euphrates. It is not necessary, on this hypothesis, to suppose that the name Hebrew originated with the Canaanites. The name may have been assumed by the Hebrews themselves while there remained with them a vivid consciousness that they were strangers in a strange land, and that beyond the Euphrates lay the land to which they were bound by the strongest ties—the land of their fathers and their kindred, Gen. xii. 1; xxiv. 4; xxviii. 2. This view is favored by the Septuagint, in which Gen. xiv. 13 is rendered "Abraham who had crossed the river," and the objections of its antagonists, such as that the Hebrew word is nowhere rendered "beyond the river," do not appear of sufficient importance to outweigh the evidence in its favor.

If required to make choice between the two opinions just stated, our decision would be given in favor of the latter. But it does not appear by any means certain that the two opinions are incompatible, and that the adoption of the one involves the rejection of the other. The name Eber, like Peleg and many other of the early patriarchal names, may have been prophetic, and may include a pre-intimation of the migratory tendencies and life of his posterity.

HEBREW BIBLE. See SCRIPTURES and MANUSCRIPTS.

HEBREW LANGUAGE, the language of the Hebrew people and of the Old Testament Scriptures, with the exception of the few chapters written in Chaldee. See ARAMAIC LANGUAGE, *subhead* I. In the Bible this language is nowhere designated by the name Hebrew. But this is not surprising when we consider how rarely that name is employed to designate the nation. See HEBREW. In Isa. xix. 18 it is called "the language of Canaan," as distinguished from that of Egypt, and in 2 Ki. xviii. 26, 28, it is called "the Jewish language," as distinguished from the Aramaic. It is in the introduction to the book of Ecclesiasticus that we find the earliest mention of a Hebrew language, but it is by no means certain that the language there so named is the language which we call Hebrew, and not the Chaldee or Syro-Chaldee, which, having superseded the ancient language of the Hebrew people, was therefore called "the Hebrew language," the name which it bears in the New Testament.

But passing from the name, let us examine the language itself, which, by whatever name known in ancient times, has come down to us hallowed by the most sacred and venerable associations—the language of a people who "alone of all Eastern nations were privileged to write for the entire world."

The Hebrew language belongs to the class of languages called Semitic or Shemitic. See ARAMAIC LANGUAGE and SHEMAITIC LANGUAGES. The Sanscrit, Persian, Greek, Latin, with the Germanic and Celtic languages, are the principal members of another large class or group of languages, to which have been affixed the various names of Japhetic, Indo-European, Indo-Germanic and Aryan. This class embraces most of the languages of Europe, including of course the English. The student, therefore, who besides mastering his own language has passed through a course of Greek, Latin, French and German (and few of our students, except with a professional view, extend their linguistic studies farther), has not after all his labor got beyond the limits of the same class of languages to which his mother tongue belongs, and of which it forms one of the most important members. But when he passes to the study of the Hebrew language, he enters a new field, he observes new phenomena, he traces the operation of new laws.

I. CHARACTERISTICS OF THE HEBREW LANGUAGE.—Those characteristics which mark the Hebrew in common with the Shemitic languages will be more fully treated of under the family name. Here we shall speak of those features which distinguish it from its sister dialects, and allude also to those which it has in a greater degree than the others.

The first characteristics to be noted are in the sounds of its letters. 1. The learner of the Hebrew tongue would be struck at the very threshold in studying the alphabet with the predominance of guttural sounds. The Hebrew has four, or we may say five, guttural sounds, rising from the slender and scarcely perceptible throat-breathing represented by the first letter of the alphabet, *aleph*, to the strong rough *ghain* and *chet*. To these we must add the Shemitic *r*, which partakes largely of the guttural character. And these sounds were not sparingly employed; on the contrary, they were in more frequent use than any other class of letters. In the Hebrew dictionary the four gutturals occupy considerably more than a fourth part of the whole volume, the remaining eighteen letters occupying considerably less than three-fourths. This predominance of guttural sounds must have given a very marked character to the ancient Hebrew, as it does still to the modern Arabic.

2. The use of the very strong letters *teth*, *tsade*, *koph*, which may be represented by *tt*, *ss* (or *ts*), *kk*, in pronouncing which the organ is more compressed and the sound given forth with greater vehemence. These letters, especially the last two, are also in frequent use. When the Greeks borrowed their alphabet from the Phœnicians, they softened or dropped these strong letters, and changed the guttural letters into the vowels *a*, *e*, *i*, *o*.

3. The Hebrew language does not admit, like the Indo-European, of an accumulation or grouping of consonants around a single vowel sound. In such words as *craft*, *crush*, *grind*, *strong*, *stretch*, we find four, five and six consonants clustering around a single vowel. All the Shemitic languages reject such groupings, usually interposing a vowel sound more or less distinct after each consonant. In this respect there is a gradation in the different Shemitic languages, the Arabic being richest in vowels, the Aramean poorest and the Hebrew and Ethiopic holding a middle place. It is only at the end of a word that two consonants may stand together without any intermediate vowel sound; the sole exception is the word *shtoyim*, "two;" and even at the end of a word various expedients are employed to dispense with a combination which is evidently not in accordance with the genius of the language.

4. The vowels, though thus copiously introduced, are nevertheless kept in strict subordination to the consonants—so much so that it is only in rare and exceptional cases that any word or syllable begins with a vowel. In Hebrew we have no such syllables as *ab*, *ag*, *ad*, in which the initial sound is a pure vowel, but only *ba*, *ga*, *da*, though Hebrew words and syllables beginning with *aleph*, may be said virtually to begin with a vowel, as the sound of *aleph* is not perceptible by our ears. If Sir H. Rawlinson is correct, it would appear that the Assyrian language differed from the other Shemitic languages in this particular. In his syllabic alphabet a considerable number of the syllables begin with a vowel.

If we endeavor to calculate the effect of the foregoing peculiarities on the character of the language, we cannot avoid the conclusion that the Shemitic languages are of a more primitive type than the European—much less matured, polished, compacted—the natural utterance of a mind vehement and passionate, impulsive rather than calmly deliberative.

The prevalence of *three-letter roots* and the structure of the *words* must be chiefly treated under *SHEMITIC LANGUAGES*, but there are some features connected with the formation of the words that may be noticed here, as the student of the sacred volume cannot fail to note their effects even in the English version, and they possess sufficient interest to demand remark in the consideration of the Hebrew branch of the Shemitic family of dialects.

The influence of the imagination on the structure of the Shemitic languages, and notably in the Hebrew, is disclosed in the view which they present of nature and of time. To these languages a neuter gender is unknown. All nature, viewed by the Shemitic eye, appears instinct with life. *The heavens declare God's glory; the earth showeth his handiwork. The trees of the field clap their hands and sing for joy.* This, though the impassioned utterance of the Hebrew poet, expresses a common national feeling which finds embodiment even in the structure of the national language. Of inanimate nature the Hebrew knows nothing; he sees life everywhere. His language, therefore, rejects the neuter gender, and classes all objects, even those which we regard as inanimate, as masculine or feminine, according as they appear to his imagination to be endowed with male or female attributes.

And as his imagination thus endowed the lower forms of nature with living properties, so, on the other hand, under the same influence, he clothed with material and sensible form the abstract, the spiritual, even the divine. In Hebrew the abstract is constantly expressed by the concrete—the mental quality by the bodily member which was regarded as its fittest representative. Thus *hand* or *arm* stands for "strength," *nostril* means also "anger," the *shining of the face* stands for "favor" and "acceptance," the *falling of the face* for "displeasure." So also to *say* often means to "think," to *speak with one mouth* stands for to "be of the same sentiment." The verb to *go* is employed to describe mental as well as bodily progress. One's *course of life* is his "way," "the path of his feet."

And not only in its description of nature, but also in its mode of indicating time, do we observe the same predominant influence. The Shemitic tense system, especially as it appears in Hebrew, is extremely simple and primitive. It is not threefold like ours, distributing time into past, present and future, but twofold. The two so-called *tenses* or rather *states* of the verb correspond to the division of nouns into abstract and concrete. The verbal idea is conceived of either in its reali-

zation or in its non-realization, whether actual or ideal. That which lies before the mind as realized, whether in the actual past, present or future, the Hebrew describes by means of the so-called preterite tense; that which he conceives of as yet to be realized or in process of realization, whether in the actual past, present or future, he describes by means of the so-called future tense. Hence the use of the future in certain combinations as a historical tense, and of the so-called preterite in certain combinations as a prophetic tense.

The influence of the imagination upon the structure of the language may also be traced in the absence of many grammatical forms which we find in other languages. Much that is definitely expressed in more highly developed languages is left in the Shemitic languages, and especially in the Hebrew, to be caught up by the hearer or reader. In this respect there is an analogy between the language itself and the mode in which it was represented in writing. Of the language as originally written the vowel sounds formed no part. The reader must supply these mentally as he goes along. So with the language itself. It has not a separate and distinct expression for every shade and turn of thought. Much is left to be filled in by the hearer or the reader, and this usually without occasioning any serious inconvenience or difficulty. The Shemitic languages, however, do not all stand on the same level in this respect. In the Syriac, and still more in the Arabic, the expression of thought is usually more complete and precise than in Hebrew, though often for that very reason less animated and impressive. A principal defect in these languages, and especially in the Hebrew, is the fewness of the particles. And also the extreme simplicity of the verbal formation occasions to the student difficulties which can be surmounted only by a very careful study of the principles by which the verb usages are governed.

In this respect the Hebrew occupies a middle position between those languages which consist almost entirely of roots with a very scanty grammatical development and the Indo-European class of languages in which the attempt is made to give definite expression even to the most delicate shades of thought. The Greek, says Paul, seeks after wisdom; he reasons, compares, analyzes. The Jew requires a sign—something to strike the imagination and carry conviction to the heart at once without any formal and lengthened argument. The Greek language, therefore, in its most perfect form, was the offspring of reason and taste, the Hebrew of imagination and intuition. The Shemites have been the quarriers whose great rough blocks the Japhethites have cut and polished and fitted one to another. The former, therefore, are the teachers of the world in religion, the latter in philosophy. This peculiar character of the Shemitic mind is very strongly impressed upon the language.

A national language being an embodiment and picture of the national mind, there is thus thrown around the otherwise laborious and uninteresting study of grammar, even in its earliest stages, an attractive power and value which would not otherwise belong to it. It was the same mind that found expression in the Hebrew language which gave birth, under the influence of divine inspiration, to the sublime revelations of the Old Testament Scriptures. And it would be easy to trace an analogy between these revelations and the language in which they have been conveyed to us. It is curious to find that even the divinest thoughts and names of the Old Testament connect themselves with questions in Hebrew grammar. Thus, when

we investigate the nature and use of the Hebrew plural, and discover from a multitude of examples that it is employed not only to denote *plurality*, but likewise *extension*, whether in space or time, as in the Hebrew words for "life," "youth," "old age," etc., and also whatever bulks largely before the mind, we are unwittingly led on to one of the most important questions in the criticism of the Old Testament—*viz.*, the origin of the plural form of the divine name *Elohim*, in our version rendered "God." Or, again, when we study the difficult question of the *tenses*, and endeavor to determine the exact import and force of each, we speedily discover that the grammatical investigation we are pursuing is one of unspeakable moment, for it involves the right apprehension of that most sacred name of God which the Jew still refuses to take upon his lips, the four-letter name יהוה, *Jahveh* or *Jehovah*.

The foregoing remarks on the influence of imagination in the formation of words apply also to the syntax and general construction of phrases and sentences. In this respect the Hebrew language exhibits even a more simple and primitive type than its sister tongues. The simplicity of the Hebrew composition is very obvious even to the reader of the English Bible, or to the scholar who compares the Greek Testament, the style of which is formed on the model of the Old Testament, with the classical Greek writers. We observe at once that there is no such thing as the building up of a lengthened period, consisting of several propositions duly subordinated and compacted so as to form a harmonious and impressive whole. Hebrew composition consists rather of a succession of coordinate propositions, each of which is for the moment uppermost in the view of the speaker or writer, until it is superseded by that which follows. This results at once from the character of the Shemitic mind, which was more remarkable for rapid movements and vivid glances than for large and comprehensive grasp. Such a mind would give forth its thoughts in a rapid succession of independent utterances rather than in sustained and elaborated composition. It is a consequence of the same mental peculiarity that the highest poetry of the Shemitic nations is lyrical.

The Hebrew composition is also extremely *pictorial* in its character—not the poetry only, but also the prose. In the history the past is not described, it is painted. It is not the ear that hears, it is rather the eye that sees. The course of events is made to pass before the eye, the transactions are all acted over again. The past is not a fixed landscape, but a moving panorama. The reader of the English Bible must have remarked the constant use of the word *behold!* which indicates that the writer is himself, and wishes to make his reader also, a spectator of the transactions he describes. The use of the tenses in the Hebrew historical writings is specially remarkable. To the young student of Hebrew the constant use of the *future* tense in the description of the *past* appears perhaps the most striking peculiarity of the language. But the singular phenomenon admits of an easy explanation. It was because the Hebrew viewed and described the transactions of the past, not as all past and done, but as in actual process and progress of evolution, that he makes such frequent use of the so-called future. In imagination he quits his own point of time and lives over the past. With his reader he sails down the stream of time, and traces with open eye the winding course of history. It is impossible to reproduce in English this peculiarity of the Hebrew Bible.

Further, in writing even of the commonest actions, as that one *went, spoke, saw, etc.*, the Hebrew is not usually satisfied with the simple statement that the thing was done, he must describe also the process of doing. We are so familiar with the style of our English Bibles that we do not at once perceive the pictorial character of such expressions as these, recurring in every page: "he arose and went," "he opened his lips and spake," "he put forth his hand and took," "he lifted up his eyes and saw," "he lifted up his voice and wept," etc. But what we do not consciously perceive we often unconsciously feel; and doubtless it is this painting of events which is the source of part at least of the charm with which the Scripture narrative is invested to all pure and simple minds.

The same effect is also produced by the symbolical way of representing mental states and processes which distinguishes the Hebrew writers. Such expressions as *to bend or incline the ear* for "to hear attentively," *to stiffen the neck* for "to be stubborn and rebellious," *to uncover the ear* for "to reveal," are in frequent use. Even the acts of the divine Mind are depicted in a similar way. And in the study especially of the Old Testament we must keep this carefully in view, lest we should err by giving to a symbolical expression a literal interpretation. Thus when we read, Ex. xxxiii. 11, that "the Lord spake unto Moses face to face, as a man speaketh unto his friend," we must remember that it was a Hebrew who wrote these words, one who was accustomed to depict to himself and others the spiritual under material symbols, and thus we shall be guarded against irreverently attaching to them a meaning which they were never intended to bear. But though such modes of expression are open to misapprehension by us whose minds are formed in so very different a mould, nevertheless, when rightly understood, they have the effect of giving us a more clear and vivid impression of the spiritual ideas which they embody than could be conveyed to us by any other mode of representation or expression.

The simplicity and naturalness of the language further appears in the prominence which is constantly given to the word or words embodying the leading idea in a sentence or period. Thus the noun stands before the adjective, the predicate stands before the subject, unless the latter be specially emphatic, in which case it is not only put first, but may stand by itself as a nominative absolute without any syntactical connection with the rest of the sentence. So, also, the Hebrew historian does not usually inform us that such and such a person said such and such things; he actually, as it were, produces the parties and makes them speak for themselves. And to this device, if it may be so called, the Bible history owes much of its freshness and power of exciting and sustaining the interest of its readers. No other history could be so often read without losing its power to interest and charm.

Lastly, in a primitive language, formed under the predominating influence of imagination and emotion, we may expect to meet with many elliptical expressions and also with many redundancies. Not a little which we think it necessary formally to express in words the Hebrew allowed to be gathered from the context; and, conversely, the Hebrew gave expression to not a little which we omit. For example, nothing is more common in Hebrew than the omission of the verb *to be* in its various forms; and on the other hand, a very striking characteristic of the Hebrew style is the constant use of the forms *vay'hi, v'haya*, "and it came to pass," "and it shall come to pass," which, in translating

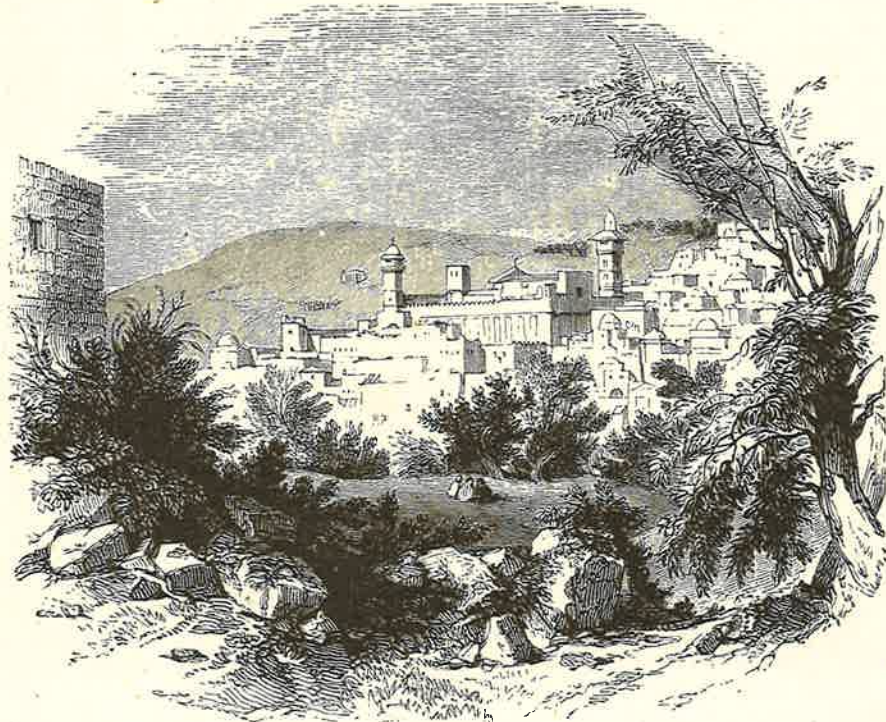
into English, may be altogether omitted without any serious loss. In the Hebrew prose, also, we often meet with traces of that echoing of thought and expression which forms one of the principal characteristics of the poetic style, as in Gen. vi. 22, "And Noah did according to all that God commanded him—so did he;" and similar passages, in which we seem to have two different forms of recording the same fact combined into one, thus:

And Noah did according to all that God commanded him;
According to all that the Lord commanded him, so did he.

II. HISTORY OF THE HEBREW LANGUAGE.—Under this head are embraced three important topics, which we must glance at: 1. The origin of the language; 2. The nature and effects of the various influences which modified the form of the language, so long as it continued a living language; and, 3. The date at which it ceased to be a living language.

1. *Origin of the Hebrew Language.*—The primeval seat of the Hebrew language, so far as can be gath-

ered from extant historical notices, was Palestine. These notices carry us back to the age of Abraham, but no farther. Whether Hebrew was the language of paradise, as the older critics and theologians fondly imagined, is a question for the solution of which we have no historical data. The Hebrew may have been the primeval language, but there is no decisive historical evidence that it was. So far as history informs us, Palestine was the earliest seat of the Hebrew language; and, what is somewhat surprising, when we do first meet with it, it is not confined to the families of the patriarchs, but appears to be the common language of the numerous tribes by which Palestine was then occupied. There is no doubt that a language substantially the same as the Hebrew was the language of Canaan in the days of the patriarchs. The immigrants from beyond the Euphrates and the tribes among whom they sojourned, and with whom they maintained frequent intercourse, spoke the same language. This fact at once suggests an important question for solution, viz., Was Hebrew the language of Abraham previous to his entrance into Canaan? or did Abraham, after his entrance into Canaan, acquire and transmit to his descendants the language of his adopted country? This is a question to which it is impossible at present to give a decisive reply, in consequence of our ignorance of the earlier history of the Phœnician and Canaanitish tribes and the relations subsisting between them and the Shemitic nations to whom by their language they were so closely allied. Still, we must confess that the balance of probability appears to us to incline to the latter alternative. The evidence is scanty, but not without weight. (1.) In Deut. xxvi. 5 Abraham is called a Syrian or Aramean; from which we naturally conclude that Syriac was his mother-tongue, especially when we find (2), from Gen. xxxi. 47, that Syriac or Chaldee was the language spoken by Laban, the grandson of Nahor, Abraham's brother. Moreover, it has been remarked (3) that in Isa. xix. 18 the Hebrew is actually called the "language of Canaan"; and (4) that the language itself furnishes



HEBRON, NEAR VIEW, ON APPROACHING FROM THE SOUTH.

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internal evidence of its Palestinian origin in the word *yam*, "sea," which means also "the west," and has this meaning in the very earliest documents. And (5) finally, Jewish tradition, whatever weight may be attached to it, points to the same conclusion.

If we inquire further how it was that the Canaanites, of the race of Ham, spoke a language so closely allied to the languages spoken by the principal members of the Shemitic family of nations, we shall soon discover that the solution of this difficulty is impossible with our present means of information; it lies beyond the historic period. It may be that long before the migration of Abraham a Shemitic race occupied Palestine, and that, as Abraham adopted the language of the Canaanites, so the Canaanites themselves had in like manner adopted the language of that earlier race whom they gradually dispossessed, and eventually extirpated or absorbed. However this may be, leaving speculation for fact, is it not possible to discover a wise purpose in the selection of the language of Tyre and Sidon—the great commercial cities of

antiquity—as the language in which was to be embodied the most wonderful revelation of himself and of his law which God made to the ancient world? When we remember the constant intercourse which was maintained by the Phœnicians with the most distant regions both of the East and of the West, it is impossible to doubt that the sacred books of the Hebrews, written in a language almost identical with the Phœnician, must have exercised a more important influence on the Gentile world than is usually acknowledged.

Of course the Canaanitish language, when adopted by the Hebrews, did not remain unchanged. Having become the instrument of the Hebrew mind, and being employed in the expression of new and very peculiar ideas, it must have been modified considerably thereby. How far may yet be ascertained, should accident or the zeal of some explorer bring to light the more ancient monuments of the Phœnician nation which may still have survived the entombment of centuries.

2. *Influences modifying the Form of the Hebrew Language and the Style of the Hebrew Writings.*—These influences are (1) *time*, (2) *place*, (3) *the individual peculiarities of the Hebrew writers*, and (4) *the character and subject-matter of their compositions*. Only the first two of these will we consider in the present article; the others belong rather to the articles on the respective books.

(1.) *Time.*—The extant classical Hebrew writings embrace a period of more than a thousand years, from the era of Moses to the date of the composition of the books of Chronicles, which stand last in the Hebrew Bible; and we naturally might expect that the language of the earlier books should differ considerably from that of the later. Nay, we might expect to be able to trace a gradual change in the form of the language, becoming more and more decided as century followed century and new influences were brought to bear upon it. This expectation, however, is not realized. There is, indeed, to be observed a very decided difference in language and style between the earliest and the very latest Hebrew writings, but this difference was the result, not of a gradual process of change, extending over centuries, but of a very sudden and rapid revolution. Hence the extant Hebrew writings, when classified with respect to language, have usually been arranged in two great divisions, the former including those of a date earlier than the Babylonish captivity, the latter including those of a subsequent date. In passing from the book of Genesis to the books of Samuel and Kings we do not mark any very striking difference in the language. Doubtless there is a difference, but not such a difference as we might expect to find in writings separated from one another in date by so considerable a period; not such a difference as we do actually find when we take up an English author of the seventeenth century, or even later, and compare his language with the English of our own day. Here, then, is a very remarkable phenomenon which requires explanation. Now this explanation is not to be found in the rejection of the traditional belief as to the age and authorship of the Pentateuch. Even those critics who endeavor to bring down the Pentateuch, as a whole, to a comparatively late date, allow that a portion at least of its contents is to be assigned to the age of Moses; and thus, unless it can be shown that this most ancient portion bears in its language and style the stamp of high antiquity, and is distinguished in a very marked manner from the other portions of the Pentateuch (which has not been shown), the phe-

nomenon still remains unexplained. But, indeed, the phenomenon is by no means unexampled. It is well known that the written Arabic of the present day does not differ greatly from that of the first centuries after Mohammed. It is probable that the language was, as it were, stereotyped by becoming the language of books held in the highest esteem and reverence, diligently studied by the learned, frequently committed to memory and adopted as a model of style by succeeding writers. Now, may not the sacred writings of the Mosaic age have had a similar influence on the written Hebrew of the following ages, which continued undisturbed till the captivity, or even later? We know how greatly the translations of the Bible into English and German have affected the language and literature of England and Germany ever since they were given to the world. But among a people like the ancient Hebrews, living to a certain extent apart from other nations, with a literature of no great extent and a learned class specially engaged in the study and transcription of the sacred writings, we may well suppose that the influence of these writings upon the form of the national language must have been much more decided and permanent. The learned men would naturally adopt in their compositions the language of the books which had been their study from youth, and large portions of which they were probably able to repeat from memory. Thus the language of these old books, though it might differ in some respects from that spoken by the common people, would naturally become the language of the learned and of books, especially of books on sacred subjects, such as have alone come down to us from ancient Israel. We shall only further observe that, in explanation of the fact under discussion, appeal has also been made (a) to the permanence of Eastern customs, and (b) to the simple structure of the Hebrew language, which rendered it less liable to change than other more largely-developed languages. It has also been remarked that some of the peculiarities of the early writings may be concealed from view by the uniformity of the system of punctuation adopted and applied to the Scriptures by the Hebrew grammarians.

The writings which belong to the second age—that subsequent to the Babylonish captivity—differ very considerably from those which belong to the first, the influence of the Chaldee language acquired by the Jewish exiles in the land of their captivity having gradually corrupted the national tongue. The historical books belonging to this age are the books of Chronicles, Ezra, Nehemiah and Esther. In the prophets who prophesied during and after the captivity, with the exception of Daniel, the Chaldee impress is by no means so strong as we might anticipate, they having evidently formed their style on that of the older prophets. It is important, however, to observe that the presence of what appeared to be a Chaldaism is not always the indication of a later age. Chaldee words and forms occasionally appear even in the most ancient Hebrew compositions, especially the poetical, the poet delighting in archaic and rare words, and substituting these for the more usual and commonplace. But between the Chaldaic archaisms and the Chaldaisms of the later Scriptures there is this marked distinction—that the former are only occasional and lie scattered on the surface, the latter are frequent and give a peculiar color and character to the whole language.

A still more corrupt form of the language appears in the Mishna and other later Jewish writings

in which the foreign element is much more decided and prominent.

2. *Place.*—Under this head is embraced the question whether the Hebrew language, as spoken by the several tribes of Israel, was uniform, or did it branch out into various dialects corresponding to the leading divisions of the nation? In attempting to answer this question there is no direct historical testimony of which we can avail ourselves. From Neh. xiii. 23, 24, we learn nothing more than that the language of Ashdod differed from that of the Jews after their return from captivity, which is only what we might have anticipated; and the notices in Jud. xii. 6 and xviii. 3, which are more to the purpose, refer rather to a difference in pronunciation than in the form of the language. Notwithstanding, it seems probable (a) that the language of the trans-Jordanic tribes was in course of time modified to a greater or less extent by the close contact of these tribes with the Syrians of the north and the Arab tribes of the great eastern desert; and (b) that a similar dialectic difference would be gradually developed in the language of Ephraim and the other northern tribes to the west of the Jordan, especially after the political separation of these tribes from the tribe of Judah and the family of David. Possibly in the *Jewish language* of 2 Ki. xviii. 28 we may discover the trace of some such difference of dialect, as we can scarcely suppose the name Jewish to have been introduced in the very brief period which intervened between the taking of Samaria and the transaction in the record of which it occurs; and if in use before the taking of Samaria and the captivity of the ten tribes, it must have been restricted to the form of the Hebrew language prevailing in Judea, which, being thus distinguished in name from the language of the northern tribes, was probably distinguished in other respects also. It is not improbable that some of the linguistic peculiarities of the separate books of Scripture are to be accounted for on this hypothesis.

3. *When the Hebrew language ceased to be a living language.*—The Jewish tradition is to the effect that the Hebrew language ceased to be spoken by the body of the people during their captivity in Babylon, and this is the opinion of many Christian scholars also. There can be no doubt that the Hebrew was never spoken in its purity after the return from captivity, but that it ceased altogether to be the language of the people after that period, and was retained only as the language of books and of the learned, has not been established. The principal evidence relied on by those who hold this opinion is derived from Neh. vii. 8: "So they read in the book, in the law of God, *distinctly*, and gave the sense, and caused them to understand the reading." "*Distinctly*," *m'phorash*—i. e., says Hengstenberg, "with the addition of a translation." But though this gloss has some support in Jewish tradition, it is at variance both with Hebrew and with Chaldee usage. *M'phorash* means "made clear" or "*distinct*," as is evident from Num. xv. 34, and *vayikr'u m'phorash* can scarcely be otherwise rendered than "they read *distinctly*." This indeed is evident from the context; for if we should render, with Hengstenberg, "they read with the addition of a translation," to what purpose the clause which follows, "and gave the sense," etc.? At the same time, though this passage does not furnish sufficient evidence to prove that, in the time of Nehemiah, Hebrew had ceased to be the language of every-day life, it does seem to point to the conclusion that at that time it had considerably degenerated from its ancient purity, so that the com-

mon people had some difficulty in understanding the language of their ancient sacred books.

At what time Chaldee became the dominant element in the national language it is impossible to determine. All political influences favored its ascendancy, and with these concurred the influence of that large portion of the nation still resident in the East, and maintaining constant intercourse with a Chaldee-speaking population. To these influences we cannot wonder that the Hebrew, notwithstanding the sacred associations connected with it, in time succumbed. On the coins of the Maccabees, indeed, the ancient language still appears; but we cannot conclude from this circumstance that it maintained its position as a living language down to the Maccabæan period. The fragments of the popular language which we find in the New Testament are all Aramæan, and ever since the Hebrew has been preserved and cultivated as the language of the learned and of books, and not of common life.

III. THE WRITTEN HEBREW.—The Shemitic nations have been the teachers of the world in religion; by their development of the alphabet they may likewise lay claim to the honor of having laid the foundation of the world's literature.

The Hebrew alphabet has no signs for the pure vowel sounds. All the letters are consonants; some, however, are so weak as easily to pass into vowels, and these letters we accordingly find in use, especially in the later Scriptures, as vowel marks.

Two interesting questions here present themselves: 1. As to the age and origin of the characters or letters which appear in all extant Hebrew MSS. and in our printed Hebrew Bibles, and 2. As to the origin and authority of the punctuation by which the vowel sounds are indicated.

1. On the former of these questions there are two conclusions which may be relied on as certain. (1.) That the present square characters were not in use among the Jews previous to the Babylonish captivity. The Jewish tradition is that they were introduced or reintroduced by Ezra. (2.) That the square characters have been in use since the beginning of our era. But between these two limits several centuries intervene; is it not possible to approximate more closely to the date of their introduction? The only fact to which appeal can be made, with this view, is this—that on the coins of the Maccabees the square characters do not appear; but whether we are entitled to conclude from this that these characters had not then come into use in Judæa is very doubtful. The probability is that the introduction of these characters, called by the Jewish doctors Assyrian, and generally admitted to be of Aramæan origin, had some connection with the introduction of the Aramaic language, and that the change from the ancient written characters, like that from the ancient language, was not accomplished at once, but gradually. It is possible that in the intensity of national feeling awakened during the Maccabæan struggle there was a reaction in favor of the ancient language and writing. The characters in use before the Babylonish exile have been preserved by the Samaritans even to the present day without material change.

2. As to the origin and authority of the punctuation, the controversy which raged so fiercely in the seventeenth century may be said now to have ceased, and the views of Ludovicus Cappellus, from the adoption of which the Buxtorfs anticipated the most dangerous consequences ("*pessimas et periculosas consequentias*"), now meet with almost universal acquiescence. The two following conclusions may now be regarded as established: (1.) That the present punctuation did not form an

original part of the inspired record, but was introduced by the Jewish doctors long after that record had been closed, for the purpose of preserving, so far as possible, the true pronunciation of the language; and (2.) That the present pointed text, notwithstanding its comparatively recent date, presents us with the closest possible approximation to the language which the sacred writers actually used. It would be foreign to the scope of this Encyclopedia to go over the evidence by which these positions are established. Those who wish to do so will find the fullest information in the great work of Ludovicus Cappellus, entitled "*Arcanum Punctuationis Revelatum*," with the reply of the younger Buxtorf.

In concluding this article, we cannot refrain from expressing our surprise that so few study the Hebrew language. It is replete with beauty, and so intensely interesting in its peculiarities, to say nothing of its antiquity or its sacred associations, that none who pursue it far enough to fathom its characteristics will weary of it or give over the study willingly, until they shall have mastered it.



HEBRON, NEAR VIEW, ON APPROACHING FROM THE NORTH-EAST.

HEBREWS, THE EPISTLE TO THE. By whom, to whom and in what language was it written? Was the writer specifically inspired by the Holy Ghost in its composition, and is it thus entitled to the reverence and authority of an inspired book? These questions have received the most careful study, the most searching investigation, the most learned discussion, of theologians of the highest rank in the Church. The question of its authorship is still undecided, and possibly ever will be, although volumes of all sizes and innumerable have been and will continue to be devoted to its discussion. The questions to whom and in what language have been settled to the satisfaction of nearly all critics, while that of its inspiration is no longer an open one, all branches of the Church having declared in the affirmative. All that we feel called upon to offer here is a statement of the facts established in the discussion, with a brief outline of the argument by which the conclusions have been reached.

I. ITS AUTHORSHIP.—Among those who deny or question the prevailing belief that the apostle Paul was the writer of the Epistle to the Hebrews,

Clemens Romanus, Titus, Luke, Mark, Silvanus, Barnabas, Aquila and Apollos have their respective advocates; the last mentioned, originally suggested by Luther, seems at present to be the favorite. Barnabas may boast the sole authority of Tertullian, but the author of the epistle which goes under his name could by no possibility have produced a work like that to the Hebrews. Apollos, from his birth, culture and Biblical knowledge, Acts xviii. 24, may be supposed capable of such an effort, but his claims rest upon pure conjecture; not a particle of real testimony has been adduced in his favor. On the other hand, while the opponents of the Pauline authorship are not without apparently weighty arguments, the testimony in favor of the belief that he was the author is strong, if not convincing. Let us glance first at the internal and then at the external evidences.

1. *Internal Evidences.*—So far as the Epistle itself betrays its author, the evidence on either side is nearly balanced. The closing verses agree well with the supposition that St. Paul wrote the Epis-

tle at the close of his first captivity at Rome. The author seems deprived of liberty, ch. xiii. 19; he hopes to be speedily restored to it; he mentions Timothy as his companion and (apparently) sometime fellow-prisoner; he sends salutations from "them of Italy," vers. 23, 24; compare Phil. ii. 19, 25; Philem. 22. Whether with some we take the word, ver. 23, to signify "sent on a journey," or, with the majority of critics, "freed from captivity," is immaterial; either event may have happened to Timothy. That no mention is found in the book of Acts of such a captivity of Timothy does not prove that it may not have occurred. To whom but the great apostle do these various circumstances point? No one else so likely meets us in the inspired history. Is it probable that, during Paul's lifetime, Timothy would be found in such close connection with any other teacher? The improbability of this has led to the ungrounded hypothesis that the Timothy here mentioned must be a different person from the well-known fellow-laborer of the apostle.

On the other hand, from early times ch. ii. 3 has been a stumbling-block in the way of those who

suppose Paul to have been the author. Nothing is more characteristic of the apostle than his references to the direct revelation of Christ as the source of his mission and his Christian knowledge, see Gal. i. 1, 11, 16; 2 Cor. ii. 5, yet here the writer seems to imply that he had been instructed "by those who heard" the Lord. Euthalius, Theophylact and Eucumenius in ancient times, Luther and Calvin in more modern, have—especially the two Reformers—considered this as most decisive against the claims of Paul. Still, it may be replied that under the term "us" the writer does not intend to include himself, or not necessarily so, but employs the rhetorical figure, as in the passage, "neither let us commit fornication, as some of them committed," 1 Cor. x. 8, and in numerous other places, where the writer obviously has in his eye rather those to whom he writes than himself.

The *sentiments* of the Epistle are entirely such as we should expect from the apostle of the Gentiles. This is conceded by the strongest opponents of the Pauline authorship. Origen pronounces the *thoughts* to be those of Paul, whatever peculiarities he discovers in the style. The following are some of the points of resemblance in the matter of doctrine between the acknowledged epistles of Paul and that to the Hebrews: 1. The representation of Christ as the image of God, and the actual agent in the creation and upholding of the universe, Heb. i. 2, 3; comp. Col. i. 15-17; 2 Cor. iv. 4. 2. The humiliation of Christ, and his consequent exaltation, Heb. ii. 4-9; comp. Phil. ii. 8, 9. 3. Christ has abolished death and its consequences, Heb. ii. 14, 15; comp. 1 Cor. xv. 26, 54. 4. The death of Christ is a propitiatory sacrifice for the sins of the world, and this sacrifice is not to be repeated, Heb. ix. 26, 28; comp. Rom. vi. 9, 10. 5. Christ is the one Mediator between God and man—our great "High-priest," Heb. ix. 10; comp. Eph. ii. 18; Rom. viii. 34. 6. Christ reigns at the right hand of God until all his enemies be subdued, Heb. x. 12, 13; comp. 1 Cor. xv. 25. 7. He will come again to judgment, Heb. x. 27, 28; comp. 2 Cor. v. 10; 1 Thess. iv. 16-18. 8. The relation of the old to the new dispensation is that of body to spirit, shadow to substance, Heb. vii. 15-19; ix. 9-14; viii. 8-13; comp. Gal. iii. 24-26; iv. 1-6. 9. The old dispensation, having fulfilled its purpose, awaits its abolition, Heb. viii. 13; comp. 2 Cor. iii. 13. Here certainly is a most remarkable coincidence of favorite topics, and such as exists in its integrity between no other writers of the New Testament. At the same time, some points upon which St. Paul is wont to enlarge are not found in this Epistle; such are, the resurrection of Christ, with its place and import in the Christian scheme, and the free admission of the Gentiles to the privileges of the gospel. Others are presented under a somewhat different aspect: the idea of the Mediator as a High-priest is peculiar to the Epistle to the Hebrews, and the "faith" of the latter seems to have a more extended signification than is usual with St. Paul, see Heb. xi. Still, these discrepancies weigh but little against the far more numerous points of agreement above mentioned.

The *language and style* were the original grounds of the doubts entertained by some of the early Fathers, and to this day they present the most formidable difficulties to the Biblical student. Origen was the first to remark how much purer the Greek of this Epistle is than that of the rest of the New Testament; the only portion, indeed, which admits of comparison with it is the latter half of the Acts of the Apostles. At the same time Hebraisms,

both in single words and in grammatical construction, occur in sufficient numbers to prove that the author was a Jew, but not so frequently as to lead us to reverse the judgment of Origen. As regards *peculiar expressions* which some writers have collected from the Epistle, we assign little weight to this kind of argument. Mechanical comparisons are foreign from the spirit of philosophic criticism. Before we can estimate the importance of peculiar expressions we must examine whether a great part of them be not owing to peculiar thoughts which give them birth. The unusual expressions, undoubtedly to be found in the Epistle, are to be explained by the style which the writer adopts, viz., the rhetorical; and here lies the real difficulty. If the Epistle be Paul's, it must be admitted that it is the only one in which he has adopted this style, with its peculiarities; a dialectic tone pervades all his others. The rhetorical character of the Epistle appears in the choice of dignified and poetical expressions; in the harmonious flow of the sentences; in the freer use of the Greek participle; and in the grammatical finish of the sentences; whereas, in St. Paul's acknowledged epistles, breaks in the sequence are very frequent.

In addition to the general character of the style of this Epistle, critics have remarked minor peculiarities, which, some of them claim, distinguish this from the epistles acknowledged to be Paul's. Whereas Paul, in his citations from the Old Testament, does not hesitate to abandon the Septuagint version where it does not correctly represent the sense of the Hebrew, the writer of this Epistle adheres most closely to that version, even where it is manifestly incorrect, of which the most notable example, perhaps, is the citation in ch. x. 1-5, from Ps. xl., where, instead of "mine ears hast thou opened," the writer follows the Greek, "a body hast thou prepared me." Again, Paul, in quoting the Septuagint, usually follows the readings of the Vatican MS., whereas in the Epistle to the Hebrews those of the "Cod. Alex." seem to have been familiar to the writer. There is a difference, too, in the mode of introducing quotations, St. Paul commonly prefacing them with the formula "as it is written," or "as the Scripture saith," or "as David says," while in this Epistle the Holy Spirit is for the most part introduced as speaking, see chap. i. 6-8; iv. 4, 7; x. 30.

2. *External Evidence.*—Under this head we must first allude to the sole passage of Scripture, outside of the Epistle itself, which has been cited as bearing upon this question.

St. Peter, in his Second Epistle, iii. 15, speaks of what "our beloved brother Paul wrote" concerning certain things. Some have connected this with Heb. x. 25, and from the supposed connection have sought to prove at once the authorship and canonicity of this Epistle. But the allusion is not sufficiently clear to warrant dependence upon it as proof.

Some critics have also with more judgment pointed to the superscription, "The Epistle of Paul the Apostle to the Hebrews." Now, while this by itself would not establish the claim that Paul did write the Epistle, it cannot be denied great weight as showing that very shortly after the actual day of the apostles he was recognized as the author, and its force is strengthened when we find that it appears on every manuscript extant, with a single exception.

But we pass to the testimony of the early Church, and here the case may be thus stated: All ancient writers who ascribe the Epistle to St. Paul hold it to be canonical, but not all who place it among the

acknowledged books of Scripture deem it a work of the apostle, or, at any rate, his own composition. Let us, then, briefly cite the testimony of the early Fathers of the Church. Right at the threshold of the Church there meets us in the first century a witness of unquestioned authority, Clement of Rome, probably the "fellow-laborer" of whom St. Paul makes mention in Phil. iv. 3. Clement's First Epistle to the Corinthians, the latest date assigned to which is A. D. 96, is one of the most valuable and important relics of that age; at one time it possessed almost canonical authority. Now, there is no writing of the canon which, in thought and expression, Clement has so entirely incorporated in his own epistle as the Epistle to the Hebrews. This was a subject of remark in ancient times. "Clement," writes Eusebius, "transfers into his first epistle many of the ideas of the Epistle to the Hebrews, and even adopts several of its expressions." It is true that he does not quote the Epistle as a work of St. Paul's; it is not his custom to name the writers of the books from which he quotes. His epistle is full of citations from Paul's epistles, yet he only once alludes to him by name—viz., in connection with a passage from 1 Cor. i. 15. Now, Clement cites this Epistle exactly as he does the other epistles of Paul, and clearly believed the writer to have been Paul.

Allusions to this Epistle are only faintly traceable in the other apostolical Fathers, and hence we can obtain little light here as to the authorship.

The Fathers of the Alexandrian Church are uniformly in favor of the Pauline authorship. Pantænus (A. D. 180), Clemens Alexandrinus and Origen entertain no doubt of Paul's being directly or remotely the author. Nevertheless, these Fathers, particularly the last named, notice, as differing from Paul's usual manner, the anonymous character of the Epistle and its style. The solution of Pantænus is that Paul does not describe himself to the Hebrews as an apostle, partly out of reverence to our Lord, the true "minister of the circumcision," and partly because he was peculiarly the apostle of the Gentiles: that of Clement, that the Epistle was originally written in Hebrew, and afterwards translated by Luke, whence the similarity between its style and that of the book of Acts. Clement further argues that Paul did not affix his name to it, because, he being obnoxious to the Hebrews, his name might prejudice their minds. Origen speaks more fully. His opinion is that the language of the Epistle belongs to some one expounding the apostle's sentiments. "If any Church, therefore, hold it to be a production of Paul, let it on this account receive commendation, for not without reason have the ancients handed it down as an epistle of Paul. Who the amanuensis was God knows; some say Luke, others Clement." And as Origen was born A. D. 185, his "ancients" must have been the contemporaries or immediate successors of the apostles. In another remarkable passage, Origen observes that, while the matter of the Epistle is in every respect worthy of the apostle Paul, the style differs from that of his acknowledged epistles, whence he infers that possibly the ideas belong to Paul, though some friend or fellow-laborer, as Clement of Rome or Luke, actually composed it. After Origen, the Alexandrian Church exhibits no difference of opinion on this point.

Of the other branches of the Eastern Church the testimony is more scanty until we arrive at Eusebius. Lardner, however, discovers a probable allusion to Heb. xii. 1 in Methodius (A. D. 290), bishop of Olympus, in Lycia, involving the apostolical authorship of the Epistle. And an explicit

testimony to this effect exists in the address of the synod assembled at Antioch to Paul of Samosata, in which Heb. xi. 26 is quoted as from the same hand as 1 Cor. x. 4. Eusebius, our principal authority upon questions of this kind, speaks of the "fourteen epistles of Paul as well known to all;" though at the same time he mentions the scruples which individuals entertained respecting that to the Hebrews. From the remarks occurring in various parts of his works we gather that, even in the East, there were persons (not churches or parties) who doubted whether the Epistle were Paul's, and who, in support of their hesitation, appealed to the Roman Church, but that his own opinion was decisive in favor of the common tradition: "fourteen epistles are clearly and certainly Paul's." It is to be remarked that those who entertained doubts upon the point were compelled to fortify themselves by the judgment of the Roman Church, evidently in the lack of an Oriental tradition in their favor. Writers subsequent to Eusebius need not to be quoted; they all ascribe the Epistle to Paul.

In the Western Church, however, the Epistle was for a time rejected from the canon, and this rejection necessarily involved a denial of its apostolic origin. Irenæus declared the Epistle not to be one of Paul's; and it is very probable that the unfavorable judgment of this influential Father was the primary source of the doubts entertained for a long time by the Latins. Tertullian ascribed the Epistle to Barnabas. Jerome and Augustine revolutionized the sentiment of the Western Church both as to the canonicity and the authorship. The former says most emphatically in his epistle to Dardanus, "This must be said to our communion (the Latins), that the Epistle to the Hebrews is received as an Epistle of St. Paul, not only by the churches of the East, but by all the Greek writers, though most think it the work of Clement or Barnabas." In its actual writing Jerome must mean; yet even in this sense it is difficult to explain the term *plerique* which he uses. Augustine is equally decided. In a well-known passage, he enumerates the canonical books, and among those of the New Testament reckons fourteen epistles of Paul. The fifth Carthaginian synod (A. D. 419), at which Augustine was present, in its canon formally adopts this number, and thenceforward there seems to have been no difference of opinion upon the subject. How far the decision of this synod may have influenced the Roman Church is uncertain, but in an epistle of Innocent I., A. D. 405, to Exsuperius, bishop of Toulouse, fourteen epistles are ascribed to St. Paul, from which it may be inferred that either the conclusions of the African synods or the authority of Jerome and Augustine had materially influenced opinion in the metropolis of Christendom. Traces of the old doubts are found as late as the seventh century, but after that time they disappear.

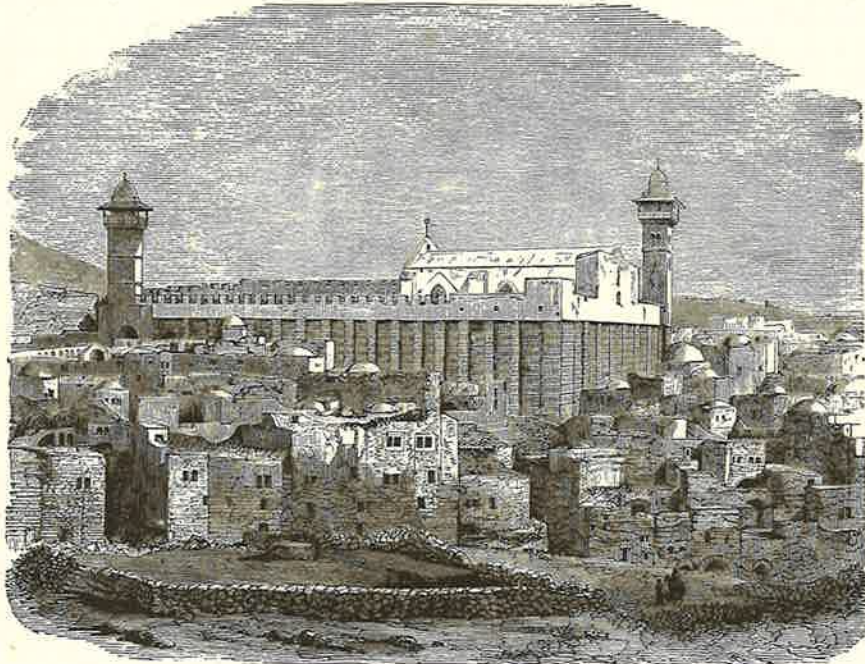
The question, thus set at rest, slumbered until the dawn of the Reformation, when a Romish cardinal was the first to revive it. He not only disputed the received opinion as to the authorship of the Epistle, but pronounced it unworthy of an apostle; so that he was not unreasonably charged with disparaging its canonicity. In the former, but not in the latter, particular he was followed by Erasmus. All discussion, however, on the part of Romish theologians was speedily cut short by the decisions of the Council of Trent; and since that time the question of canonicity has been discussed not with a view of disputing it, but simply as an interesting theme of Biblical criticism, while the

authorship has been the subject of question, chiefly in some portions of the Protestant communions.

Thus, then, the matter stands. Whatever ecclesiastical tradition (the period of the Roman skepticism excepted) exists upon the subject is in favor of the Pauline authorship; while internal evidence seems to militate against that hypothesis, or at least is not clearly in its favor. We cannot hesitate in permitting the former to outweigh the latter. It seems to us that the very difficulties which the style, phraseology, etc., of the Epistle present enhance the force of the external testimony; for nothing, surely, but well-known and thoroughly authentic testimony could have maintained itself against these difficulties.

Thus much may at least be affirmed—that if St. Paul be not the author it must ever remain a problem who was. The theories of those who advocate the claims of others appear to us but theories unsupported by substantial evidence. To conclude on this point, we hold that the subject is one on which men may safely differ; it is really a matter

books," and those "of inferior authority." The latter class comprised the Epistle to the Hebrews, those of James and Jude and the Apocalypse; these therefore he places after the rest. Following his lead, the Lutheran Church long held this view, or at least a considerable number of its writers advocated it, while some of them went so far as to call those books "apocryphal" in the sense in which Jerome speaks of apocryphal books of the Old Testament, as fit "for example of life," but not for the "establishing of doctrine." About the middle of the seventeenth century this mode of speaking begins to be discouraged. John Gerhard (1625) disapproves of the term apocryphal, as applied to these books, and properly observes that the doubts of the early Church related rather to the human composer (*auctor secundarius*) than to their canonical authority, and that with the same justice the book of Judges, the author of which is unknown, might be termed apocryphal. He, therefore, for his part, prefers the title "*Deutero-canonici*"—a word, we cannot but think, of ill sound. He



THE GREAT MOSQUE OF EL HARAN, OVER THE CAVE OF MACHPELAH, HEBRON.

of interest, but of no vital importance, who was the human author, so long as the divine Author is recognized—as Beza strongly puts it, "What avails it to dispute concerning the name of the author, which he himself wished concealed? Let it suffice that the Epistle was truly dictated by the Holy Spirit."

And this brings us to a brief examination of a far more important matter—the one vital question which for centuries agitated the Church, but has been fully and conclusively set at rest; we allude to—

II. ITS CANONICITY.—As before intimated, this subject has been satisfactorily settled. The whole Church receives the Epistle as inspired, and consequently acknowledges its right to a place in the sacred canon. But the subject still possesses great interest to Bible students as a historical matter of the first importance. Those who have no question as to the inspiration and canonicity of a book yet naturally desire to know the grounds upon which it holds its rank. We shall endeavor concisely to state these, but first we must allude to a singular theory, advanced first by the great Luther. In his edition of the New Testament, Luther divided the books into two classes, "the genuine principal

did not succeed in establishing his new term, and before the close of the century all our present books came to be received by the Lutheran Church as of equal authority. The position was never worthy of much weight. For either a book is canonical or it is not; and if canonical, it cannot be inferior in rank or authority. We do not subordinate the Gospels of St. Mark or St. Luke to those of St. Matthew or St. John because the writers of the former were not apostles, nor the Epistle to the Hebrews to that of the Romans *merely* because the author was Luke or Apollos, should either supposition be the true one. In human compositions the authorship is an important element in determining their value or weight, but in an inspired book it matters little who is the chosen writer. The Holy Spirit did not confine himself to apostles in selecting the organs of his special inspiration, nor did he intimate a discrimination in the degree of his guidance.

But to come to the main question. We shall confine ourselves to the external evidences, for the internal speak for themselves. Origen declared the work to be worthy of an apostle, but it is more—not only as a whole, but in its integral parts, it

compares favorably with any of the inspired books, and its sublime teachings and tone throughout clearly indicate the divine Author. After what we have said, under the head of authorship, of the estimate of this Epistle clearly held by Clement of Rome, it is needless to quote him here as an authority in favor of its canonicity. The simple fact there mentioned of his citing it so largely shows that he had no question of its inspiration. There is no fact more remarkable than the abstinence of the early Christian writers from the use of the Christian apocryphal writings; even those books the apostolical origin of which they doubted are seldom quoted by them. Speaking of the Epistle of James, Eusebius, after mentioning that by some it was thought spurious, adds, "Not many, at least, of the ancients quote it;" the fact being, in his opinion, evidence of the suspicion which they entertained respecting it. If so ancient and conspicuous a writer as Clement intersperses his principal work with copious extracts from this Epistle, in what light must he have regarded it? We may go further, and claim that since Clement writes in the name of the Roman Church, he furnishes indirect proof of the estimation in which, at that early period, the Epistle was held by that important Christian community. We have remarked that but faint allusions to this Epistle are found in the apostolical Fathers, but these all clearly indicate their acceptance of it. Justin Martyr recognizes its authority, while Irenæus and Hippolytus denied the Pauline authorship, but not its inspiration.

It is not necessary to allude by name to the Fathers of the Alexandrian Church and of the Eastern Church generally, as throughout the whole Eastern Church the Epistle was received as canonical. It is found in the Peshito version, and even in the old Latin (A. D. 170), though probably in the latter it was inserted as an epistle of Barnabas, from the doubts entertained respecting its author. All the great writers of the Alexandrian school, commencing with its founder, Pantænus, and comprising the distinguished names of Clemens Alexandrinus, Origen, Dionysius and Alexander, place it upon the same level as the other writings of the inspired volume. Some of them, indeed, among whom Origen is the principal, take notice of the difficulties which the Pauline authorship involves; still, there is not a hint of its inferiority, on that account, to the other books of Scripture. In all the catalogues of the Alexandrian writers the Epistle occupies a place. To state the facts with regard to the East in a single sentence—throughout the East, including Egypt, a firm, historical tradition existed from the first in favor of the canonicity of the Epistle, though here and there particular persons seem to have called it in question. When, however, we turn to the West, a very different state of things is found to prevail. It cannot be denied that for a considerable period the Western Church did not share the conviction of the Eastern. The chain of tradition so clearly commenced by Clement was interrupted for several centuries. Various hypotheses have been proposed to account for the fact, but none of them very satisfactory. The most plausible is that it was the opposition of the Roman Church to the Montanists, and their followers the Novatians, that first led the writers of that communion to depreciate the authority of the Epistle to the Hebrews. These sectaries, it appears, eagerly availed themselves of the passage, Heb. vi. 4-6, in support of their severe treatment of the lapses. Their opponents, unable to refute their interpretation of the passage, adopted, it is conceived, the hazardous expedient of undermining

the canonicity of the book in which it occurs. But however ingenious this theory may be, it is hardly credible that such an extreme measure as throwing doubts upon an acknowledged book of Scripture would for any purpose be resorted to by the writers of an orthodox communion. In the absence of any better solution we may suppose that after the destruction of Jerusalem, the intercourse between the Latin churches and those of the East becoming more or less interrupted, the traditions of the latter passed out of the recollection of the former, or had some difficulty in propagating themselves beyond their original seat. However it may be accounted for, the fact remains. Irenæus, in none of his extant remains, cites this Epistle, though Eusebius tells us that he does so freely in a work, since lost, entitled "Book of Remarkable Discourses." Tertullian (A. D. 218), who may be regarded as the representative of ecclesiastical opinion in proconsular Africa, only once alludes to the Epistle to the Hebrews, and then ascribes it to Barnabas, but casts no doubt on its canonicity. From this time the Epistle was generally rejected in the Roman Church until about the middle of the fourth century, when it began to recover credit with the Latin writers. Hilary (A. D. 368), Ambrose, Philastrius, Gaudentius and others cite it as Scripture. The Latin Church seems to have been led finally to abandon its scruples by the weighty authority of its great leaders, Jerome and Augustine. The former distinctly asserts the Pauline authorship, as we have seen, and adds, "Furthermore, that it is of no consequence who the author was, since the book is daily read in the churches. But if the Latins do not reckon it among the canonical Scriptures, the Greeks, on the other hand, reject the Apocalypse of St. John. We nevertheless receive both, following not modern custom, but the authority of the old writers, who cite both as canonical books." Accordingly, he makes frequent use of it. Augustine ably supports the same position. From this time forward there were few in the Latin Church who questioned the canonicity of this Epistle. All traces of doubt ceased in the seventh century, and the Epistle appears to have been received without cavil in the whole Church till Cardinal Cajetan revived the opposition to it about the dawn of the Reformation. The Council of Trent, however, settled the question finally for the Roman Church by declaring it a canonical book.

The Reformed Churches have never questioned the canonicity of the Epistle, though Luther, followed by some others of the German critics, has, as we have seen, attempted to lower its status, or depreciate its authority.

At the present time all Christian Churches are unanimous in their reception of this Epistle on an equal footing with the other books of the canon.

ORIGINAL LANGUAGE.—In order to account for the difference of style between this and the acknowledged Epistles of Paul, several ancient writers, holding that it is to be ascribed to the apostle, supposed that it was originally written in Aramaic and translated into Greek. But no historical tradition exists in favor of this opinion, and it is contradicted by the whole structure of the Epistle. The comparative purity of the Greek (being so pure that its purity has been a strong ground of denying the Pauline authorship), the periodic style, so foreign from the Hebrew and its dialects, the use of Greek expressions which can only be rendered in Hebrew by a periphrasis, the frequent paronomasia, ch. vi. 8; xiii. 14, and the constant use of the Septuagint version,—all prove that our present text is the original one. Besides, no trace of any other exists.

There is scarcely any considerable dissent now from the belief that the Greek is the original.

TIME AND PLACE OF WRITING.—The Epistle itself enables us to place a limit of time later than which it cannot have been written. The temple and the temple services were manifestly in existence; the Epistle therefore must have been composed before A. D. 70, the year of the final destruction of the city. If it be admitted to be a production of Paul, the passages at the close agree best with the supposition that it was written during or shortly after the close of his first captivity at Rome; if the latter, from some place in Italy. The particular place remains an unsolved problem, and this whether Paul, or Apollos, or another, be the author.

THE PERSONS TO WHOM THE EPISTLE WAS ADDRESSED.—Who these were seems very plain. The whole structure of the Epistle shows that it was addressed to Christians of Jewish descent, and, moreover, to those of a certain locality, not, like the Epistles of Peter and James, to the nation at large. Now, the intimate acquaintance with and strong attachment to the Levitical ritual, which the Epistle throughout supposes, indicate Jewish believers who lived in the immediate vicinity of the temple; we infer therefore, that it was addressed to the Christian congregations of Jerusalem. To the same conclusion we are led by the inscription "To the Hebrews," which may be from the author's hand. This term in the apostolic age is more frequently found as a description of the Jews of Palestine, as distinguished from those who resided in other countries. It is remarkable too that throughout the Epistle no allusion occurs to the admission of heathens to the Church, and no directions how the Jewish believers were to conduct themselves toward their uncircumcised brethren. These are topics which, in writing to a mixed church, St. Paul, or any one who had imbibed his sentiments, could hardly have failed to introduce; their absence must be accounted for by the supposition that the original readers comprised no Christians of heathen descent.

The opinion of the early Church, as expressed by Clement, Eusebius, Jerome and Theodoret, is decisive in favor of this conclusion; and it is not worth while to mention the others that have been advanced.

CONTENTS.—This Epistle is hortatory rather than argumentative in character; and though dogmatical as well as practical, the doctrinal portion is so intermingled with the practical that we can scarcely separate the two. The readers are supposed to be wavering in their allegiance to Christ; they appear to be in imminent danger of apostatizing and falling back into Judaism, both from the persecutions to which they are exposed and from the attractions of the ancient religion, with its venerable associations and its magnificent rites. To fortify their minds against this danger was one chief object of this Epistle. But beyond that, it was evidently the writer's aim to wean them from their attachment to the Mosaic institutions, and to carry them forward in the knowledge of the gospel. Many amongst the Jewish believers were yet far from understanding that the kingdom of Christ was designed, not to modify the Mosaic establishment, but to supersede and abolish it. They had been hitherto indulged with the permission to observe the peculiarities of the law, so long as they did not seek to be justified by it or to impose it upon the Gentile converts. But this temporary concession appears rather to have fostered their undue regard for the law, Acts xv.; xxi. 20, 21, hindering their progress in Chris-

tian knowledge, Heb. v. 12-14, endangering their allegiance to Christ, and keeping the way open for their return to Judaism. In these circumstances, the writer sets before them the supreme authority, the peculiar sanctions and the transcendent glory of the Christian dispensation, as concurring to render unbelief the more inexcusable and apostasy the more criminal and fatal.

It is worthy of observation how admirably the whole course of reasoning is adapted to those for whom it was written. Addressing *Jews*, the writer exhibits with due prominence all that they justly venerated, and draws all his illustrations, Heb. xii. 16-21; xiii. 2, 10, 12, 14, and examples of what is noble and excellent, Heb. xi., from their own records and history. When about to make a statement at variance with Jewish views and feelings, he cautiously prepares their minds for it, Heb. v. 11; and he constantly reasons upon their own principles. Knowing that they especially gloried in possessing a divine revelation, given by the ministry of the angels, and appointing Moses and the prophets as the messengers of God to man, and the race of Aaron as the priests and all the Levitical institutions as the medium of access to God, he does not overlook all this, but accommodates to it his line of proof, and shows that the Christian faith is but the completion of their own.

The Epistle consists of two principal parts, the first chiefly doctrinal, i.-x. 18, and the second chiefly practical, x. 19-xiii.

1. In the first part the supreme authority and glory of the Christian dispensation is proved by the superiority of its Mediator, the eternal Son of God, to the mediators of the old covenant, whether (spiritual) *angels* or (earthly) *Moses*; and it is shown that his sufferings and death, so far from diminishing his mediatorial glory, were the very means of accomplishing his work of expiation and redemption, i.-iv. 13. The comparison of Christ with Moses is then followed by another with *Aaron*. He is shown first to be, like Aaron, a true priest, appointed by God, and a real representative of man, and then far to surpass Aaron, as exercising a royal and eternal priesthood, of which that of the priest-king Melchisedec was a type. The new economy, of which he is the head, is proved from the Old Testament itself to supersede and abrogate the old; and the intrinsic and perpetual efficacy of his one sacrifice, as a full and perfect propitiation for sin, is contrasted with the typical and ceremonial virtue of the oft-repeated sacrifices which were now passing away, iv. 14-x. 18.

2. Upon the foregoing doctrinal argument are founded exhortations to a continuance in patient endurance and cheerful confidence amidst present trials and sufferings. Faith is shown to be essential to a participation in God's promised blessings; its operation and triumphant efficacy are exhibited in a long line of heroes, martyrs and confessors, ending in Jesus, the great exemplar; and the Hebrew Christians are encouraged to endure similar trials as fatherly chastisement adapted to promote their highest good. The glorious privileges of the new covenant are used to set forth the awful peril of apostasy, x. 19-xii., and the Epistle is concluded with exhortations to special duties and virtues, and with a few personal notices and salutations and a benediction, xiii.

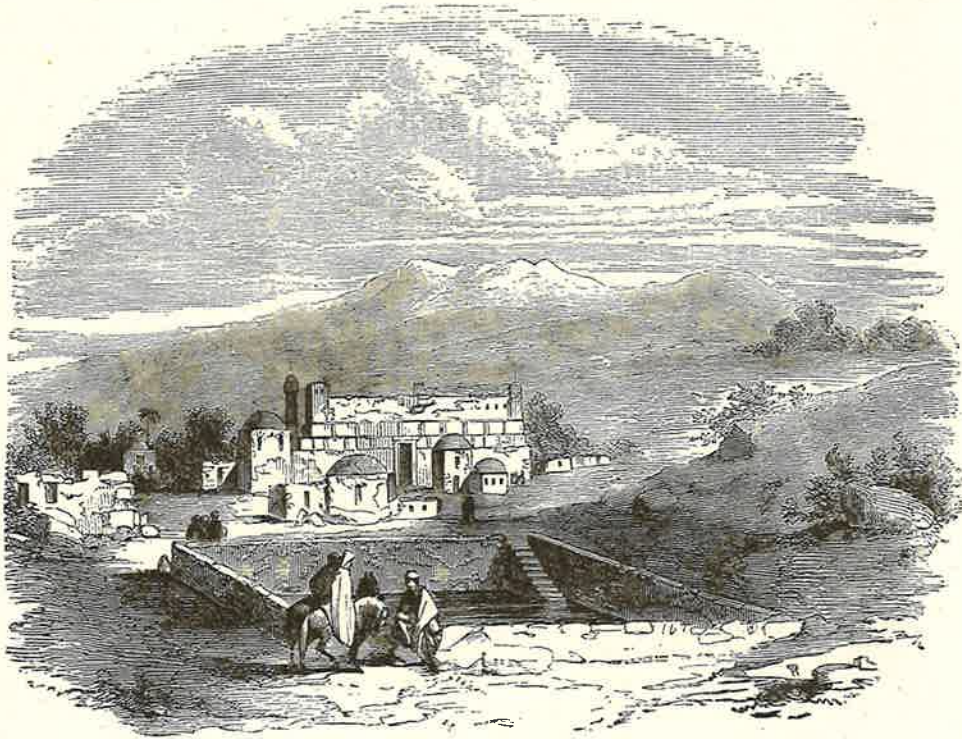
HEBRON (he'brun), "alliance." 1. A son of Kohath, the son of Levi. He was the ancestor of one of the Levitical families often referred to in the sacred history, Ex. vi. 18; Num. iii. 19; 1 Chron. vi. 2, 18; xv. 9; xxiii. 12, 19, comp.

xxiv. 23, where the word is supplied. 2. The name occurs in the genealogical lists of Judah, ii. 42, 43, but it is not clear whether a person or a place is intended.

HEBRON, from the same root-word as the preceding, a city of Palestine of great antiquity, and celebrated in history. It is reckoned as one of the earliest of cities, antedating Zoan in Egypt by seven years, Num. xiii. 22. In Gen. xxiii. 2, Josh. xiv. 15 and Jud. i. 10 it is designated Kirjath-Arba, "the city of Arba," probably because it was the residence of Arba, the progenitor of the Anakim. Which was the earlier of the two names is uncertain. Unless Arba was the builder, Kirjath-arba could not well have been the original. Some critics indeed assume that the city was not called Hebron till the Israelites had entered Canaan. They consequently infer that Moses was not the writer of a history in which the

under Joshua as general-in-chief, succeeded in exterminating these giants, and hence to Caleb Hebron was given for an inheritance. It was subsequently made over to the priests, and constituted a city of refuge, the surrounding fields and villages being reserved for Caleb, see Gen. xxxvii. 14; xli. 1; Josh. x., xiv., xv., xx., xxi.; Judg. i.; 2 Sam. iv. 12.

We hear little more of Hebron till the time of David, who, on becoming king of Judah, made Hebron his royal residence. Here he reigned seven years and a half, here most of his sons were born, and here he was anointed king over all Israel. On the extension of his kingdom, Hebron ceased to be sufficiently central, and Jerusalem then became the capital. It is possible that this step excited a degree of discontent in Hebron which afterward encouraged Absalom to raise in that city the standard of rebellion against his father, and his position here seems to have been



THE ANCIENT POOL OF HEBRON.

name Hebron occurs. But this conclusion is by no means just. There are instances in which cities and countries known by one name have had another put upon them, and have afterward resumed the original appellation. It appears to have also been called Mamre, probably from the name of Abraham's Amoritish ally, Gen. xxiii. 19; xxxv. 27; comp. xiv. 13, 28. The ancient city lay in a valley, and the two remaining pools, one of which at least existed in the time of David, serve, with other circumstances, to identify the modern with the ancient site. Much of the lifetime of Abraham, Isaac and Jacob was spent in this neighborhood, where they all were entombed in the cave of Machpelah, and it was from hence that the patriarchal family departed for Egypt by way of Beersheba. After the return of the Israelites and the conquest of Canaan, Hebron was assigned to the tribe of Judah, and is described as being in the mountains. The Amorite king had been conquered and the city taken by Joshua, but it would seem that the sons of Anak still occupied the position in force. It is therefore further related that Caleb,

so strong that David was at once compelled to flee from Jerusalem. Subsequently, Hebron was one of the places fortified by Rehoboam, and after the exile the Jews who returned to Palestine occupied Hebron and the surrounding villages, see 2 Sam. ii., v., xv.; 1 Ki. ii.; 2 Chr. xi. and Neh. xi.

Hebron is not named by the prophets nor in the New Testament, but we learn from the first book of Maccabees, v., and from Josephus, that it came into the power of the Edomites, who had taken possession of the south of Judah, and was recovered from them by Judas Maccabæus. During the great war Hebron was seized by the rebel Simon Gioridies, but was recaptured and burnt by Cerialis, an officer of Vespasian. Josephus describes the tombs of the patriarchs as existing in his day, and both Eusebius and Jerome, and all subsequent writers who mention Hebron down to the time of the Crusades, speak of the place chiefly as containing these sepulchres. In the course of time the remarkable structure enclosing the tombs of Abraham and the other patriarchs was called the "Castle of Abraham," and by an easy transition

this name came to be applied to the city itself, till in the time of the Crusades the names of Hebron and the Castle of Abraham were used interchangeably. Hence, as Abraham is also distinguished among the Moslems by the appellation of *el Khulil*, "the Friend" (of God), this latter epithet became among them the name of the city; and they now know Hebron only as *el Khulil*.

The modern town of Hebron, or *el Khulil*, lies low down on the sloping sides of a narrow valley of Mamre, chiefly on the eastern side, but on the southern part stretches across also to the western side. It contains a population of about 8000, of whom 700 are Jews. There are no Christians in the town or district. The houses are all of stone, high and well built, with windows and flat roofs, and on these roofs are small domes, sometimes two or three to a house. This mode of building is



See engraving on the next page.

common in the countries farther east where wood is scarce. The streets are narrow, seldom more than two or three yards in width; the pavement, where one exists, is rough and difficult. The bazaars are to a considerable extent covered, either by some kind of awning or by arches springing from the tops of the houses and spanning the street. The goods in them are thus secured from the effects of the sun and rain, but the streets are rendered gloomy as well as damp. The shops are well furnished, better indeed than those of towns of the same class in Egypt, and the commodities are of a very similar description. The only display of local manufactures is the produce of the glass-works, for which the place has long been celebrated. The articles manufactured consist almost exclusively of glass lamps, many of which are exported to Egypt, and rings of colored glass, worn on the arms by females. Gates are placed not only at the entrance of the city, but in different parts of the interior, and are closed at night for the better preservation of order, as well as to prevent communication between the different quarters. This is a rude contrivance much resorted to in Eastern towns from the want of an efficient night-watch.

There are nine mosques in Hebron, none of which possess any architectural or other interest, with the exception of the massive structure which is built over the tombs of the patriarchs and known as *El Haran*. This is esteemed by the Moslems one of their holiest places, and Christians are rigorously excluded from it. Up to a recent date, the only Europeans who had found their way to the interior were Ali Bey and Giovanni Finati, the Italian servant of Mr. Bankes. See *MACHPELAH*.

Bartlett gives a glowing description of his approach to Hebron, from which we insert an extract: "On gaining the summit of a rocky hill Hebron burst suddenly upon us with its smiling region of corn, olive-groves and vineyards—the vineyards of Eshcol. . . . On a sloping hillside, rising above the valley, is the quadrangle of massive and ancient stone-work which encloses the building said to con-

tain the cave of Machpelah. At its foot, occupying the valley and side of the opposite hill, lies the town itself, divided into three groups of flat-roofed and domed dwellings. The valley and its enclosing hills, winding into far perspective toward the desert-frontier, in the luxuriance of their Eastern mode of cultivation, and covered with thymy pasturages, justify the description of a land flowing with milk and honey. Afar, beyond the unseen caldron of the Dead Sea, the long range of the Moab mountains shuts in the extensive area."

There are two ancient pools outside the town which still supply the inhabitants with water. It may be that one of these is the "pool in Hebron" over which the hands and feet of the murderers of Ishbosheth were hung up by David's orders, 1 Sam. iv. 12. At some distance down the valley is a widespread evergreen oak, called "Abraham's oak," under which the patriarch is said to have pitched his tent. It is a fine tree, and stands well in the plain, but is of no remarkable antiquity. The whole valley is rich with vineyards (the vine, according to Jewish tradition, being indigenous at Hebron), in each of which is a watch-tower occupied by the owner at the time of vintage. The inhabitants being Moslems, no wine is made of these grapes, but they are dried into raisins, or their juice is boiled down into a sort of mast or molasses and exported into Egypt. This is probably the same as the Hebrew *debash* mentioned in Gen. xliii. 11; Ezek. xxvii. 17, and translated *honey* in the English Version. See *HONEY*. These grapes of the vale of Hebron cannot but recall to the thoughtful traveler the cluster borne by two of the spies from Eshcol, which tradition places in this neighborhood, Num. xiii. 23.

HEBRON, a city of Asher, Josh. xix. 28. Probably it is identical with *ABDON*, which see. This word *Hebron* is from a different Hebrew original, supposed to mean "passage."

HEBRONITES (*he'bron-ites*), a family of Levites, descendants of Hebron, Num. iii. 27; xxvi. 58; 1 Chr. xxvi. 23, 30, 31.

HECKEWELDER (*hek'wel-der*), **JOHN GOTTLIEB ERNESTUS**, a very eminent missionary who labored among the North American Indians in the eighteenth century. His father had fled from Moravia to England to escape persecution, and the future missionary was born at Bedford in 1743. In 1754 the family emigrated to America, and in 1762 he gave himself to the work of converting the Indians and commenced his labors in the Tuscarawas Valley, Ohio. He failed in accomplishing any great results, and he next joined in a mission with Zeisberger on the river Susquehanna. For several years he traveled from one mission station to another, extending his tours through Pennsylvania, Ohio and Michigan. The failing health of his wife obliged him to retire from the mission, and he accepted an agency on behalf of the society of the United Brethren. In 1792 the disturbed state of the Western regions prevented the missionaries from regular work, and he labored with great zeal as a commissioner of the United States, but ineffectually, in the interests of peace, for the strife continued until the tribes were subdued. Finally, he retired to Bethlehem, where he remained until his death, in 1823. He wrote two works, one on "The Manners of the Indians," and another on "The History of the Missions of the United Brethren among the Delaware and the Mohegan Indians."

HEDDA (*hed'dah*), an Anglo-Saxon bishop who ruled over the district known as "Licitfield," now Lichfield, about A. D. 690. The erection of the first cathedral church at Lichfield, which was dedicated in January, 700, was owing to his energy. Offa, the king of the Mercians, labored diligently to exalt this see, but he failed, owing to the dread of the friends of Canterbury that the metropolitan chair should suffer. The name of Coventry was associated with Lichfield in consequence of Robert de Limesey removing the see to that place; but in 1128 Roger de Clinton restored the see to Lichfield, but holding both the names in the title. He was a great benefactor, and he is credited with the rebuilding of the cathedral, but much of the present structure is later than his time. Walter de Langton is the next great builder, followed by Roger de Norburg and Bishop Heyworth, who completed the cathedral; so that it includes the styles which prevailed from 1266 to 1420. During the Civil War it suffered more than any cathedral in England. It was fortified, besieged, taken several times, and it is said that 2000 cannon-shot and 1508 hand-grenades were discharged against it. The central spire, the western spires, the roof, the statuary and the windows were destroyed, and in 1661, when Bishop Hacket came into possession, it was nearly ruined. Through his wonderful energy it was restored, and reconsecrated in December, 1669.

The cathedral is not one of the first magnitude, but it is possessed of many beauties and great attractions. It is the only cathedral in England which has three spires, and it is the only one which stands so isolated that it can be viewed from a distance on all sides. The western façade, with its towers and spires, its ornamentation to the apex of the central gable in Transition Early English, is exceedingly beautiful and effective. Standing opposite the central entrance, the three spires are visible, the effect is really grand, and the spectator will admit that there is nothing in England superior to it. The chief defect of the building is want of elevation. The stone is soft; and the color being a dusky red, the shade is entirely different from that presented by York, Salisbury, Durham or Winchester.

HEDDING (*hed'ding*), **ELIJAH, D.D.**, was one of the most eminent, laborious and successful bishops of the Methodist Episcopal Church in the United States. He was born at White Plains, New York, in the year 1780. His family were of English origin. Under his mother's care he received some instruction in religious truth, and in the year 1789 he, his mother, grandmother and other relatives were brought under deep impressions by the preaching of Benjamin Abbott, but it appears that his impressions passed off after a few weeks. His



See engraving on the next page.

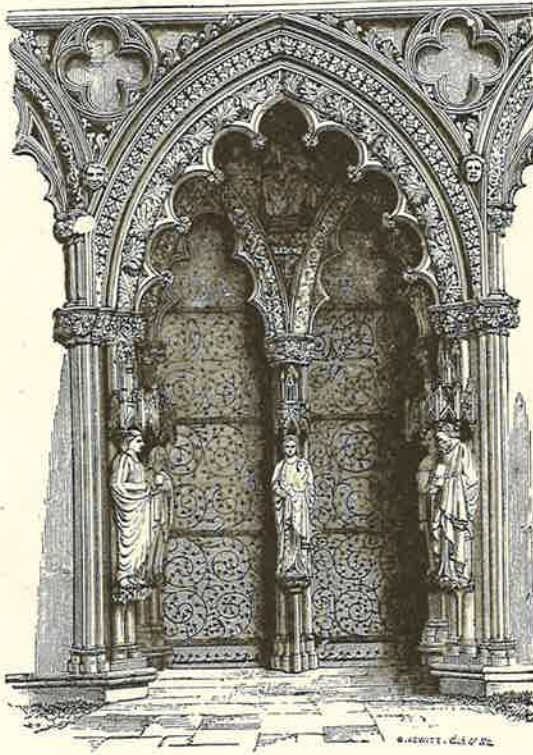
parents removed to Vermont, and there the young man fell under the influence of infidel companions, and he became careless and openly wicked. He began to study different systems with care, and he found Deism and Atheism both untenable, while he soon became convinced that Universalism was at war with the statements of the Bible. A pious family, by means of religious books, produced some impression on him, and they directed him toward the Methodist system of doctrine. An appeal made to him by a pious woman, and a sermon by Joseph Mitchell, appear to have been the means of truly awakening him and bringing him to the Saviour. In December, 1798, his name was enrolled on the list of probationers in the Methodist Episcopal Church. Ere long his voice was heard in public prayer and exhortation. He dreaded the idea of entering the ministry because of his want of preparation, but from time to time he became more prominent in meetings, and in 1799, when Lorenzo Dow removed from the Essex district, he was induced to take his place. In the autumn of 1800 he commenced to itinerate, having been licensed as a local preacher. In 1801 the New York Annual Conference appointed him to the Plattsburg circuit, whence he was removed in the following year to the Fletcher circuit. For some time his health failed him, and on his restoration he labored in New Hampshire and Vermont, being appointed in 1807 presiding elder in the New Hampshire district. At the General Conference in Baltimore, in 1808, he greatly distinguished himself, and thus with untiring zeal he served his Master in these districts until his settlement in Boston, in the year 1811, and the connection with Massachusetts thus formed continued until he was appointed bishop, in 1824.

During the remaining twenty-eight years of his life Bishop Hedding brought to his office an amount of zeal, devotion and indomitable strength of purpose that indicated the entire dedication of his life and of all his powers to the Saviour whom he loved. His great prudence, his knowledge of forms and of the constitution of his Church, enabled him to act with great success as presiding officer in the conferences. When subjects of a perplexing character were introduced, he always displayed a forbearing and conciliatory spirit, and yet he still displayed a firm but temperate adherence to the course which he believed to be right. He resided at Lynn until 1837. Two years he spent at Saratoga Springs in expectation of improved health, and in 1844 he removed to Poughkeepsie, where he declined in strength, and after protracted illness he was removed by death in April, 1852. Bishop Hedding served fifty-one years as an itinerant minister and twenty-eight years as a bishop, leaving a record behind him of wisdom, zeal, piety and efficiency in the work of the ministry that deservedly raises his name to an elevated place in the Methodist Episcopal Church.

HEDELIN (hed'e-lin), FRANÇOIS, better known, perhaps, as the ABBÉ D'AUBIGNAC, was born at Paris in the year 1604. Brought up to the legal profession, he abandoned it for the ecclesiastical; and becoming preceptor to the duc de Fronsac, nephew of Richelieu, he obtained the abbacy of Aubignac and a pension from his pupil. One of the most indefatigable writers of his day, and a man of great learning, the abbé soon gained a great notoriety and set himself up as an autocrat in literature. He wrote tragedies, comedies, ro-

mances, poems, criticisms, and assailed many of the writers of the day, especially Corneille. Toward the end of his life he instituted a lawsuit against the family of his pupil, and lost his annuity; upon which he retired to Nemours in disgust, where he died in 1676. He was one of the first who maintained that Homer was an ideal person.

HEDGE (hēj). There are two words which are translated "hedge" in our version; one simply means an enclosure, of whatever material, the other a tangled hedge formed of some prickly shrub. They both occur in Isa. v. 5—the fence, of loose stones or mud; the hedge, of thorns. Enclosures of any kind are rare in Palestine. Only gardens, vineyards, etc., are so protected. The prickly-pear, a kind of cactus, is used for the purpose, well illustrating Prov. xv. 19; and the stone walls of sheepfolds are now often topped with thorns.



WEST DOOR OF LICHFIELD CATHEDRAL, ENGLAND.—See HEDDA. The first engraving on the preceding page shows the centre column of this door, and the second shows the right-hand column.

HEDGE, LEVI, LL.D., was an eminent professor in Harvard University, where he graduated in 1792. He became a tutor in Harvard in 1795, and in 1810 the chair of logic and metaphysics was assigned to him, which he held until 1827, when he was removed to the chair of moral philosophy and civil polity, which he held until 1830, when he resigned because of ill health. He died in 1844, having spent nearly all his life in connection with the university. His "System of Logic" is well known, and has been extensively used. His son, Frederick Henry Hedge, D.D., is also connected with Harvard. He spent several years in Germany, and on his return he settled in Bangor, in Maine, and in 1856 he removed to Brookline, near Boston. In 1858 he was placed in the chair of ecclesiastical history in the theological school connected with Harvard University. He has been a prolific writer of sermons and essays, and one of the most important of his works is a condensed "Account of the Lives and Writings of German Authors from Martin Luthor to Chamisso," which

has been recognized on both sides of the Atlantic as a work of sterling value.

HEDIO (hed'e-o), GASPAR, or CASPAR, well known as the coadjutor of Bucer and Capito at Strasburg, was born in 1494 in Baden. He was educated at Freiburg and Basle, where he greatly distinguished himself, especially by a number of theses which he produced on the "Divine Attributes" and on "Predestination." His tendency to the Reformers was obvious in the matter of his writings, and he commenced a correspondence with Luther which confirmed him in his views. Being offered the pulpit in the cathedral in Strasburg, the bishop refused to admit him, except on the condition that he would confine his preaching to the word of God; and thus he had an opportunity given him of expounding the actual teaching of Scripture. He was greatly admired because his sermons were so full of Scripture exposition; and it was more by his exhibition of divine truth than by controversy, for which he was unfitted, that he advanced the cause of the gospel. He made several translations of theological works into German, and among the number he got credit for translations of Eusebius, Hegesippus and Josephus. In 1551 he took part in the deliberations with the German theologians about the Confession of Faith. He died at Strasburg in 1552.

HEDSCHRA (hed'skra). See HEGIRA, MOHAMMED and MECCA.

HEDWIG (hed'wig), SAINT, was a nun in the Cistercian convent near Trebnitz, in which she resided without taking the veil. She was the daughter of Berthold, duke of Carinthia, and she had married Henry, the duke of Poland and Silesia. The husband and the wife agreed to separate, he becoming a priest and she entering a convent, leaving three sons and three daughters to be cared for by their relatives. He became a bishop, and she died in the convent, and in 1267 she was canonized for her virtues by Clement IV.

HEEL. To lift the heel against any one, Ps. xli. 9, was an act of insolent aggression; to make bare the heels of a female, Jer. xiii. 22, was to disgrace her, the heels of a modest woman being covered by her train. In Ps. xlix. 5, for "heels" liers-in-wait or trackers must be understood. As to the sentence upon the serpent, Gen. iii. 15, the heel of the woman's seed would be the part most exposed to injury from his bite while the victor's foot was on his head; but the injury would not be on a vital part, trifling compared with the crushing of the head, typifying the victory of the Saviour over Satan.

HEERBRAND (he'er-brand), JACOB, was a very eminent Lutheran minister and professor of the sixteenth century. He was born in 1521, educated at Ulm and Wittenberg and settled at Tübingen. He attended the Council of Trent as a theological delegate, and in 1560 he was made professor of theology at Tübingen, where he remained till his death, in 1600. His chief work is "A Compendium of Theology," which was used for many years as a text-book, and it was even translated into Greek for use at Constantinople. His great energy and his tendency to controversy led his enemies to call him by the soubriquet "Höllbrand," or "Hell-fire."

HEERMANN (he'er-man), JOHANN, who is well known as a hymn-writer, was a Protestant pastor in Silesia. He was born in 1585, and in 1611 he settled at Köben as pastor. He suffered severely during the Thirty Years' War, and yet in the midst of his cares and trials he published a volume of his hymns. They display a deep emotional spirit combined with great spirituality of character. Many of them have been rendered into English, and his hymns are still appreciated and generally used in evangelical German churches. He died in 1647.

HEGAI (he'gi), Hebrew, *Hegai*; Septuagint, *Gai*, an officer of the court of King Ahasuerus, to whom was entrusted the care of the young women who were in training to become concubines to the king, Esth. ii. 8, 15. After they had been presented to the king they passed under the charge

and here he prepared his first philosophical work, in which he defended the views of Schelling against those of Fichte on the subject of Identity. He also took part with him in the management of the "Critical Journal of Science," and on the departure of Schelling from Jena he took his place, and began to display a divergence from the views of his former associate. His second work was still more pronounced, and it was exceedingly profound, dealing with matters connected with consciousness and perception. He became president of the Gymnasium at Nürnberg in 1808, and four years afterward he published his "Logic," thus completing, as he held, the whole range of mental science. His "Logic" attracted very general attention, and raised his name to such an elevation that in 1817 he was appointed to a chair at Heidelberg. Here his fame spread abroad, and in spite of the great difficulty which many experi-

Tennenan's "Manual of the History of Philosophy."

The realism and skepticism of Hume was followed by the transcendental idealism of Kant, which was still further developed in the pure and absolute idealism of Fichte, which in turn gave place to the intellectual intuitions of Schelling; and Hegel modified this system to some extent, but really Hegel and Schelling both base their views on the same principle, the absolute ideality of thought and being. His system was seen at once to bear directly on Christianity, and efforts were made by his followers which attempted to show that his principles were not antagonistic to religion; while others, such as Michelet and Strauss, insisted that the pantheistic idea of God was the only true result of the Hegelian philosophy, in which God was set forth as the universal substance of the eternal universe, and that this first becomes

conscious of itself in humanity. There can be little doubt but that, as Fisher has said in his "Essays on the Supernatural," "A philosophy which denies the distinct personality of God, and consequently must regard prayer as an absurdity, can by no legerdemain be identified with Christian doctrine. The appearance of the 'Life of Christ' by Strauss, and the subsequent productions of Baur and his school, through the applications which they made of the Hegelian tenets to the New Testament history and the teachings of the apostles, placed this conclusion beyond a doubt." And yet there are some who maintain that the system of Hegel is neither pantheistic nor anti-Christian in its tendency. The "Journal of Speculative Philosophy" demands the careful study of the system, and the views of this journal, as set forth by a writer in the "American Quarterly Church Review," are to the effect that the system is "not pantheistical, but that it is the widest and deepest system of thought yet offered to mankind, and that, too, in full harmony with the Christian system;" and also that Hegel holds that "God has revealed himself—that is, he has given us to understand what he is; and the possibility of knowing him thus afforded us renders such knowledge a duty;" and the conclusion drawn is that pantheism receives a flat contradiction by Hegel's principles. The dispute, therefore, lies between the school of Strauss and Michelet on the one hand and those who imagine that they comprehend the system of the great German metaphysician better than his own countrymen did who had abundant opportunities of understanding his views.



ST. CROSS, NEAR WINCHESTER, ENGLAND.—See HENRY DE BLOIS.

of another officer, who in this narrative bears the name of *Sha'ushgaz*, though the Septuagint gives here the same name as before, *Gai*. The Authorized Version, too, gives *Hegai*. In vers. 3 and 15 the name is omitted by the Septuagint altogether. Origen supplies *Gogaios*. In ver. 3 the name appears under the form *Hege*.

HEGEL (he'gel), GEORG WILHELM FRIEDRICH, who is universally recognized as the most eminent of all the metaphysicians of Germany, was born in the year 1770, at Stuttgart. He studied in his native city and at Tubingen, where he enjoyed the companionship of Schelling. After he had graduated he accepted the position of a private tutor in Switzerland, and after a residence at Frankfort-on-the-Main he removed to Jena, where he was now able to live, as he had succeeded to a small estate on the death of his father. Jena had peculiar attractions for him, as it brought him into contact again with Schelling;

and here he prepared his first philosophical work, in which he defended the views of Schelling against those of Fichte on the subject of Identity. He also took part with him in the management of the "Critical Journal of Science," and on the departure of Schelling from Jena he took his place, and began to display a divergence from the views of his former associate. His second work was still more pronounced, and it was exceedingly profound, dealing with matters connected with consciousness and perception. He became president of the Gymnasium at Nürnberg in 1808, and four years afterward he published his "Logic," thus completing, as he held, the whole range of mental science. His "Logic" attracted very general attention, and raised his name to such an elevation that in 1817 he was appointed to a chair at Heidelberg. Here his fame spread abroad, and in spite of the great difficulty which many experi-

enced in comprehending his meaning, caused by the profound and abstract nature of his conceptions and the terms which he used to express his ideas, he was followed by vast numbers of admiring students. No successor had been appointed to Fichte in Berlin, and the government of Prussia, as a recognition of the great eminence of Hegel, appointed him to the vacant chair. His "Encyclopedia of Philosophical Sciences" and his "Philosophy of Jurisprudence" were the great works to which he chiefly dedicated his life. He died of cholera in 1831.

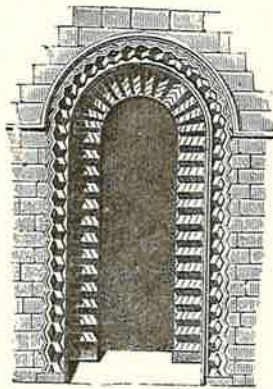
To do justice to Hegel as a metaphysician would involve a lengthened comparison of his system with that of Hume and his successors in the Scottish school, with that of Hobbes, Locke and Berkeley of the English school, with that of Descartes, Condillac, Malebranche and Bouffier of the French school, and more especially with the views of Kant, Fichte and Schelling among his own countrymen. A condensed view of his system may be found in

HEGESIPPUS (he-geh-sip'pus), an ecclesiastical historian, who lived in the second century. Eusebius, who made use of his work, "The History of the Preaching of the Apostles," says that he was among the most illustrious of the defenders of the truth who combated falsehood as well by their writings as by their words. Only "Fragments" of Hegesippus have been preserved, and they are given by Routh, and in the "Spicilegium" of Grabe. The value of his history consisted in the fact that it recorded events of Church history from the birth of Christ to the time of Eleutherus, bishop of Rome, A. D. 170.

HEGIRA (hej'i-ra). This is an Arabic word signifying "flight;" more properly it is "hejra" or "hedschra," and it designates the epoch of the flight of Mohammed from Mecca, Friday, July 10, 622, to Medina. The Mohammedan year is of 354 days, and is found by subtracting 622 from the year A. D., multiplying by 365.52 and then dividing by 354.

HEGIUS (he'ge-us), **ALEXANDER**, the founder of the celebrated college at Deventer, Holland, which he established in 1498, was born about the year 1455 at Münster. Hallam justly says that this college was one of three that in Western Europe first created and cultivated a taste for classical literature. He had Erasmus and Murmelius among his pupils, and he was himself a pupil of Thomas à Kempis. He produced little in theology, but in grammar and philosophy he wrote works which told on his age, and aided the progress of learning.

HEIDANUS (hi'da-nus), **ABRAHAM**, was a native of the Palatinate, where he was born in 1597. He received his education in the city of Amsterdam, and subsequently he studied at Leyden, where in 1627 he became a pastor, and after twenty years' residence and active labor he was



OLD NORMAN WINDOW, ST. CROSS.

See engraving on preceding page.

made a professor of the university of that place. He was a disciple of Descartes in philosophy, and his views on the Calvinistic and Arminian controversy were not very decided. He was reluctantly led into controversy, and in his old age he was dismissed from his chair, which he had held for more than a quarter of a century. He died at Leyden in 1678, leaving a "Body of Christian Theology" behind him, which appeared as a posthumous work.

HEIDEGGER (hi'deg-ger), **JOHANN HEINRICH**, a Swiss theologian, was born July 1, 1633, near Zurich. The son of a Protestant pastor, he began his studies in his native land, and went to prosecute them at Marburg and Heidelberg, under men like Hottinger and Spanheim. In 1656 he was chosen professor extraordinary of the Hebrew language in the university of Heidelberg. In 1659 he was called to Steinfurt as professor of theology and ecclesiastical history. In 1666 he was compelled to leave the place by war, and returned to Zurich, where he received the chair of theology, which he held till his death, January 28, 1698. Heidegger was a man of great influence and activity. He took part in most of the ecclesiastical controversies of his time, and obtained a wide reputation. He was benevolent and patriotic, a defender of the refugees of France and Piedmont who found an asylum in Switzerland from the persecutions of the Romanists on account of their religion. He was the principal author of the noted "Formula Consensus," which was adopted by the Synod of Zurich, held in 1675. His chief Biblical works are—"Select Writings concerning the Sacred History of the Patriarchs," "A Concise Biblical Manual," "The Mystery of Babylon, or Discourses on the Prophecy concerning Babylon

the Great, in the Apocalypse of John the Divine," "A Body of Christian Theology," "The Vital Part of Christian Theology," and commentaries on several books of the Bible. Many of his writings were directed against Romanists and the proceedings of the Council of Trent.

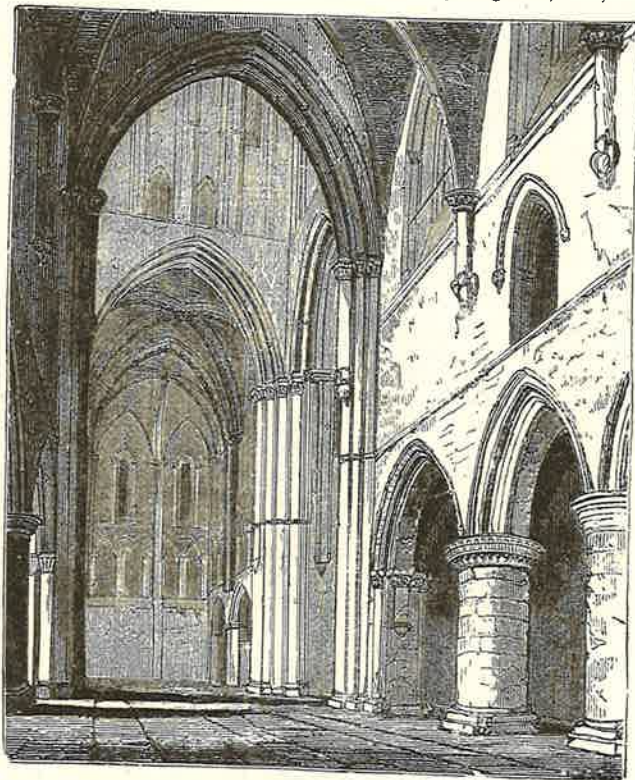
HEIDELBERG CATECHISM (hi'del-berg kat'e-kizm). When Protestantism was introduced into the Palatinate in 1546, a very protracted controversy arose between the followers of Luther and Calvin. On the accession of Frederick III. he favored the Calvinistic side; and having reorganized the Sapienz College, he placed the celebrated Ursinus, a friend and pupil of Melancthon, at its head. With a view to quiet the religious strife that prevailed, he associated Ursinus and Olevianus in the compilation of a Confession or Catechism. Olevianus had been a professor in the university of Heidelberg, and he was then preacher at the court of Frederick. In drawing up their Catechism, they made free use of the existing catechisms of Calvin and John A. Lasco. The work was completed under careful aid of Frederick, both the theologians acting together. Dr. Schaff says, "Ursinus has always been regarded as the principal author, as he was afterward the chief defender, of the Catechism; still, it would appear that the nervous German style, the division into three parts (as distinguished from the five parts in the catechism of Calvin and the previous draft of Ursinus) and the genial warmth and unction of the whole work are chiefly due to Olevianus."

Such were the circumstances under which this great Protestant symbol was prepared. It took its name from the city in which it was drawn up and first printed. Frederick laid it before a synod of the superintendents of the Palatinate in the year 1562, and it was approved of by the synod, and the first edition was issued in 1563, with a preface which runs in the name of the elector Frederick, who probably wrote it. A Latin version was prepared, but the German one is the authentic standard. The proceedings of the Council of Trent on the mass led to the introduction of the eightieth question on the Lord's Supper. The first edition was lost for a time, but it was recovered in the year 1864, which settled all disputes which had taken place about intervening editions. This Catechism has been translated into different languages, and has been reprinted to the extent of millions of copies. Like the Bible, "The Pilgrim's Progress," "The Westminster Catechism," "The Heidelberg Catechism" has spread abroad, and it is extensively known in many countries.

HEIDENHEIM (hi'den-hime), **WOLF B. SIMSON**, a distinguished grammarian, Massorite and typographer, who immortalized Rödelheim, near Frankfort-on-the-Main, in the annals of Hebrew literature, by the splendid Hebrew printing-office which he established in it, and from which he issued some of the most beautiful and correctly printed editions of the Pentateuch, as well as

grammatical and philological works. The works for which Hebrew philology and Biblical exegesis are indebted to Heidenheim are as follows: "On the Laws of the Accents," in this most valuable treatise, which is highly prized by grammarians, Heidenheim has largely availed himself of the works of Ben Asher, Ibn Balaam, Chajug and other ancient philologists. "The Understanding of the Scriptures," a Hebrew Commentary on the Pentateuch, with the Hebrew Text and the Commentary of Rashi. "The Eye of the Scribe," being annotations on the Pentateuch, with the Hebrew text and the Massoretic glosses of Jeh. Pisa. A German translation of the Pentateuch, with the Hebrew text. Heidenheim died February 26, 1832, and left behind him, in manuscript, many valuable works on philology.

HEIFER (hef'er). The words translated "heifer" signify generally a young cow; thus, one



INTERIOR OF ST. CROSS, NEAR WINCHESTER.

See engraving on preceding page.

of three years old, Gen. xv. 9, as used for ploughing, Jud. xiv. 18, as giving milk, Isa. vii. 21, 22, in our version "a young cow," as treading out corn, Hos. x. 11, also as untamed and willful, Jer. l. 11; Hos. iv. 16. It may be in the same sense that the term is applied to Moab, Isa. xv. 5; Jer. xlviii. 34, to denote independent self-confidence. Some critics, however, prefer regarding the words as a proper name, Eglath-Shelishiyah, one of the places to which the fugitives would wander.

There was a remarkable ordinance prescribed in the Mosaic law, that a red unblemished heifer, never touched by the yoke, was to be slain (perhaps) by the priest, the blood being sprinkled before the tabernacle; and then the whole carcass was to be burned, cedar-wood, hyssop and scarlet being also cast into the fire. The ashes were afterward to be gathered and laid up. These ashes, mixed with running water, were applied to purify those who had contracted uncleanness by touching a dead body, or a bone, or a grave; the tent, too, and the vessels in it, where a person had

died, Num. xix.; Heb. ix. 13. It may be asked why pollution should be thus communicated. Death, we may reply, is the penalty of sin. He, then, that touched a corpse touched that guilty thing on which the penalty had been executed, and contracted ceremonial defilement. The polluting character of sin was thus remarkably exemplified, and the need of some purification from it.

HEILMANN (hīl'man), **JOHANN DAVID**, was born in 1727 at Osnabruck, Hanover. He was educated at Halle, and after a pastorate at Hameln he settled as professor at Gottingen in 1754, where he died in 1764. He is entitled to a place in this work because of his "Parallel between the Spirit of Modern Irreligion and the Ancient Adversaries of Christianity," his "Compend of Dogmatic Theology," and his "Illustrations of the New Testament."

HEILPRIN (hīl'prin), **JECHIEL**, was an eminent Jewish writer in the early part of the eighteenth century. He wrote a "History of the Jews," in which he treats of leading events from the creation down to his own time. He also published a work on "The Mishnaic and Talmudic Doctors," an "Index of Jewish Literary Celebrities," and a "Rabbinic Dictionary." The latter is expository of the Cabbala, and has received much praise. He was said to have been born at Minsk, but the time of his death is unknown.

HEINECCIUS (hi-nek'se-us), **JOHANN MICHAEL**, a learned and laborious Lutheran theologian, was born in 1674 at Eisenberg, Germany. He resorted to Jena, Frankfurt and Giessen for his education; and having spent some time at Helmstadt as a tutor, he settled as a pastor in Halle in the year 1709. He wrote against "The French Prophets" and on "The Terminist Controversy," but his great work, which was published in 1811 at Leipsic, was an "Historical Treatise on the Doctrines, Government, Liturgy and Morals of the Greek Church, both Ancient and Modern." Modern scholars continue to recognize the value of this storehouse of learning.

HEINICKE (hi'nik-ch), **SAMUEL**, extensively known through Europe for his great success as a teacher of the deaf and dumb, was born near Weissenfels, in Prussia, in 1729. After acting as a farmer and serving in the army he entered the university of Jena. For several years he taught as a tutor in a noble family at Hamburg, whence he removed to Eppendorf. Here he began to instruct a deaf and dumb child, and ere long others were attracted to him; and under the patronage of the elector of Saxony he was led to establish the institution in Leipsic for deaf-mutes, which was founded in 1772. This was the first school of the kind opened in Europe, and it is continued to the present time. The "method of instruction was by articulation and reading on the lip." Heinicke was considered harsh among his pupils, and he had little or no patience with those who differed from his views as to the value of his system. He wrote several works on his favorite subject, in one of which he argued that deaf-mutes should even be taught to speak as well as to read and write. He also dabbled in philosophy, and a work is attributed to him on Kant's metaphysical system. He died in 1790 at Leipsic.

HEINRICHS (hīn'rikhs), **JOHANN HEINRICH**, a German theologian, was born at Hanover, April 10, 1765, where he prosecuted his studies

for some time, and afterward at Gottingen. In 1789 he became repetent in theology at the university of Gottingen; and after remaining there three years he went to Hanover, and gave public lectures in mathematics. In 1794 he became pastor at Quickborn. In 1799 he became archdeacon in Dannenberg, in 1806 superintendent at Klotze, and in 1810 superintendent at Burgdorf. He died March 17, 1850. His chief works are portions of Koppe's "Greek Testament," viz., "The Acts of the Apostles, the Epistles to the Colossians, to the Philippians, to Timothy, to Titus, to Philemon and to the Hebrews, and the Book of Revelations;" also a work in German, entitled "Contributions to promote Knowledge of Theology, more especially of the New Testament." His other writings, which are not numerous, relate for the most part to pastoral duties and preaching. Heinrichs possessed little originality or learning.

HEINSIUS (hīn'sh'us), **DANIEL**, one of the most learned men of his time, was born at Ghent, 1580 or 1581. He was sent by his father, at the age of fourteen, to study law at Franeker, but, contrary to parental wishes, resolved to devote himself to ancient literature, and accordingly left Franeker, and prosecuted the study of the classics under Joseph Scaliger at Leyden, where, at the age of eighteen, he explained the Latin classics, and where also, seven years afterward, he was appointed professor of history and politics. In 1607 he was appointed librarian and secretary of the university. He held also the office of historian to the states of Holland, with a handsome salary. He acted as secretary to the Synod of Dort in 1618. His fame was European. He died February 3, 1665, at the age of seventy-five. His works are very numerous and learned. Those of them which claim for him a notice here are—"Sacred Aristarchus (Searching Critic), or Criticisms of a Monk on the Different Translations in John," and "Religious Studies on the New Testament."

HEIR. See BIRTHRIGHT, FIRST-BORN, and INHERITANCE.

HELAH (he'lah), one of the wives of Ashur, the father of Tekoah, 1 Chron. iv. 5, 7.

HELAM (he'lam), the place where David defeated the Syrians under Hadarezer; it is described in Samuel as "beyond the river," by which is meant the west side of the river Euphrates, 2 Sam. x. 16, 17. The word is variously written both in the Hebrew and the Sept. The exact locality of Helam is unknown. Ewald, however, with some probability, supposes it to have been identical with the Alamatha of Ptolemy, a town near Nicephorim, and situate on the west bank of Euphrates.

HELBAH (hel'bah), a town in the territory of Asher, Jud. i. 31.

HELBON (hel'bon), a city mentioned only by Ezekiel, as one of the places which supplied Tyre with articles of merchandise, "the wine of Helbon and white wool," xxvii. 18. Its wine was renowned at a much later period than that of Ezekiel, for Strabo notices it among the luxuries of the kings of Persia that they required to have Chalybonian wine from Syria. The same fact is also reported by Atheneus. Until recently this place was supposed to be the same with the Greek Chalybon and the modern Aleppo. But recent investigation has led to another and ap-

parently more correct view. The Helbon of Ezekiel is celebrated for its wine, and is also in the prophet immediately connected with Damascus; but as Robinson justly states, "Aleppo produces no wine of any reputation, nor is Damascus the natural channel of commerce between Aleppo and Tyre." He therefore thinks the missionaries are right in fixing on a place that still bears the name of Helbon—a valley about three and a half hours distant on the north from Damascus. Of this sweet valley Porter says, "It is a winding glen through a gravelly torrent bed, shut in by the mountains that rise in steep white acclivities 1000 feet or more, here and there crowned with cliffs that look in the distance like Gothic castles. The banks of the winter torrent are lined with vineyards, fig trees, pomegranates and a few walnuts, whose dark-green foliage contrasts well with the snowy limestone. The terraced vineyards run away up the mountain sides, clinging to spots where one would think no human foot could rest. . . . Its trade with the shepherd Bedawin made, and still makes, a wool dépôt, and this article also it supplied in the markets of Tyre. The wine of Helbon was another of its exports. Here is that wine-producing Helbon. The Koran lays a veto on the manufacture, but the grapes are as famous as ever, and the "infidels" of Damascus still make their best wine from them.

HELCEIAH, HELCHIAS (hel-ki'ah, hel-ki'as), 1 Esd. viii. 1; 2 Esd. i. 1, Greek forms of **HELKIAH**.

HELDAI (hel'di). 1. The Netophathite, one of the captains, the twelfth of the monthly courses in the temple service, 1 Chr. xxvii. 15. 2. An Israelite from whom Zechariah was commanded to take materials for making memorial crowns, Zech. vi. 10, for Joshua, the high-priest. Heldai and his companion seem to have been a deputation from Babylon sent with contributions to aid the work in which their people were engaged.

HELEB (he'leb), one of David's warriors, 2 Sam. xxiii. 29.

HELEB (he'led), also one of David's warriors, 1 Chr. xi. 36. He is probably identical with Heleb; possibly also with Heldai, 1.

HELEK (he'lek), a descendant of Manasseh, Num. xxvi. 30; Josh. xvii. 2.

HELEKITES (he'lek-ites), the family of Manasseh descended from Helek, Num. xxvi. 30.

HELEM (he'lem). 1. A man named in the list of the descendants of Asher, 1 Chr. vii. 35. It is supposed by some that he was the third son of Heber, ver. 32, and that of the names Helem and Hotham one arose out of the other through the mistake of a transcriber, though which is the original name is uncertain. If so, the mistake must be very ancient, as it is followed by the Septuagint. 2. One of those to whom the memorial crowns were to be assigned, Zech. vi. 14, in all probability the same who is called Heldai in ver. 10.

HELENA (hel-e'na), **SAINT**, mother of Constantine the Great, was of mean birth, and was the wife of Constantius Chlorus, who discarded her when he assumed the purple. Upon the accession of her son, she came forth from the retirement in which she had long lived, and spent in works of

charity the large sums of money which her son placed at her disposal. In 311 she became a Christian, and in 325 she made a pilgrimage to the Holy Land, and is said to have discovered outside of Jerusalem the cross on which the Redeemer of mankind suffered. Here a splendid church was built at her instigation by Constantine, while she erected one over the scene of the nativity in Bethlehem, and one on the Mount of Olives.

HELEPH (he'lef), a place on the northern boundaries of Naphtali, Josh. xix. 33. Van de Velde would identify it with Beit Lif. But Beit Lif lies toward what must have been the western boundary of Naphtali, between that tribe and Asher, whereas the expression "the out-goings thereof were at Jordan," and also in ver. 34 the southern boundary is drawn from the Jordan, prove that it is intended to show the northern boundary line of Naphtali, drawn from the west or from Asher.

HELEZ (he'lez), one of David's heroes, 2 Sam. xxiii. 26; 1 Chr. xi. 27; xxvii. 10. In the first-named place he is called the Paltite, in the last two the Pelonite. 2. One of Judah's posterity, ii. 39.

HELFFENSTEIN (hel'fen-stine). There are three persons of this name who deserve a place in this work—viz., JOHN CONRAD ALBERT, CHARLES and JONATHAN. The two latter were sons of the first-named, who was born at Moszbach in the Palatinate in 1748. He was one of the fathers of the German Reformed Church in America. He studied at Heidelberg and was sent out as a missionary, arriving at New York in 1772. He settled at Germantown, Pennsylvania, where, after a faithful pastorate, he died in 1790. Several volumes of his sermons have been published. His son Charles, who was also a minister of the German Reformed Church, was born in 1781. He held several charges in different parts of Pennsylvania until his death, in 1842. His repeated changes from one charge to another may have arisen from certain innocent eccentricities which his friends recognized, but he was an eminently godly and excellent man. His brother Jonathan was born in 1784. He was ordained in 1807, and he served as pastor in Carlisle, Pennsylvania, and in Frederick, Maryland, until his death, in 1829. He was famed for his ability as a preacher, and he was an excellent pastor and a deeply pious man.

HELFFERICH (helf'fe-rikh). There were two excellent ministers of this name, father and son, who held prominent places in the German Reformed Church in the United States. JOHN HENRY was born in the Palatinate at Moszbach in the year 1739. He had entered the ministry and labored for some time in his native land before he was sent as a missionary to America. He landed in New York along with J. C. A. Helffenstein in the month of January, 1772. He undertook the service of seven churches in Lehigh county, Pennsylvania, and here he labored until his death, in 1810. It is testified of this self-denying man, who was the father of the church in that region, that "though that part of the church did not escape the general stagnation of a later period through German rationalism and indifference, yet the vantage-ground upon which it was placed by means of his labors has been a blessing to it down to our day." His son JOHN was born in Lehigh

county in 1795. He was educated in Philadelphia. He became pastor in the same district where his father had labored for so many years. His industry in the ministry was ceaseless. He is said to have baptized 4591 persons, and to have admitted into the church the vast number of upward of 2000 souls. His sermons were all delivered in the German language.

HELI (he'li) does not occur in this form in the Authorized Version of the Old Testament. According, however, to the Septuagint and the Vulgate, the well-known name of the aged high-priest ELI is the same word. His name is rendered by the Septuagint *Hēli* (Alexandrian, *Hēlei*), and by the Vulgate *Heli*, in no less than thirty passages. This is, no doubt, a more correct rendering of the name than the *Eli* of the Authorized Version.

In the Apocryphal book 2 Esd. i. 2, Heli occurs as one of the ancestors of Esdras or Ezra. In the



MATILDA, QUEEN OF HENRY I., OF ENGLAND.
From the original effigy in Rochester Cathedral.

genealogy, however, of the canonical book, Ezra vii. 2, 3, the name is omitted, as well as two others, between Ahitub and Amariah.

In Luke iii. 23, Heli occupies a prominent place in the ancestry of our Lord, owing to the discussion of the question which the proximity of his name to that of JESUS has occasioned, how was he the grandfather of Christ? According to the letter of the gospel in the Authorized Version, Heli was the father of Joseph, the reputed father of the Saviour, and this relationship has been stoutly defended of late. It is impossible, however, on a strict comparison of the originals of the two ancestral tables of Jesus Christ, as given in Matthew and Luke, to avoid the natural conclusion that Joseph the carpenter was the real son of Jacob, and the son-in-law of Heli, through his espoused wife, the Virgin Mary. The passages in the Greek text are, Matt. i. 16 and Luke iii. 23. The former, "Jacob begat Joseph, the husband of Mary," plainly predicates a literal and natural paternity of Jacob to Mary's husband Joseph, while the second only vaguely

connects Joseph with Heli—"Joseph of Heli;" so that on the simple assumption which the entire nature of the case forces on us, that Heli was actually the Virgin's father, we need only insert the phrase "son-in-law" between the two names ("Joseph, who was the son-in-law of Heli"), and the two passages will become compatible, and our Lord's natural descent from King David as the "fruit of his loins," Acts ii. 30, will be avouched to the satisfaction of so many prophecies and strong assertions of Holy Scripture. While Joseph, the legal father of Christ, was only a link *in law* between the Saviour and his royal ancestor David, through Solomon, from whom Joseph was lineally descended through his father Jacob, Heli, the maternal grandfather of our Lord, connected him by natural line with King David through his son Nathan, Solomon's elder brother.

HELIIAS (he-li'as), 2 Esd. vii. 39, a Greek form of the name ELIJAH.

HELIODORUS (he-le-o-do'rus), the treasurer of Seleucus Philopator. This king, being impoverished by his annual tribute of one thousand talents to the Romans, and tempted by false accounts of the enormous wealth stored up in the Jewish temple, sent Heliodorus to plunder these treasures. The attempt threw the people of Jerusalem, and especially the high-priest Onias III., into great anguish of mind; and in consequence of their prayers the sacrilege of Heliodorus was prevented by a "great apparition" of a horse "with a terrible rider upon him, who had complete harness of gold," and was accompanied by two strong and lovely youths, who scourged Heliodorus "with many sore stripes," while the horse "ran fiercely and smote at him with his fore feet," 2 Macc. iii. 8-27. Heliodorus desisted from the attempt, and testified to Seleucus that the temple was defended by "an especial power of God," v. 38. The story of the vision of Heliodorus, familiar to all from Raphael's great picture in the Vatican, receives no support either from Josephus or from the author of the "fourth book of Maccabees." This writer tells the story of Apollonius, but with different details. Jahn finds a supposed allusion to the story in a passage of Polybius, quoted by Josephus. Heliodorus afterward poisoned Seleucus, and aimed at seizing the crown, but was suppressed by Antiochus Epiphanes, with the assistance of Eumenes and Attalus of Pergamos, B. C. 175. See Dan. xi. 20; 2 Macc. iii. and 4 Macc.

HELIODORUS, son of Theodosius, was born at Emesa, in Syria, about A. D. 365. He became bishop of Tricca in Thessaly, and strictly enforced celibacy on his priests. He is the author of an admirable Greek romance called "Æthiopia," of which Nicephorus says that, being required to suppress the book or lay down his bishopric, on the ground that the story injured the morals of the young, he chose the latter alternative. But the story is almost certainly false, for the "Æthiopia" (or "Charideia," as it was sometimes called) was the most moral of Greek novels.

HELIOGABALUS (he-le-o-ga-bah'lus), who rose to be emperor of Rome, was born in the beginning of the third century, at Emesa. He received his name from the fact that he was made a priest of the Syro-Phœnician sun-god El-Gabal, and he abandoned his old patronymic, Varius Avitus Bassanius. By the devices of his mother and the aid of the army, which was the influential

power in settling the succession, he became emperor in May, 218. He did not hold the sceptre four years, and his reign was a scene of cruelty and abominable licentiousness. He prohibited all worship except that of the sun-god. And yet the Christians were not persecuted by him; as he was introducing a new religion, so he bore with others who were similarly engaged. His enormities became intolerable, and accordingly the Prætorian guards slew him, A. D. 222.

HELIOPOLIS (he-le-op'o-lis), a name of Baalbec; also, of On, Ezek. xxx. 17, marg. See BAALBEC and ON.

HELKATH (hel'kath), a border town of Asher assigned to the Levites, Josh. xix. 25; xxi. 31. In 1 Chr. vi. 75, Hukok is substituted for



HENRY II. OF ENGLAND.

From the original effigy at Fontevrault, France.

Helkath in the list of Levitical towns, probably through some error of the transcriber. That the Hukkok of Josh. xix. 34 cannot be intended is evident from the fact that this town was not on the boundary of Asher, but toward Issachar. Helkath has not been identified. In the "Onomasticon" it is simply mentioned, by Eusebius as *Ethai*, by Jerome as *Elcath*; but neither seems to have known it. Van de Velde proposes to identify it with *Ukkrith* or *Ikkirith*, a town with ancient ruins on the high land between Wady el-Ayûn and Wady el-Kurn, but this seems a mere random conjecture, sustained neither by the locality nor the name.

HELKATH-HAZZURIM (-haz-zu'rim), a place where twelve of the servants of David and twelve Benjamites who adhered to Ishbosheth engaged in single combat and were all slaughtered, 2 Sam. ii. 16. It was near GIBEON, which see.

Ewald approves the reading which the Septuagint seem to have followed as that which alone gives a suitable meaning to the name. Gesenius renders by "the field of swords," which can hardly be admitted; for though *tsur* is used in the sense of an "edge," it is never used simply for "sword." Several other attempts have been made to define the latter part of this name, but they require no mention.

HELKIAS (hel-ki'as), 1 Esd. i. 8, HILKIAH, the high-priest.

HELL. In the Old and New Testaments there are three words used to designate the state and condition of departed spirits. They are "sheol" in the Hebrew, and "Hades" and "Gehenna" in the Greek. "Sheol" is found sixty-five times in the Old Testament, while in the New "Gehenna" is used twelve times and "Hades" occurs eleven times, and there is one passage where, according to Tischendorf, the word is uncertain.

The translators of the common English version render "sheol" as often "grave" as by the general word "hell," but it is well to note the fact that of the ancient versions of the Scriptures none of them appear to render "sheol" by any expression which means "grave" as a place of sepulture. Still, while this must be admitted, there is a general sense in which the idea which "sheol" conveys is properly exhibited by the adoption of such a rendering; for as Archbishop Ussher says, "When 'sheol' is said to signify the 'grave,' the term 'grave' must be taken in as large a sense as it is in our Saviour's speech in John v. 28 and in Isa. xxvi. 19, according to the Septuagint reading, upon which passage Origen thus: 'Here and in many other places the graves of the dead are to be understood, not such only as we see are builded for the receiving of men's bodies, either cut out in stones or digged down in the earth, but every place wherein a man's body lieth either entire or in part, . . . otherwise they which are not committed to burial nor laid in graves, but have ended their lives in shipwrecks, deserts and such-like ways, should not seem to be reckoned among those which are said to be raised from the grave.'"

In the Old Testament "sheol" is applied to all who have passed out of this life, and it refers to their state, either of happiness or misery, and to the locality which they occupy. The following references will serve as an illustration of the passages in which "sheol" is used to describe the disembodied condition of all who die: Prov. xxi. 16; Isa. xiv. 9; Ps. lxxxix. 47, 48; Isa. xxxviii. 18, 19. The condition of the wicked who have departed this life is set forth in such expressions as these: Num. xvi. 33; Job xxiv. 19; Ps. ix. 17, 18; Prov. v. 5; ix. 18, and the condition of the blessed is intimated in Ps. xvi. 10, compared with Acts ii. 27, 31; Ps. xxx. 3, 4; xlix. 15, 16; lxxxvi. 13; Job iii. 17-19; Hos. xiii. 14. The locality or place of the dead is pointed out by such figurative expressions as the following, viz.: "Sheol" is very deep, Job xi. 8, and dark, Job x. 21, 22. It is beneath us, Num. xvi. 30, 33; Ezek. xxxi. 15, 16, 17, and is very deep, Ps. lxxxvi. 13; Prov. ix. 18; while it is enclosed with bars, Job xvii. 16, and entered by gates, Isa. xxxviii. 10.

The Greek term "Hades" is used in the New Testament to describe the condition of the dead, whether in happiness or in misery. Indeed, the expressions connected with "Hades" are very similar to those which are associated in the Old Testament with the word "sheol." It is represented as a prison, 1 Pet. iii. 19. It also has gates

and bars, Matt. xvi. 18; Acts ii. 27, 31; Rev. i. 18; and its situation is downward, Matt. xi. 23; Luke x. 15. Still, there is no want of passages to mark the difference of the estate of the saved from that of the lost. The blessed are in paradise, Luke xxiii. 43; 2 Cor. xii. 4 and Rev. ii. 7, although it may be admitted that the condition to which Paul refers on the occasion of his vision may have been different from that which is indicated in Rev. ii. 7. Still, they both point to a state of happiness, just as the allusion in the parable, Luke xvi. 22, intimates a state of bliss by the term "Abraham's bosom."

When the Authorized Version of the Scriptures was made, the word "hell" then used corresponded more exactly to "Hades," being derived from the Saxon *helan*, to cover, and signifying merely the covered or invisible place—the habi-



ELEANOR, QUEEN OF HENRY II.

From the original effigy at Fontevrault, France.

tation of those who have gone from this visible terrestrial region to the world of spirits. But it has been so long appropriated in common usage to the place of future punishment for the wicked that its earlier meaning has been lost sight of. The distinctive term for this place in Scripture is "Gehenna." But "Gehenna" is not properly a Greek word, nor does it ever occur in the Greek translation of the Old Testament; it is simply the abbreviated form of two Hebrew terms, *ge-hinnom*, the valley of Hinnom, or, as it is also put, the valley of the son of Hinnom. The origin of the name is lost in a remote antiquity, and it occurs in Joshua as already in current use, Josh. xv. 8. But only in the later times of the Jewish commonwealth did the name acquire a sinister meaning. The valley lay in the immediate vicinity of Jerusalem, and was indeed but a continuation of the lengthened valley of Jehoshaphat, forming that portion of it which lay on the south of Jerusalem,

and became the chief burying-ground of the inhabitants. What chiefly, however, gave it a name of infamy was the use made of it by Manasseh, as the place in which he caused his children to pass through the fire to Moloch, 2 Chr. xxxiii. 6. Josiah afterward, among his reforming measures, defiled the place, "that no man might make his son or his daughter to pass through the fire to Moloch," 2 Ki. xxiii. 10. The exact spot where this desecration took place was called *Tophet*, supposed to be derived from the sounding of the drums (*toph* meaning drum) which had been employed to drown the cries of the sacrificed children. And the prophets, in denouncing the judgments of Heaven upon the wickedness of the people, declared that this Tophet, or valley of Hinnom, would be turned into a valley of slaughter, where the carcasses of the slain should be laid, and where the fire of God's wrath should consume them, Isa. xxx. 33; xlvi. 24; Jer. vii. 32. Having thus associated with it the consummation of man's wickedness on the one hand, and the consummation of God's judgments on the other, it became the appropriate earthly type of the place of eternal misery—the place where the fire of God's wrath should for ever burn against those who had left this world in a state of final impenitency. In course of time, also, the name passed into current use as the common designation of this place of torment.

Our Lord simply adopted on this point the current language of the time, and gave also the sanction of his authority to the leading ideas involved in it. "Gehenna," or "hell," is with him the place of final torment, and of torment especially as represented by the action of consuming fire; in several places he uses the complex phrase, "hell of fire," Matt. v. 22; xviii. 19; and in some also he adds the fearfully descriptive clause, "Where the fire is not quenched," or thus, "into 'hell,' into the fire unquenchable," Mark ix. 43, 48. In at least one of the passages, though in more according to the received text, there is the additional element of "their worm dieth not," but the prevailing form of representation, both among Jewish authorities and in the New Testament, is that of penal, unquenchable fire. Hence, the frequent representation in the Apocalypse of "the lake of fire, burning with brimstone," Rev. xix. 20; xx. 10, etc.; and also the figurative use of "Gehenna" in James iii. 6, the only passage of the New Testament, save in our Lord's discourses, where the word occurs, and where the unruly tongue is spoken of as being "set on fire of 'hell,'" the fiery element being in this case regarded, not as an instrument of torture, but as the ever-active and turbulent source of mischief. Fire, therefore, it would seem, in its connection with "hell," is to be regarded as an emblem rather than as a reality; the various applications made of it, and its connection with a gnawing worm, as well as with brimstone, seem to show that we have here, as indeed generally in things pertaining to eternity, not the very form, but only an expressive emblem, of the reality.

There will be no more an actual fire in "hell," or burning brimstone, or a gnawing worm, than in heaven there will be thrones of gold, amaranthine crowns, rivers of pleasure or repasts of material enjoyment. But in either case the most correct and living idea we can now get of the reality is by conceiving of it under those significant emblems. Let the immediate sources of pain be what they may, the representations given in Scrip-

ture leave no room to doubt that there is a place for the finally impenitent where pain shall for ever urge them—pain not less intense and awful, than if the unhappy victims were cast into a lake of fire, or had a worm perpetually gnawing at the vitals of their being. And if anything could add to the certainty and horror of such a fearful looking for of judgment, it would be the circumstance that the strongest announcements respecting it came directly from the lips of the merciful Redeemer and from the pen of his most gentle and loving disciple. Nothing but the stern realities of truth could have drawn such revelations of the coming eternity from hearts so liable to be touched with the finer feelings and susceptibilities of nature. Love itself—love in its highest exercise—could here do nothing more than forewarn of the coming evil and provide the way of escape from it.

HELL, GATES OF, Matt. xvi. 18, the power of the kingdom of death.



HENRY II. OF ENGLAND.
From the tomb at Fontevrault, France.

HELLENISTS (hel-le'nists). There is much division of opinion as to whom the parties called in the New Testament *Grecians* are. They are contradistinguished from those called Hebrews, Acts vi., and the difference usually supposed to exist between them is that the Grecians or Hellenists were the Grecian Jews, or those who spoke Greek as their ordinary language and used the Septuagint version, while the Hebrews were those Jews who spoke the Hebrew or Syro-Chaldaic language, and used the Hebrew Scriptures. To this view is generally added that the Hellenists lived out of Palestine and the Hebrews in Palestine. Fabricius gives us no fewer than seven opinions on this question. The first is that the Hellenites mean the Gentiles; the second, that they were Jews who adhered to the Romans or lived in their pay; the third, that the term was not significant of nation or language alone, but also of faction or party; the fourth, that they were Jews of the second dispersion living in the Grecian provinces; the fifth, that they were Jews living out of Palestine, ignorant of Hebrew, and speaking the language of the land they lived in; the sixth, that they were

proselytes from the Greeks; the seventh, that they were Jews living out of Judæa and speaking the Greek tongue. To these opinions Mr. Roberts has added another—that the term is not significant at all of a difference as to language or country, but that the Hellenists and Hebrews formed two parties among the Jews both at home and abroad, who differed from each other in religious principles, the Hellenists being distinguished by a liberal spirit, while the Hebrews were the rigid adherents to Judaism. A brief view of the passages where these terms occur will bring us to a satisfactory view as to who the Hellenists really were. We will first attend to the term Hebrews.

The infant church of Jerusalem was composed of Hebrews and Hellenists, Acts vi. 1. Of these the Hebrews were the most influential and powerful, and we may therefore suppose that the Hebrews were far more numerous in Jerusalem than the Hellenists. Again, we gather from 2 Cor. xi. 22 and Phil. iii. 5 that Hebrews signified a smaller section of the Jewish people than Israelite did; the latter phrase probably embraced all the natural descendants of Jacob, the former a portion of them only. Again, we gather from Phil. iii. 5 that Hebrews was not a term distinctive of a peculiar school of Jewish theology, of the school of rigid Judaism, as distinguished from a more liberal school; for when Paul would indicate that he had belonged to this rigid school of Judaism, he adds that "as touching the law he was a Pharisee," an intimation wholly superfluous if by Hebrews were meant the rigid school of Jewish opinion. Again, we gather from the fact that Paul was a Hebrew that the phrase has no reference to birth. Paul was born in the foreign city of Tarsus, and yet he was a Hebrew; he was educated at Jerusalem, but he was born abroad, Acts xxii. 3. Once more, from Paul's being a Hebrew we gather that the phrase is not distinctive of language, for Paul was equally acquainted with Greek and Hebrew; and besides, the knowledge of both these languages was common in Jerusalem. See GREECE. We gather accordingly from these passages that Hebrews in St. Paul's time meant those Jews who, whether born at home or abroad, had received their education and training in the schools of Judæa, and especially in Jerusalem. The phrase was distinctive, not of nation or language or opinion, but of the place of education. On this view, few foreign Jews would be Hebrews, while most of the home-born Jews would be designated by the term.

We now turn to the Hellenists. As contradistinguished from Hebrews, these would signify such Jews as, whether born in Palestine or not, had received their education and religious training in foreign lands. On this view, most of the Jews born abroad would be Hellenists, while few of the home-born Jews would be included in the term. We will find the notices of Scripture to agree with this view. The infant church of Jerusalem was composed of Hebrews and Hellenists, Acts vi. 1. While the Hellenists were the weaker and less numerous party, they were at the same time by no means without influence, and seem to have constituted a strong minority in the church. According to our views, these were Jews who had received a foreign education, and of such, we learn from Acts ii. 5, that there were great numbers then dwelling at Jerusalem—men who had remained up to the time of manhood in some foreign land, the knowledge of whose tongue they brought with them,

but who had for some reason come afterward to live at Jerusalem. We further gather from Acts ii. 6, 41, that many of these foreign educated Jews were converted to Christianity, and thus formed that powerful minority whose murmurs against the yet stronger Hebrews we read of in Acts vi. 1. We learn somewhat more about the Hellenists in Acts ix. 29. It was with them that Paul came chiefly into controversy on his first visit to Jerusalem. They were here evidently a powerful body, for it was to guard Paul's life from them that he was sent away on this occasion from Jerusalem, ver. 30. They seem also to have prided themselves on their powers of reasoning, and as clever disputants to have stood forth as the best champions of Judaism, and were probably those same men who, Acts vi. 9, had before disputed with Stephen and brought about his death, and on which occasion Paul had himself sided with them, Acts vii. 60. This would make them more eager against the convert, and would also dispose him to meet them. . It accords also with the view that the Hellenists were foreign educated Jews, of whom great numbers resided at Jerusalem. We find only one other mention of the Hellenists in the New Testament, not, however, at Jerusalem, but at Antioch, Acts xi. 20. The passage presents two readings, one having *Hellenistas*, the other *Hellenas*. The external evidence is chiefly in favor of the former, and the internal evidence appears to us also to lead to the same conclusion. In ver. 19 we are told that they who were scattered on Stephen's death came to Phenice and Cyprus and Antioch, preaching to none but the Jews only; ver. 20 describes particularly the preaching of some of these just spoken of at Antioch. As they preached to none at Antioch but Jews only, the reading of ver. 20 must be *Hellenistas*. Their mention here, then, shows us that Hellenists is an equivalent term, or very nearly so, for Jews dwelling in the foreign city of Antioch, the Jews of ver. 19 being the Hellenists of ver. 20. While we have no doubt as to the proper reading of this verse, it is right to add that scholars of the highest name prefer the reading *Hellenas*. They rest their preference partly on a certain amount of external evidence, which, however, they allow to be inferior to that for the other reading, but chiefly on a contrast between vers. 19 and 20 which is said to be indicated by the use of the particle *de* at the beginning of the latter verse. But while this particle is commonly used in an adversative sense, it also serves frequently merely to pass from one thing to another, and by an easy transition to denote something like the connection of cause and effect. It is thus we understand it here. Having, in verse 19, mentioned in general terms the preaching of all those who were scattered from Jerusalem on Stephen's persecution, the historian seems here to take up what some of them did in following out the common course of proceeding. If, however, any are disposed to think that the particle *de* indicates a contrast between what was done by those spoken of in ver. 19 and those spoken of in ver. 20, it bears with this sense most powerfully in favor of believing Greeks being meant, and not Jewish Christians.

HELLER (hel'ler), YOMTOV LIPMAN BEN NATHAN, was an eminent Jewish rabbi of the sixteenth century. He was born in the duchy of Wallenstein in Germany, A. D. 1579. He belonged to the Polish school, and held positions in Vienna, Prague and Cracow. During his residence in Prague the government charged him with an assault on Christianity in a work on the Tal-

mud, and the result of the prosecution was a fine of 10,000 florins and imprisonment. Having gained his liberty, he settled in Cracow, where he died in 1654. In addition to an autobiography, he wrote "Glossaries on the Mishna," which are esteemed by Oriental scholars.

HELMET (hel'met). See ARMS, ARMOR.

HELMONT (hel'mont), FRANCIS MERCURE, BARON VON, was a well-known character, of versatile attainments, in the early part of the seventeenth century. He was born in 1618, at Vilvorde. After a course of medicine, he applied himself to the study of alchemy, and his early leaning to such a subject indicates the tendency of his mind. Next he is found wandering over Europe with a band of gypsies, and in 1662 he turns up in Italy, where he falls into the hands of the Inquisition and is cast into prison. Shortly after, he is working with Sulzbach and Knorr on the Kabbala; and thus being attracted to Jewish literature, he published a work on "The Primitive Tongue," as he considered Hebrew to be the first language, and he held that the different letters all indicated the modulation of the lips when uttering them. In his day many believed in the possibility of discovering a panacea or universal medicine; and notwithstanding his professional knowledge, he seems to have been so credulous as to entertain such a strange idea; and he adopted some views of the Easterns, among them the belief in the transmigration of the soul. He published a work on "Ancient and Modern Philosophy," "Thoughts on the First Four Chapters of the First Book of Moses," and a work on "The Divine Attributes." After visiting England, he returned to the Continent of Europe, and died at Berlin or at Cologne, in the year 1699.

HELMORE (hel'more), THOMAS, a clergyman of the Church of England, son of a dissenting minister, was born in 1811. He is chiefly known as the author of "The Psalter Noted," "The Hymnal Noted," "The Manual of Plain Song," and much other sacred music popular in the Protestant Episcopal Church. He was priest in ordinary of her Majesty's chapels royal and choir-master of the chapel royal of St. James.

HELMUTH (hel'muth), JUSTUS CHRISTIAN HENRY, D.D., an eminent, very devoted and learned German minister, whose early life was invested with much interest, as his future course was crowned with abundant blessings. He was born in 1745, at Helmstadt, in the duchy of Brunswick. Under a sense of annoyance because God had not answered his prayer to spare his father's life, he deserted his home, and was found by a nobleman, who took charge of him and had him educated at the Orphan House at Halle. Here he commenced his preaching, and the celebrated Bogatzky, the author of "The Golden Treasury," was present at his first sermon. He was ordained and sent to America in 1769. After ten years' labor in Lancaster, Pennsylvania, he removed to Philadelphia, where he preached as long as health and strength permitted him. His great attainments attracted the attention of the trustees of the university of Pennsylvania to him, and for eighteen years he held the position of professor of German and Oriental languages in that institution, from which also he received the degree of doctor of divinity. As a preacher he was extensively known. His tenderness and unction were quite unusual,

and accordingly the results which he produced were very striking. His piety rested on a solid basis, and hence he was equal to any emergency in duty. When yellow-fever prevailed in the city as a pestilence, he attended the sick and the dying most diligently, and it is on record that he buried upward of six hundred persons connected with his church. He was associated with Dr. Schmidt in the management of a seminary for training Lutheran ministers, and he labored in that institution for many years. He produced several books for the young, one on "Baptism and the Scriptures," and one on "Communion with God." His services in the "Evangelical Magazine," also, were of great value for some years. He died in his eightieth year, in February, 1824.

HELCOISE, or **ELOISE** (a-lo-eez), celebrated for her beauty and wit, but still more on account of her love for Abelard, was born at Paris in 1101, and died in 1164. Cruelly separated from her illustrious lover, she first became prioress of the convent of Argenteuil, and afterward abbess of the Paraclete, where she founded a new convent and lived in exemplary piety. See ABELARD.

HELCON (he'lon), a Zebulunite, whose son Eliab was the chief of his tribe, Num. i. 9; ii. 7; vii. 24, 25; x. 16.

HELFS, the designation employed for a class of official ministrations in the primitive Church, 1 Cor. xi. 28, but the precise nature of which is nowhere particularly described, and has been most variously understood. It has been supposed to mean prophetic gifts; the gift of interpreting tongues; offices of service by way of baptizing such as had been converted by the apostles, and going where they could not come; diaconal ministrations toward the sick, etc., according to the fancy of individual writers. It is surely better to leave undetermined what Scripture itself has not exactly defined. The natural import of the word seems to point to some sort of subsidiary services that were performed by persons who were not deemed qualified for the higher and more directly spiritual offices of the Church, but what these might be cannot now with any certainty be determined.

HELVETIC (hel-vet'ik) CONFESSIONS is the title applied to the later confessions of the Reformed Swiss Churches. In January, 1536, a number of learned theologians met at Basle, among whom were Bullinger of Zurich, Alexander of Erne, Grynæus and Myconius of Basle, and they addressed themselves with great earnestness to the preparation of a confession. Bucer and Capito, who had sorrowed over the separation of the Lutherans and the Calvinists, also attended, and their influence was felt in the deliberations of these theologians. The symbol was drawn up by Myconius, Grynæus and Bullinger, and in March of the same year it was adopted as a standard of doctrine. This, which was the first Helvetic Confession, was called the Second Confession of Basle, because a confession had already been drawn up at that place, and adopted at Mülhausen also, after which place it was often called. The Second Confession of Basle is Calvinistic, with a leaning toward the views of Zwingle.

In 1566 another Helvetic Confession was prepared, because the former had not given universal satisfaction, as it was held that a Lutheran influence prevailed among the members who drew it up. At the request of the elector Frederick III.,

Bullinger, assisted by Beza and Gualtier, revised it, and he succeeded in having it adopted in his dominions in the year 1565. In the diet at Augsburg, in 1566, he used it in the discussions with the Lutherans. In 1578 it had been so extensively known and approved of that all the Swiss cantons, together with the churches in Poland, Hungary, France and Scotland, had agreed to adopt it. On the disputed questions about the Lord's Supper it adopts the views of Calvin, and the Augustinian doctrine of election, though stated, is set forth in milder terms than those of Calvin. On this point and on predestination the phraseology is such that Calvinists and Arminians have often disputed as to what side its teaching really leans toward.

HELVETIC CONSENSUS (consen'sus). The doctrines of Amyraldus and of the Saumur divines were displeasing to the more earnestly Calvinistic theologians in the Swiss churches, and at their instance J. G. Heidegger was induced to draw up a confession in which these views would be opposed. Turretin, Hottinger and other Swiss divines took part in the work. It took very high ground on the subject of inspiration, holding that in the Old Testament not only the words, but the consonants, the vowels, and even the points, were divinely inspired. Great decision is manifest on the subjects of sin, grace, atonement and predestination. It was adopted by the magistrates in Berne, Zurich and Basle in 1675, and in 1679 it was received by Geneva; and finally it was made authoritative over ministers, teachers and all professors. In 1706 it began to lose its hold on Geneva, and in 1740 it had fallen into disuse. The younger Turretin advocated its removal, and it has often been described as a manifesto of a party rather than a creed.

HELVETIUS (hel-vay'sh'us), **CLAUDE ADRIEN**, a French philosopher, was born at Paris, in 1715. After receiving a good education, he went to Caen, where he learnt from an uncle the system of finance. Through the influence of the queen, Marie Leczinska, who was attached to his parents, he obtained a situation, at the age of twenty-three, as farmer-general. This he resigned after thirteen years' enjoyment of it, in order that he might study philosophy, having conceived the ambition of obtaining literary distinction. He was partly influenced by the flattery of Voltaire, who praised his verses and called him Atticus. He wrote a philosophical work, "De l'Esprit," which was pronounced by the doctors of the Sorbonne to be a repertory of all the wicked things that had ever been printed. It degraded the nature of man to that of mere animals, removed the restraints of vice and the incitements of virtue, set up selfishness as man's guiding star, and offended even Voltaire. Though Helvetius retracted it, it was condemned by the Parliament of Paris to be publicly burned. A posthumous work, entitled "De l'Homme," is a continuation of the former treatise, and contains a fuller development of the doctrines laid down in it, but at the same time many new ones, particularly relating to education. With all

his vanity and selfish ambition, Helvetius united warmth of heart and generosity of soul; he was most liberal with his money and was happy in domestic life, having married the beautiful Mlle. de Ligneville. He died at Voré, in 1771.

HELVICUS (hel-ve'kus), **CHRISTOPH**, a celebrated Hebraist, was born in Darmstadt in the year 1581. He was educated at Marburg, where he made astonishing progress, being able to teach Hebrew at twenty years of age. He had mastered the language so thoroughly that he spoke it as fluently as his native tongue. He became a professor in the new university at Giessen in 1605, and in 1610 he was removed from the Greek and Hebrew studies to that of divinity. His most remarkable work was on "Chronology." It has been translated into English, and it still holds its place in libraries. He died in 1617.

HELVIDIUS (hel-vid'e-us), a celebrated controversialist of the fourth century, who, in consequence of his views, was called a heretic. He

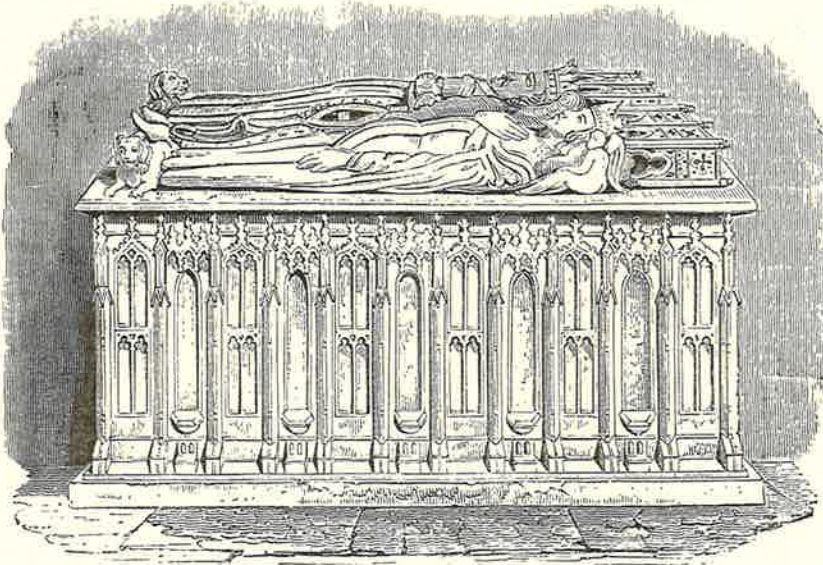
outer garment, which was quadrangular, there was to be a narrow blue riband, the same color that the high-priest wore on his breastplate and mitre; and it is supposed that these fringes or borders were designed to indicate that the wearers were consecrated to God. They were in process of time enlarged; and it was one part of the hypocrisy of the Pharisees so to enlarge them as to attract special notice, Matt. xxiii. 5. Hence there was a kind of sacredness attributed to the hem of the garment; and this seems to have been the reason why diseased persons specially desired to touch the hem of Christ's garment, Matt. ix. 20; xiv. 36; Luke viii. 44.

HEMAN. 1. A person remarkable for his wisdom, 1 Ki. iv. 31. Possibly he may be the same person as the one mentioned of the posterity of Judah, in the line of Zerach, 1 Chr. ii. 6; and this last, though called the "son" of Zerach, may be, according to the ordinary usage of the word, a more distant descendant. 2. An eminent Levite in David's time, grandson of Samuel the prophet. He had fourteen sons and three daughters, and was one of those who took a leading part in the administration of the sacred services; he is also called (as Asaph and Jeduthun) "the king's seer in the matters of God," 1 Chr. vi. 33; xv. 17, 19; vi. 41, 42; xxv. 1, 4, 5, 6; 2 Chr. v. 12; xxix. 14; xxxv. 15. His sons continued to hold the position in which their family was placed by David. 3. One of the psalms is ascribed to Heman the Ezrahite—i. e., the descendant of Zerach, Ps. lxxxviii., title. Whether this Heman was identical with No. 1 must be uncertain.

HEMAN, Gen. xxxvi. 22. See **HOMAM**.

HEMANS, FELICIA DOROTHEA, whose maiden name was Browne, an amiable and accomplished poetess, was born at

Liverpool in 1794, of respectable parents, who subsequently took up their residence near St. Asaph, Wales. She married young, but her marriage was unhappy, and after the birth of five children a permanent separation between herself and her husband took place. From childhood she had an ardent thirst for knowledge, and her reading was extensive and varied. It has been truly said that, of all the sex, "few have written so much and so well as Felicia Hemans." Although her writings possess an energy equal to their beauty, yet are they so pure and so refined that not a line of them would delicacy blot from her pages. Her imagination was rich, chaste and glowing, and in her social intercourse she was no less amiable than vivacious. After her establishment at St. Asaph was broken up, she retired to Wavertree, near Liverpool, but remained but three years only, when she settled in Dublin, where she died, on the 16th of May, 1835, in the forty-first year of her age, leaving five sons to bewail her loss. Mrs. Hemans enjoyed the friendship of Heber, Campbell, Wordsworth, Walter Scott and Archbishop Whately. Her works, consisting for the most part of lyrical compositions, have been collected and published in seven volumes. Among



TOMB OF HENRY IV. AND HIS QUEEN.
From the original in Canterbury Cathedral.

resisted the superstitious tendencies of the Church, especially toward clerical celibacy and the worship of the Virgin. He defended his opposition to the latter practice by citing the authority of Tertullian and Victorinus as well as the New Testament to the effect that Mary had other children besides Jesus, but maintained that his views in no manner detracted from the honor of Mary. Jerome wrote a treatise against him which contained some passages from his writings.

HELİYOT (hay-le-o'), **PIERRE**, a learned Franciscan monk, known as Father Hypolitus, born at Paris in 1660. He wrote a "History of Religious and Military Monastic Orders," the materials for which he collected during his travels through France and Italy on business of his order. He died in 1716, while the work was in course of publication, and it was completed by Bullot.

HEM OF GARMENT. The Israelites were commanded to put fringes upon their garments, Num. xv. 38, 39; Deut. xxii. 12—a kind of edging which would prevent the ends of the cloth from unraveling; also, in the corners possibly of the

them may be named the "Vespers of Palermo," "The Forest Sanctuary," "Records of Women," "Songs of the Affections," "National Lyrics and Songs for Music," etc.

HEMATH (he'math). This name, so spelt in 1 Chr. xiii. 5 and in many copies of our version of Amos vi. 14, is identical with HĀMATH, which see.

HEMATH (hem'ath), the father of the house of Rechab, 1 Chr. ii. 55.

HEMDAN (hem'dan), one of the descendants of Seir the Horite, Gen. xxxvi. 26. His posterity probably were some of the tribes of Arabia Petræa. In 1 Chr. i. 41 he is called Amram.

HEMERO-BAPTISTÆ (hem'ay-ro-bap-tis'-tay), a heretical sect of the Jews mentioned by Eusebius and Epiphanius; so named from their washing themselves daily as a religious rite, which practice they held to be necessary to salvation.

HEMLOCK (hem'lok), Hos. x. 4; Amos vi. 12. The word thus rendered in these places is elsewhere translated "gall." See GALL.

HEMMENWAY (hem'men-way), **MOSES**, D.D., born at Framingham, Massachusetts, in 1735. He was a graduate of Harvard College, and until his death, in 1811, labored as a Congregational minister in Wells, Massachusetts. He published a number of controversial tracts and sermons, among which are "A Discourse on the Divine Institution of Water Baptism as a standing Ordinance of the Gospel," and "Remarks on the Rev. Dr. Emmons' Dissertation on the Scriptural Qualifications for Admission and Access to the Christian Sacraments, and on his Strictures on a Discourse concerning the Church."

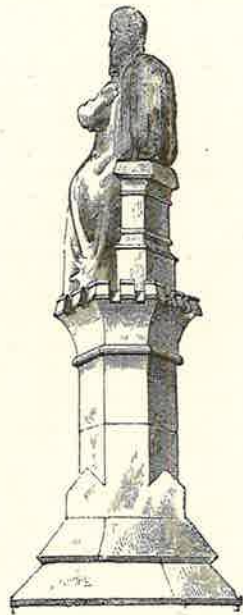
HEMMERLIN (hem'mer-lin), or **HÄMMERLEIN** (hem'mer-line), **FELIX**, a Swiss theologian, born at Zurich in 1389. He studied the canon law at the university of Erfurt, and held successively the offices of canon at Zoffingen and provost of Saint Ursus, in Soleure. He bore a conspicuous part in the Council of Basle; and in consequence of his zeal in reproving the licentiousness of the clergy, he incurred their bitter resentment, which led to an attempt upon his life in which he was seriously wounded. This did not deter him, however, from his attempts at ecclesiastical reform, and through the influence of his colleagues at Zurich he was deprived of all his emoluments. His troubles were increased by the enmity aroused by his published denunciation of the Swiss confederates who attacked the city of Zurich in 1444. During the Carnival held there in 1454 he was seized by some of his enemies, and refusing to retract, was doomed to perpetual imprisonment. He died in 1457, in a monastery of barefooted monks at Lucerne.

HEMMINGÆ (hem-ming'geh), **NICOLAUS**, D.D., a learned Danish divine, was born in 1513 in the isle of Laland. He was educated at the university of Wittenberg, where for five years he was the sedulous disciple of Melancthon. He became professor of Hebrew and of divinity, and minister of the church of the Holy Ghost in Copenhagen. He was suspected, unjustly it would appear, of an inclination to one of the many phases of Calvinism, and in consequence lost his appointments. In 1579 he was made canon of

Roeskilde, where he died in 1600. He left a few unimportant writings.

HEMSEN (hem'sen), **JOHANN TYCHSEN**, a German theologian, was born at Boldixum, October 15, 1792. After studying at Copenhagen and Gottingen, he became doctor of philosophy in 1821 at the university of the latter place, where he was appointed professor extraordinary of theology in 1823. He died May 14, 1830. His chief works are—"The Authenticity of the Writings of John the Evangelist," "The Apostle Paul, his Life, Labors and Writings," published after his death, under the superintendence of Lucke and Goeschen, in 1830. Hemsen was an amiable and pious man, but of very moderate abilities.

HEN. This familiar bird is alluded to only in our Lord's touching simile when lamenting the perverseness of Jerusalem, Matt. xxiii. 37; Luke xiii. 34, comp. 2 Esd. i. 30. It is remarkable that a bird which must have been so common in Palestine should not be more frequently mentioned.



A PINNACLE OF NORWICH CATHEDRAL.—See HERBERT OF NORWICH.

See, also, engraving of the Cathedral on page 749.

HEN, a person to whom, with others, certain crowns were to be given as memorials, Zech. vi. 14. He is possibly the same as Josiah, ver. 10, but some critics do not suppose that the word is here a proper name.

HENA (hen'a), twice mentioned in Scripture, 2 Ki. xix. 13; Isa. xxxvii. 13, and one of a number of cities taken and destroyed by some of the kings of Assyria previous to the invasion of Judæa by Sennacherib. What are believed to be the ruins and traces of these cities are still found on the banks of the Euphrates. Travelers are divided as to the exact situation of Hena, but the balance of probability favors the site near to Sepharvaim or Sippara, now Mosaib, where an ancient town of the name of Ana still exists, with the ruins of what appears to have been an immense city in its immediate neighborhood.

HENADAD (hen-a'dad), the head of a Levitical family distinguished for the share they had in the rebuilding of the temple, Ezra iii. 9. It is the same person apparently who is mentioned as

the father of Bavai and Binnui, who assisted in rebuilding the wall of Jerusalem, Neh. iii. 18, 24, and the latter of whom signed the covenant for his family, x. 9.

HENDEL (hen'del), **WILLIAM**, D.D., a German Reformed minister of eminent pulpit talents, born in the Palatinate in the early part of the eighteenth century. After completing his theological preparation, he emigrated to America in 1764, and had charge successively of the German Reformed congregations of Lancaster and Tulpehocken, Pennsylvania. He subsequently removed to Philadelphia, where he died in 1798 of yellow-fever during the prevalence of the epidemic, which broke out shortly after his arrival.

HENDERSON (hen'der-son), **ALEXANDER**, one of the most eminent of the ministers of the Church of Scotland, was born in Fifeshire about 1583. He graduated at St. Andrew's, in which he afterward held the chair of philosophy. About 1615 he was appointed to the parish of Leuchars by Archbishop Gladstones, but the people manifested their hostility to the Episcopal government by closing the doors against him. It was not long, however, before Henderson himself joined in the strife against episcopacy. He was one of those who, in 1637, resisted the use of the Episcopal liturgy in Scotland, and in all the subsequent movements which led to the firm establishment of the Scottish Church he bore a leading part, its constitution being framed chiefly by him. He presided at the memorable General Assembly of 1638, the same year in which the renowned "League and Covenant" was solemnly sworn to at Gray-Friers Church, Edinburgh, and was selected to pronounce the sentence of deposition against the bishops. In 1643 he again presided at the General Assembly, and in the same year was one of the commissioners from the Church of Scotland to the Westminster Assembly. He also took part in the conference between the Parliament and Charles I., at Uxbridge, in 1645, and at Newcastle in the following year. His active life allowed but little time for literary production, but in his various documents and pamphlets pertaining to the controversy in which he was so prominent he displayed rare learning and ability, particularly in his papers on episcopacy. The Rev. Dr. Alton, speaking of Henderson, justly says, "So long as the purity of our Presbyterian establishment remains, as often as the General Assembly of our Church is permitted to convene, while the Confession of Faith and Catechisms, Larger and Shorter, hold a place in our estimation second to the Scriptures alone, and till the history of the revolution during the reign of Charles I. is forgotten, the memory of Alexander Henderson will be respected, and every Presbyterian patriot in Scotland will continue grateful for the second reformation of our Church, which Henderson was so instrumental in effecting." He died in 1646 at Edinburgh.

HENDERSON, EBENEZER, D.D., was born at Dunfermline, November 17, 1784, and died at Mortlake in Surrey, May 16, 1858. Having devoted himself to the work of a missionary to the heathen, he set out with a view of proceeding to India by way of Denmark, direct access to the British possessions in India not being then permitted to any but the servants of the company. Whilst at Copenhagen circumstances occurred which led to his relinquishing his intention of going to the East, and to his devoting himself to

Bible circulation in the north of Europe. In this work he was engaged from 1805 to 1825, and in pursuance of it traveled through most of the northern countries and through the south of Russia. In 1818 he published his "Travels in Iceland," and in 1826 his "Biblical Researches and Travels in Russia," both works of deep and lasting interest. While engaged in circulating the Scriptures, he was at the same time a laborious student of their contents, making himself familiar with the Oriental languages and with all the helps



NORMAN CAPITAL OF NORWICH CATHEDRAL.—See HERBERT OF NORWICH. See, also, engraving of the Cathedral on page 749.

which the scholarship of the Continent afforded to the exploration of their meaning. His well-known attainments in this department led to his being appointed in 1826 president of the Mission College connected with the London Missionary Society at Hoxton, and in 1830 he became professor of theology and Biblical literature in Highbury College. Declining strength obliged him to resign this office in 1850, when he retired to Mortlake. Here he officiated for some time as pastor of a small congregation at East Sheen, but this duty, too, he was obliged to relinquish some years before his death. Besides the works above mentioned, he published a translation of the "Exposition of the Prophecies of Daniel," by M. F. Roos, "The Great Mystery of Godliness Incontrovertible," a dissertation on 1 Tim. iii. 16, "Divine Inspiration," being the congregational lecture for 1835, "The Book of the Prophet Isaiah, translated from the Original Hebrew, with a commentary Critical, Philological and Exegetical, etc.," "The Book of the Twelve Minor Prophets, translated with a Commentary, etc.," "The Book of the Prophet Jeremiah and that of Lamentations, etc.," "The Book of the Prophet Ezekiel, etc.," besides new editions of "Buck's Theological Dictionary" and "Gutbir's Syriac Lexicon," and many minor works. Dr. Henderson was a scholar of varied and extensive attainments, especially in Oriental learning, and his contributions to Biblical literature are among the most valuable the age has produced, especially his lectures on inspiration and his commentaries on Isaiah and the minor prophets. He received the honorary degree of D.D. simultaneously from Amherst College, United States, and from the university of Copenhagen, a spontaneous tribute to his learning, diligence and worth.

HENDERSON, JOHN, born at Barrow-stanes, Scotland, in 1782, was a successful merchant, who contributed largely of his wealth for the promotion of missionary enterprises and various works of benevolence. His religious zeal was conspicuous. He labored earnestly in the cause of Sabbath observance, and bore an active part by personal effort and by pecuniary aid in the promotion of the Evangelical Alliance. He died near Glasgow in 1867.

HENGSTENBERG (heng'sten-berg), **ERNST WILHELM**, an eminent German commentator, was born in 1802 in Frondenberg, Westphalia. He was educated at Bonn; and having studied Oriental languages, he made his debut as an author by translating an Arabic work. Shortly after he qualified as teacher of theology, of which he became professor. In conjunction with Tholuck, he established the Evangelical Church Times, which has done good service against the rationalism of Germany. His "Christology" is a standard work, and his commentaries on various books of the Bible are fine examples of sound German hermeneutics. He died in 1869.

HENHOFER (hen'ha-fer), **ALOYS**, born in 1789 at Volkersbach, near Ettingen, in Baden. He was trained for the Roman Catholic priesthood, but while pastor at Muhlhausen his religious convictions underwent a radical change, and he was led to feel the need of a more spiritual personal religion. Having publicly avowed his dissent from the Romish doctrines of the mass, he was excommunicated, and shortly afterward published "Christian Confession of Faith of Pastor Henhofer." His preaching soon attracted throngs of hearers. His converts were numerous, and they speedily organized an Evangelical Protestant church, of which he became pastor. He afterward labored with great zeal at Spöck, near Carlsruhe, until his death, in 1862, exerting, during his pastorate of thirty-five years, a marked influence on the cause of evangelical religion throughout Baden.

HENKE (heng'keh), **HEINRICH PHILIPP KONRAD**, a theologian of the rationalistic school. He was born in 1752 at Hehlen, in Brunswick. He studied at Helmstadt, where he was successively professor of philosophy and of theology, after which he was made principal of the Carolinum, Brunswick. As a philologist and theologian he showed proficiency very early in his career, but his writings show a spirit of malignant hostility to ecclesiastical authority. The work by which he is best known is the "Universal History of the Christian Church." He died in 1809.

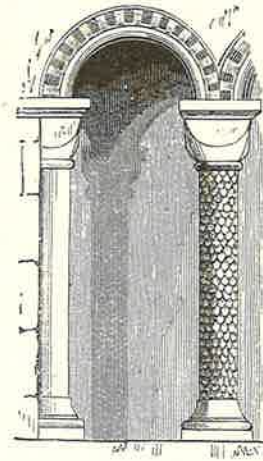
HENKEL (heng'kel). There were several American Lutheran divines of this name, two of whom demand notice. 1. **PAUL**, born in 1754, in Rowan county, North Carolina. Becoming converted under the preaching of Whitefield, he studied for the ministry, and began his labors at New Market, Virginia, traveling also through the counties adjacent, instructing the young, and gathering together the scattered members of the church. He returned to his native county for a brief season, but renewed his ministry in his first field of labor. He traveled frequently through Western Virginia, Tennessee, Kentucky, Indiana and Ohio. His mode of life was unostentatious, and his preaching was singularly powerful. He published a book of hymns, mostly of his own composition, and also a poem in German entitled "Pastime," a satire upon the vices of the day. He died in 1825. 2. **CHARLES**, a son of PAUL, was born in 1798 in New Market, Virginia. He pursued his theological studies under the direction of his father, and began his ministry in Mason county, whence he removed in 1820 to Ohio, and preached successively in Columbus and Somerset. He died in 1841.

HENLEY (hen'le), **JOHN**, born 1692, died 1756 (better known as "Orator Henley"), an ec-

centric clergyman. After holding a curacy and conducting the school of Melton for some time, he went to London, where he was soon regarded as a popular preacher, not so much on account of his matter as of his manner, which seems to have resembled that of the French clergy. He had been presented to a small living in the country; and being desired by his bishop to reside, he declined, and separated himself from the Church. He established an oratory for himself, which he filled with the lowest of the people by his eccentricities and his arrogant laudations of himself. Pope places him in the "Dunciad."

HENNEPIN (hen'ne-pin), **LOUIS**, a missionary of the Recollect order of Franciscan monks, born about 1640 in Flanders. He was one of the companions of Lasalle in his tour along the Great Lakes in 1679. He was sent upon several missionary enterprises among the Indians, and in searching for the sources of the Mississippi he ascended the river to the Falls of St. Anthony, where he was held prisoner by the Sioux for eight months. Returning to Europe, he was keeper of the convent of Renty, in Artois, and subsequently went to Holland, where he spent the remainder of his life. The date of his death is not known. Among his works is a "Description of Louisiana, etc., with the map of the country, the habits and mode of life of the savages."

HENOTICON (hen-ot'e-kon), the decree issued in A. D. 482 by Zeno, emperor of Constantinople, uniting the Monophysites and the orthodox in one profession of faith. The Nicene and Constantinopolitan Creeds were recognized in it, but the decrees of Chalcedon were ignored, and the orthodox were thus denied the advantages they had secured at the latter council. The decree was issued at the instance of Acacius, bishop of



ARCADE IN NORTH TRANSEPT OF NORWICH CATHEDRAL.—See HERBERT OF NORWICH.

Constantinople, but in the next year was condemned by the Roman patriarch, Felix II., and finally suppressed in 518. See **MONOPHYSITES**.

HENRY (hen're). There have been a large number of ecclesiastics and divines of this name, among the most eminent of whom are:

1. **DE BLOIS** (blwah), bishop of Winchester, nephew of William Rufus, and brother of King Stephen, was an active prelate and a bold, ambitious and enterprising statesman. When England was invaded by the partisans of the empress Matilda, he at first joined her standard, but subsequently deserted it, and became her most de-

termined enemy. The empress queen and her followers having taken refuge in the castle of Winchester, he laid siege to it, set the city on fire and consumed twenty churches, a number of religious houses and many other buildings, so little respect did he pay to the capital of his diocese when he had an ulterior object in view. Yet after this he formed a project for erecting it into an archbishopric, and had actually arranged the business with Pope Lucius II., but the sudden death of the pontiff prevented its completion. He died in 1171. He is now remembered chiefly as the founder of the hospital and church of St. Cross, near Winchester, one of the most interesting establishments in England. It never was a monastery, and yet the arrangements of the buildings, the dress of the aged inmates, their long black cloaks, with belt and cross, the style of the church edifice,—all carry the mind of the visitor back to the twelfth century. Few places in the kingdom present a more melancholy evidence of the manner in which endowments may be perverted, and the benevolence and liberality of noble minds directed to most selfish uses. The church is universally regarded as a specimen of singular beauty. In style it is Norman, with many members running into Early English forms.

2. Surnamed the **CARDINAL**, born in 1512, was the third son of Emmanuel, king of Portugal. He entered the Church, and under royal patronage became archbishop of Evora in 1540. Yielding to the spirit of the age, he admitted the Inquisition into his diocese. King Sebastian, his nephew, died in 1578, leaving him as next heir to the throne, and hence Portugal was ruled over by a bishop-king. He was pious according to the light which he had. He died in 1580, after reigning only two years.

3. **OF GHENT** (*g'ant*), a French philosopher and theologian, was born in 1217 at Ghent, and graduated at the university of Paris. He was lecturer on philosophy and theology at the Sorbonne, where he rapidly achieved distinction as a successful teacher. In his philosophy he belonged to the school of the Realists. He originated some new theories in psychology, and exposed many errors in philosophy, but proposed no remedies for them. He was made canon and afterward archbishop of Tournay. He died in 1293.

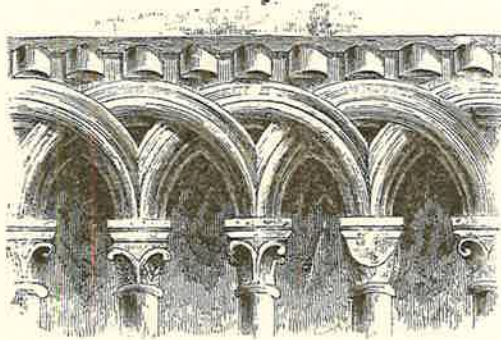
4. **OF GORCUM** (*gor'kum*), a philosopher and theologian of the fifteenth century, was born at Gorcum in Holland, and rose to be vice-chancellor of the academy of Cologne. Among his writings were a "Tractate on Ecclesiastical Ceremonies," a treatise "On the Observance of the Festivals," and one "Against the Hussites," besides commentaries on Aristotle, Peter Lombard and Aquinas.

5. **OF HUNTINGDON**, archdeacon of Huntingdon and Hertfordshire, was born toward the close of the eleventh century, and attained the archdiaconate about 1123. He is known only as the author of one of the earliest English histories, written at the request of Bishop Alexander of London, and embracing the period from the Roman invasion to the accession of Henry II., A. D. 1154. The earlier part of it is largely compiled and translated from the Saxon chronicles. Henry was also a poet of no mean pretensions, some of his poems being superior to the general standard of his time.

6. **OF LAUSANNE** (*lo-zan'*), a reformer of the twelfth century, and founder of the sect of "Henricians." Having been, it is said, a monk of the order of Clugny, he became disgusted with

the prevailing corruptions, and forsaking his order, vigorously preached the gospel of repentance throughout the South of France, and gained wide celebrity for his eloquence and pious zeal. He warned the people against the vices of the clergy and exposed their errors in doctrine. His preaching is said to have been of more than ordinary power. Multitudes were awakened by his sermons, and such were their effects that the people were led to regard him as an inspired prophet. He was arrested by the archbishop of Arles, and being declared a heretic by the Council of Pisa in 1134, was confined in a cell, from which he was afterward released only to labor yet more zealously against the domination of the clergy. His influence was great with the lower classes and with the nobles, so that Bernard, abbot of Clairvaux, complained that even the priests had joined themselves to the "Henricians," and publicly lamented the widespread increase of the new sect. Henry was finally arrested by order of Pope Eugene III., and condemned to imprisonment for life. He died in 1149.

7. **OF ST. IGNATIUS**, a Flemish theologian of the seventeenth and eighteenth centuries, a native of Ath in Belgium, was a member of the Carmelites and a teacher of theology in their



NORMAN ARCADE OF NORWICH CATHEDRAL.—See HERBERT OF NORWICH and NORMAN ARCHITECTURE. See, also, engraving of the Cathedral on page 749.

schools. After visiting Rome, where he won the favor of Pope Clement XI., he attracted much notice as a controversialist, writing several treatises in opposition to the Jesuits and favoring the Jansenists, and a very severe letter on the "Necessity of Reforming the Society of Jesus."

8. **DE SPENCER**, bishop of Norwich from 1370, was distinguished for his warlike qualities rather than Christian spirit. He was a partisan of Pope Urban VI. in his contest with Pope Clement VII., and took part with Richard II. against the French king. He was also conspicuous for his severity in the persecution of the Lollards.

HENRY. The name of eight of the kings of England. I. began his reign in 1100, usurping the throne on the death of William Rufus, the rightful heir, Robert, his elder brother, being absent in foreign travel. He married Matilda, a Scotch princess, and their daughter, having married Geoffrey Plantagenet, became the mother of Henry II. Shortly after his accession he granted a charter re-establishing the laws of the Confessor, and pledged himself not to seize the revenues of any see or abbey during a vacancy. In the following year began the quarrel between the king and ANSELM, archbishop of Canterbury, respecting investitures in ecclesiastical benefices. Anselm had refused to do homage to the king, and Pascal II., who filled the papal throne in Henry's

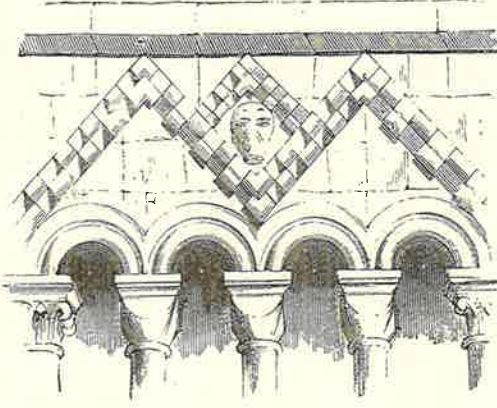
reign, supported Anselm in his refusal, and threatened to excommunicate the king for persisting in his demands. But Henry had established his power so firmly that the pope consented to a compromise, by which he allowed the bishops to do homage for their temporal properties and privileges. Henry was a monarch of great ability, and by his attainments in literature he acquired the surname of BEAUCLERC, or "the scholar." He died in Normandy, December 1, 1135. II., was the son of Geoffrey Plantagenet, and the first monarch of the house of the Plantagenets who reigned over England. He began his reign in 1154, having two years before married Eleanor, duchess of Guienne. In 1162 THOMAS À BECKET was elected archbishop of Canterbury, and then began the long and memorable struggle between the civil and ecclesiastical powers which resulted in the constitutions of Clarendon, the exile and murder of à Becket, war with France, the king's penance at à Becket's tomb and the repeal of the constitutions. The later years of his reign were embittered by the numerous revolts of his sons instigated by their mother, and by their quarrels with one another. He died of a lingering fever, at the castle of Chinon, near Saumur, July 6, 1189. III., became king in 1216, when only ten years of age, the earl of Pembroke being appointed regent. In 1236 he married Eleanor, daughter of Raymond, count of Provence. His reign covered a period of fifty-six years, but was remarkable for nothing else, or at least for nothing good. IV., surnamed BOLINGBROKE, from the place of his birth, was declared king in 1399. His reign was disturbed by frequent insurrections and plots against his life. Henry persecuted the Lollards, and obtained the passage of a law that any heretic who refused to abjure his opinions should be committed to the flames by the civil magistrate before the whole people. The great popularity which Henry enjoyed before he attained the crown was entirely lost many years before the end of his reign, and he governed his people more by terror than by affection. He died at Westminster, March 20, 1413. V., reigned from 1413 to 1422, but there is no event of his reign calling for notice in this work. VI. was the son of Henry V. and Catherine of France; was born in 1421, and succeeded his father the following year, when only nine months old, the duke of Gloucester, his uncle, being appointed regent. His reign was remarkable for no event of ecclesiastical interest, except that he founded King's College, Cambridge, and Eton College, at Eton, near Windsor. VII., the founder of the Tudor dynasty, was the son of Edmond Tudor, earl of Richmond (connecting him with the royal family of France), and Margaret Beaufort, a lineal descendant of John of Gaunt, the founder of the English house of Lancaster. He was born in 1456, succeeded Richard III. in 1485, and died in 1509, being succeeded by his son Henry VIII.

HENRY VIII. was born in 1491, at Greenwich. A few months after his accession, being then in his nineteenth year, he married Catherine of Aragon, with whom he lived for eighteen years, when, her beauty being faded, and he being enamored of one of her maids of honor, Anne Boleyn, Henry's conscience awoke to the illegality of his marriage with her, and he sought to obtain a decision of its nullity. The pope had never pronounced the marriage of Henry valid, and it required little to influence his judgment when his passions were aroused. By the advice of Cranmer, application was made to the universities of Europe, and Bologna, Padua, Orleans, Angiers, Bourges, Toulouse,

Oxford and Cambridge declared the marriage invalid. The pope seemed willing to annul the marriage, but owing to political influences he held back his decision, and at length the tergiversation of the pope drove Henry to decide on adopting the course suggested by Cranmer, who pronounced the desired decree in favor of a divorce; and Henry at once took as his second queen Anne Boleyn, whom he had married privately while waiting impatiently for the divorce. At this time men's minds were agitated by the throes of the Reformation, and the king himself had, by his Latin treatise on the "Seven Sacraments," against Luther, earned from the pope the title of "Defender of the Faith." But this affair of the divorce threw the king on the side of the Reformation. Catherine was a Roman Catholic, and the court of Rome held back from furthering the king's wishes. On the other hand, Anne Boleyn was a strenuous supporter of the Reformation, and so were all her adherents. Henry resolved to act in defiance of the pope, and lent himself to those who were desirous of promoting the Reformation. Their views fell in with his own ambition and desires. Henry caused himself to be declared supreme head of the Church, and for refusing to acknowledge his supremacy he beheaded several of the Carthusians and Sir Thomas More, and threatened to send his daughter, Lady Mary, to the Tower. He further advanced the Reformation by the suppression of the convents. But Queen Anne, who had done much to favor every step which could assist the great ecclesiastical revolution, fell out of favor with the king, and the thorough hardness of his heart was shown when he declared his marriage with her void, and, having had her beheaded upon a false charge of adultery and incest, married Jane Seymour the next day. The ecclesiastical measures which Henry had taken led to outbreaks in various parts of the kingdom, but Henry marched in person against the insurgents and awed them into submission, though with much difficulty. These outbreaks only urged him on in his steps for the suppression of the religious houses, the property of which was divided among his favorites, or gambled away by himself, his conscience being salved by erecting a few additional bishoprics with part of the confiscations. Queen Jane, having died in giving birth to a son (Edward VI.), was succeeded by Anne of Cleves, whom he put away six months after, the subservient Parliament and Convocation readily pronouncing the marriage null. All this time Henry was dealing with ruthless hand against all opponents. The Protestants, who went beyond the limits he had marked, and the Papists, who denied his supremacy, he sent together to Smithfield to be burnt; his own will was the only measure of law and justice. He did not, however, relinquish the character of a suitor. Soon after his divorce of Anne he married Catherine Howard, and in six months she too was divorced, on the allegation of adultery. For two years Henry remained without a wife, and then married Catherine Parr, who managed by consummate prudence to avoid angering the ill-tempered and imperious king. His health had now become very bad, his temper grew worse, and he was ready to wreak his anger on any one who opposed him. Conceiving suspicions against the earl of Norfolk, he had him arrested and thrown into the Tower. A bill of attainder against him was passed by the House of Lords, and Henry, finding his end approaching, urged its speedy passage through the Commons, and gave orders for the earl's execution, but the night before it was to be carried out the king passed

to his final account. In his will, revised a month before his death, he expressed repentance for his detestable life; and when Cranmer, for whom he had sent, asked him for a sign that he put his trust in God through Jesus Christ, he, being speechless, pressed his hand very earnestly, and so expired, January 23, 1547. The most eminent apologist for this king is Mr. Froude, the distinguished historian. It must be allowed that Henry had some good points. He was possessed of a vigorous understanding, and gave undeniable proofs of learning, ability and diligence. "Had he died," says Southey, "before his mind was depraved and his heart hardened by sensuality and the possession of absolute power, his death would have been regretted as a national calamity." He was the munificent patron of literature and the arts, and it is to the example which he set of giving his daughters as well as his son a liberal education that England is indebted for the enlightened women and men of the Elizabethan age.

HENRY. There were several French kings of this name, but the only one who figured to any extent in religious affairs is Henry IV., son of Antoine de Bourbon and Jeanne d'Albret. He



NORMAN ARCADE OF NORWICH CATHEDRAL.
See remarks under engraving on the preceding page.

was born at Pau, in Bearn, December 15, 1553. His mother brought him up in the Reformed religion, and Admiral Coligny taught him the art of war. He only escaped being one of the victims of the St. Bartholemew massacre by professing himself a Romanist, but he soon returned to his real faith, and placed himself at the head of the Huguenots. He soon gained a great name by some brilliant victories, and by the noble generosity he displayed after them. On the assassination of Henry III., he was acknowledged king by part of the army; but the Romanist section did not allow his accession to the throne in peace, and he had to secure his claim by hard fighting and by a profession of the Catholic faith. When he did this, all France acknowledged him. In 1598 Henry published the celebrated Edict of Nantes [see NANTES], and in the same year signed the treaty of Vervins with Spain. From that time he devoted himself to the internal affairs of the kingdom, and had succeeded in raising France to a degree of happiness it had long been a stranger to, when he was assassinated by Ravaillac, May 14, 1610. He earned for himself the title of "The Great and Good King," but his private life was stained by the licentious excesses of the age. Henry had a great appreciation for literature, and did much for the intellectual culture of the nation. He was fond of the society of scholars, and treated them more

as a friend and equal than as a superior. His verses to Gabrielle have always excited the enthusiasm of his countrymen.

HENRY, CALEB SPRAGUE, D.D., a well-known American clergyman and professor, was born in 1804 at Rutland, Massachusetts. He became a Congregational minister, but in 1835 he entered the Protestant Episcopal Church. In the same year he was made professor of intellectual and moral philosophy in Bristol College. He removed to New York, where he established "The New York Review," which he edited until 1840, when he resigned its management to Dr. Cogswell. He was chosen professor of philosophy, history and belles lettres in the university of the city of New York, from which position he retired in 1852. During this time he also served as rector of St. Clement's Church, New York. He was a voluminous writer on philosophy, psychology, history and antiquities.

HENRY, MATTHEW, the great commentator, second son of the Rev. Philip Henry, noticed below, was born at Broadoak, on the confines of Shropshire and Flintshire, Wales, 18th October, 1662. Early in life he evinced an inclination for the ministry. Having received his preliminary education under his father and a Mr. Turner, he was removed to the academy at Islington, whence he proceeded to become a student of law at Gray's Inn. His legal studies, however, had not proceeded far when he relinquished them for theology, to which he thenceforth devoted himself. After preaching for about a year at Nantwich, when James II. suspended the penal laws against dissenters, in 1687, he became minister of a Presbyterian congregation at Chester, where he remained twenty-five years. From this he removed, in 1712, to Hackney, where he was permitted only a short term of labor. His death occurred in 1714, whilst on a preaching tour in the vicinity of his first charge. He was an exceedingly voluminous writer, and his writings are all excellent, but his great work is his "Exposition of the Old and New Testaments," which he had completed as far as the end of the Acts when his hand was arrested by death, on June 12, 1714. The work was finished by others. As a popular commentary on the Scriptures this work has not yet been surpassed. Without pretending to be elaborately exegetical, it yet throws a continuous stream of light on the meaning of the sacred writers; the author's analysis of the train of thought is generally satisfactory, and nothing can be more felicitous than his practical applications of the truths he educes. If the work does not show deep learning, it displays unflinching good sense, discriminating thought, sterling piety and a constant sympathy with the sacred writers, which is often of more avail for the discovery of their meaning than the profoundest learning.

HENRY, PAUL EMILIE, born in 1792, at Potsdam. He was educated at the French College in Berlin, and after studying Hebrew was consecrated minister at Neufchatel. Returning to Berlin, he was successively catechist of the Orphan Asylum, pastor of the church of Frederickstadt, and director of the French Seminary. His chief work is "The Life of John Calvin." He died in 1853.

HENRY, PHILIP, a dissenting minister of England, born in 1631, was the father of Matthew Henry. He pursued his studies at Westminster School and at Christ Church, Oxford. He commenced his ministry at Worthenbury, Flintshire,

but by the Act of Uniformity in 1662 he was driven out of his church, and the Conventicle and Five-mile acts compelled him to leave his own house and conceal himself. When, in 1687, King James released the dissenters from the penalties of the Act of Uniformity, Mr. Henry fitted up a portion of his dwelling for public worship and held services daily throughout the adjacent country. He died in 1696.

HENRY, ROBERT, D.D., was born in 1718 at Muirtown, in Scotland. After leaving college he became a "licentiate," and preached at Carlisle, in Cumberland, from 1748 to 1760. Leaving England, he settled in Edinburgh in 1768 as minister of the New Gray-Friars Church, and afterward he became the collegiate pastor of the Old Gray-Friars. He is well known as the author of the "History of Great Britain," a large and valuable work which gave a great impulse in a right direction to writers of history. Instead of a mere enumeration of accessions and demises of sovereigns, of battles and sieges, he adopted the plan of producing a history of the nation and of the progress of society. He therefore treated of the manners and customs of the people, of religion and other matters, as well as of politics; and thus he prepared the way for those modern histories in which his principle is carried out in an attractive style. His history, which is learned and faithful, was much prized by Hume. He died in 1790.

HENRY, THOMAS CHARLTON, D.D., was born in 1790, in Philadelphia. He graduated at Middlebury College, Vermont, studied divinity at Princeton, was pastor of a Presbyterian church in Columbia, South Carolina, and afterward in Charleston. Among his works are "A Plea for the West," and "An Inquiry into the Consistency of Popular Amusements with Christianity." He died in 1827.

HENSHAW (hen'shaw), JOHN PRENTICE KEWLEY, D.D., born in 1792, in Middletown, Connecticut. He graduated at Middlebury College. He was originally a Congregationalist, but joined the Protestant Episcopal Church, was appointed a lay-reader, and labored zealously in establishing congregations throughout Vermont. Having been ordained, he became rector of St. Ann's Church, Brooklyn, and subsequently of St. Peter's, Baltimore. In 1843 he was made bishop of Rhode Island, and rector of Grace Church, Providence, where his ministry was attended with marked success. He wrote "Henshaw's Sheridan," "Theology for the People of Baltimore," "An Inquiry concerning the Second Advent," and other works. He died in 1852.

HEPBURN (hep'burn), JAMES BONAVENTURA, an eminent Scotch Orientalist, was born at Hamstocks, in Haddingtonshire, in 1573. He was bred in the Protestant religion by his father, who was a Presbyterian minister; but after studying at St. Andrew's, he embraced the Romish faith and went to Italy. He next traveled through Turkey, Persia, Palestine and most of the countries of the East; and it is asserted that he became master of so many languages that there was scarcely a region of the globe with whose inhabitants he could not converse in their own tongue. On his return he entered into the order of Minims; but the fame of his acquisitions having reached the ears of Pope Paul V., he invited him to quit his retirement, and made him keeper of Oriental books and manuscripts in the Vatican. He is supposed to have died at Venice about 1620. He published

a Hebrew and Chaldaic Dictionary, and an Arabic Grammar.

HEPHER (he'fer). 1. The founder of the family of the Hephherites. He was the son of Gilead, in the line of Manasseh, who was the first of the sons of Joseph, by his wife Asenath, Num. xxvi. 32. 2. The second of the sons of Asbur by his wife Naarah, 1 Chr. iv. 6. 3. The Mecherathite, and one of "the valiant men of the armies" of David, 1 Chr. xi. 26, 36. His name is omitted in the list of David's mighty men given in 2 Sam. xxiii. 34. Kennicott is of opinion that the name as occurring in 1 Chr. xi. 36 is a corruption; and the supposition is by no means improbable, if he is right in regarding the catalogue in Samuel as the original of the two. 4. The name of a territory in Palestine whose king or petty chief was destroyed by Joshua, Josh. xii. 17. It formed part of one of Solomon's commissariat districts, 1 Ki. iv. 10.

HEPHERITES (hef'er'ites), a family of Manasseh descended from Hephher, Num. xxvi. 32.

HEPHZIBAH (hef'zi-bah). 1. The wife of



HERCULES.—See the article.
From an ancient bust in the British Museum.

Hezekiah, and mother of Manasseh, 2 Ki. xxi. 1, 2. The name is symbolically used to designate Jerusalem restored and sanctified, Isa. lxii. 4. Professor Blunt observes on this that "it is not improbable that the royal nuptials of Hezekiah occurred about the time of this prophecy, and that Isaiah, after the manner of the prophets in general, availed himself of the passing event, and of the name of the bride, as a vehicle for the tidings which he had to communicate." He considers this as illustrating the trustworthiness of the sacred record.

HERACLAS (her'a-klas), SAINT, patriarch of Alexandria, was originally a heathen, but was converted to Christianity under the teaching of Origen, at Alexandria, with whom he was afterward associated as a catechist; and when Origen left Egypt, he continued in charge of the theological school of Alexandria until he became patriarch. He died in 246.

HERACLITUS (her-a-kle'tus), of Ephesus, a Greek philosopher by birth belonging to the Ionian school, flourished about B. C. 500. He was a profound thinker, well acquainted with the systems of preceding philosophers, traveled in his youth, and by his melancholy temperament and unsocial habits

acquired the title of the Weeping Philosopher. He was also called the Obscure Philosopher on account of the difficulty of understanding his writings. Disgusted with society, he withdrew at last to a mountain solitude, and lived on herbs, but when seized with illness returned to Ephesus and died there. He founded a philosophical sect named after him, but his system, originally remarkable for its obscurity, is now imperfectly known. His fundamental principle was that fire was the first element of all things and the universal agent. Plato and the Stoics adopted many of the acute and original views of Heraclitus.

HERACLIUS (her-ak'le-us), emperor of the East, was born about A. D. 575. After distinguishing himself in military affairs, he visited Jerusalem, and thenceforth he became theologian instead of soldier, adopting the so-called Monothelite heresy, and published an edict—his "Ecthesis," or exposition—in favor of it. Meanwhile, the great Khaled, "Sword of God," was overrunning the empire and conquering Syria and Palestine, Amrou also invading Egypt. Tradition says that he recovered the true cross from the island of Syros and brought it to Jerusalem. He died in 641.

HERALD (her'ald). This word occurs but once in the Scriptures, Dan. iii. 4. In the New Testament the idea is familiar, and the word "herald" might sometimes be well substituted for "preacher," 1 Tim. ii. 7; 2 Tim. i. 11; 2 Pet. ii. 5.

HERB (erb). See GRASS.

HERBART (her'bart), JOHANN FRIEDRICH, a German philosopher, was born at Oldenburg in 1776. He studied at the university of Jena, where he became a disciple of Fichte, whose system, however, he soon abandoned. Soon after, he was introduced to Pestalozzi, whose influence confirmed his own tendency to the practical in philosophy. He was professor of philosophy at Göttingen, afterward at Königsberg, and was superintendent of the high schools in East Prussia. In 1833 he was again appointed to the chair of philosophy at Göttingen, which he held till his death. Herbart developed peculiar opinions in opposition to most of the existing systems of philosophy, rejecting the method of psychology, aiming at a science of mind based on mathematics, and maintaining that philosophy is not a science or explanation of any one subject, but a certain method of treating any subject—a development and elaboration of notions or conceptions. But his views are sometimes left in obscurity from the brevity with which he states them. He wrote several works on education in the earlier part of his career, and expounded his philosophical views in the following, among other, works: "Studies in Philosophy," and "Short Encyclopædia of Philosophy." He died at Göttingen, in 1841.

HERBELOT (er-be-lo'), **BARTHELEMY D'**, a profound Orientalist, was born at Paris in 1625. He early acquired an intimate knowledge of the languages of the East. He passed a long time in Italy consulting natives of various Eastern countries who were to be met in its marts of merchandise and inspecting manuscripts. At Florence he was much noticed by the grand duke, who presented him with many valuable Oriental manuscripts. He returned to France, was made interpreter of Oriental languages, professor of Syriac and pensioned. He then employed his time on his

"Bibliothèque Orientale," a work which shows immense erudition, and contains valuable information on all which concerns the people of the East. He died in 1695.

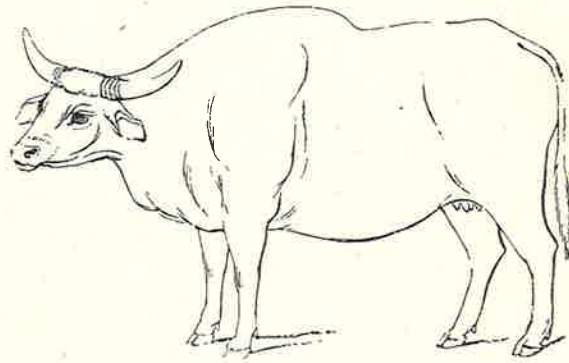
HERBERT OF NORWICH, known as **HERBERT DE LOSING**, or **LOZING**, one of the most eminent of the ancient bishops of Norwich. He is deservedly recognized as the founder of the cathedral. Herbert came to England with William Rufus, and purchased the bishopric for the enormous sum of £1900. He also bought the dignity of the abbot of Winchester for his father, at the cost of £1000; but such scandalous simony caused him to be cited to Rome before the pope in 1090. He lost his pastoral staff and ring, and was commanded to build several churches and monasteries as a penance for his sins. Being restored, he removed the see from Thetford to Norwich, when he laid the foundation of the cathedral, in 1096, and soon after it was constituted the mother-church of all Norfolk and Suffolk. The oldest parts of the cathedral and the palace exhibit their Norman origin, and they, no doubt, are the work of Herbert, who is justly credited with the erection of the choir, the transept and the central tower. He died on the 22d of July, 1119. Eborard, who succeeded Herbert, completed the cathedral by erecting the nave with its side-aisles. This cathedral justly holds the character of a church of the first magnitude, and it ranks along with York, Lincoln, Salisbury, Peterborough and Winchester. It is on a low site, and therefore it does not present an imposing appearance from any distant point. The whole structure bore the style of the Norman age, but frequent changes and alterations had to be made because of great fires at different times, and hence the forms of later styles appear in different parts of the edifice. Thus John de Oxford in 1197, Walter de Suffield 1244 to 1257, Ralph de Walpole 1295, Percy 1361, Lyart 1463 and the celebrated Bishop Goldwell (see **GOLDWELL**), all left the impress of their ages on different parts of this cathedral. The windows in the clere-story of the choir are Transition Decorated, the choir in all its parts being most imposing in character. The great west window is Perpendicular, and yet the arches on the external walls of the side-aisles are Norman, and the doors underneath are Norman also, but the great central doorway is Pointed and Perpendicular. The following measurement will show the vast dimensions of this great edifice: From the great western door to the end of the eastern apse, 412 feet; the transept is 177 feet long, and the height of the central tower and spire is 313 feet.

HERBERT, EDWARD and **GEORGE**, brothers, alike eminent for intellectual endowments and as accomplished writers, but differing widely as the poles in their theological views. They were descended from the very ancient Pembroke family. The former, Edward, Lord Herbert of Cherbury, was born at Montgomery Castle, in Shropshire, on the border of Wales, in 1581, and educated at University College, Oxford. He entered the army, and served with distinction under the prince of Orange, and subsequently equally distinguished himself as a diplomat. James I. showed his appreciation of him by creating him a peer, first of Ireland and then of England. He wrote a "History of the Reign of Henry VIII." and numerous other works of more or less merit, but he is notorious as the author of two works which have won for him the unenviable title of "the father of English Deists." These works, designated respectively "De Veritate" and "De

Religione Gentilium," show Lord Herbert to have been a learned and a keen writer, but not only destitute of, but absolutely inimical to, all positive religion. A remarkable feature of "De Veritate," and one that does not add to the author's reputation as an honest, or at least as a consistent, writer, is that, while he totally rejects the Scriptures as a revelation from God, he yet claims that he received a revelation from Heaven to encourage the preparation and publication of his work. He tells us seriously, as if he expected the reader to believe the absurdity, that he "asked for a sign," and was answered by "a loud, though yet gentle, noise from heaven." A revelation to disprove Revelation! Lord Herbert's theories and arguments have been overwhelmingly refuted by Gassendi, Baxter, Locke, Halyburton, Leland, Kortholt, Van Mildert and numerous other able writers. See article on his contemporary, **THOMAS HOBBS**.

George Herbert, the author and prototype of "The Country Parson," was a younger brother of Edward, and is even more conspicuous for fervent, enlightened piety and earnest godliness of thought and life than the elder is for the opposite characteristics. He was born at Montgomery Castle, Wales, April 3, 1593. Naturally endowed with great gifts of mind, these were carefully cultivated under his pious mother's fostering care. At twelve years of age he was sent to Westminster. From Westminster he went to Trinity College, Cambridge, where he was elected scholar, and in due time became Fellow and public orator. In the discharge of his duty in the latter capacity, on the occasion of James I.'s presentation to the university of his book, "Basilikon Doron," he attracted the attention and favor of that scholarly king. From that time he was much in the monarch's presence, who pronounced his "learning and wisdom much above his age and wit." He was highly esteemed for his knowledge, as well as his gentle bearing, by Sir F. Bacon and Bishop Andrews. Thus he had formed a natural pride of his intellectual powers, and he became animated with strong worldly ambition. The object he aimed at was to become a secretary of state, which he hoped to attain through the marked favor of the king toward him; and the better to qualify himself for the post, he studied modern languages. But all his hopes were blasted by the death of the king and of other influential patrons. At this juncture he went into retreat to his brother's house in Kent, there to take counsel with himself and God. During these past years he had, under God, kept his soul alive by his fondness for and practice of music, of which he was in the habit of saying that "it did relieve his drooping spirits, compose his distracted thoughts and raise his weary soul far above the earth." The struggle he had in his retreat was fierce; the pomps and pleasures of a court wooed him back to his former life; the secret promptings of his regenerate nature pointed to a different one. He came forth from the ordeal a visibly changed man; all human ambition was laid aside—he was clothed in the Christian robe of humility; and he was resolved to devote his great talents to the service of the sanctuary. He was shortly after made deacon by the bishop of Lincoln, and prebendary of Layton Ecclesia, in the diocese of Lincoln, by Archbishop Williams; in 1630, having been ordained to priest's orders, he was presented by Charles I. to the living of Bemerton, in the diocese of Salisbury. On tolling himself into possession of that

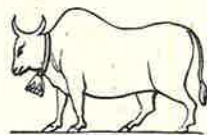
benefice, he prostrated himself for a long time before the altar of the church, and there resolved upon the rules of life for a humble priest which he religiously adhered to till his death, which removed him from the scene of his devoted labors at the early age of thirty-nine years. George Herbert, in his short life, produced a large number of works, both in prose and verse; the best known is his "A Priest to the Temple; or, The Country Parson, his Character and Rule of Holy Life." Though this has not escaped the censorious pens of some hypercritics, it has been and ever will be



COW OF ASIA.—See **HERD**.

admired by earnest and devout Christians of all lands, and will outlive the criticisms of its self-constituted censors. Were it the only evidence within our reach, it would be ample to substantiate the high praise of Samuel Taylor Coleridge, who calls him "that model of a man, a gentleman and a clergyman." Among his poetical works, the chief is "The Temple," a collection of divine songs which ranks him among the poets of England. Coleridge has spoken in the strongest terms of Herbert's valuable contributions to sacred poetry, and comparing them with recent versifiers, says "that while they in most fantastic language convey the most trivial thoughts, Herbert and his school convey the most fantastic thoughts in the most correct and natural language. The former is a riddle of words, the latter an enigma of thoughts." Herbert's poetry has been unfavorably criticised by some; but if we were doubtful of our own fitness to form an opinion, we should feel fully sustained in our high estimate of its merits by the fact that, besides Coleridge, such distinguished judges as Henry Vaughan, Baxter, Dryden, Cowper and others not less eminent, were among its admirers.

HERBERT, WILLIAM, D.C.L., dean of Manchester, was the third son of Henry, earl of Carnarvon, and grandson on the maternal side of Charles, earl of Egremont. He was born at Highclere Castle, Bucks, in 1778, and educated first at Eton, then at Christ Church and Merton College, Oxford, where he graduated A. M. in 1802, and became a Fellow in 1808. He first entered Doctor's Commons and distinguished himself, then served with distinction in Parliament, but in 1814 relinquished his legal and political career, and determined to enter holy orders. He was ordained, and became rector of Spofforth, York, where he labored for twenty-six years, and in 1840 was appointed dean of Manchester. He was a voluminous and often

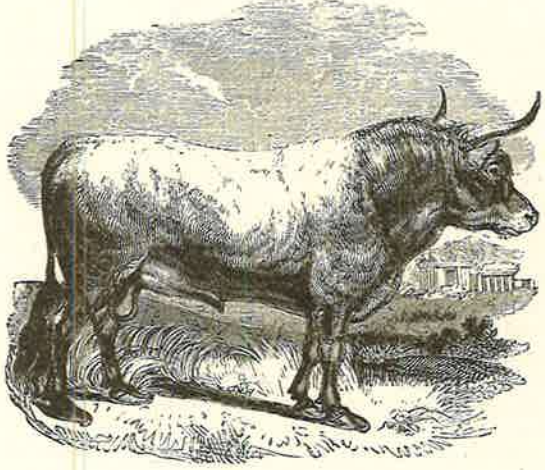


BULLOCK OF EGYPT.—See **HERD**.
From sculptures.

brilliant writer in prose and verse on a variety of subjects, but his great work was "Attila, King of the Huns; or, the Triumph of Christianity," a work which an eminent critic well says "displays a union of acuteness and erudition, with great poetical talents." He died in 1847.

HERCULANEUM. See POMPEII.

HERCULES (her'ku-leez), Greek *Hēraklēs*, is mentioned in 2 Macc. iv. 19, as the Tyrian god to whom the Jewish high-priest Jason sent a religious embassy with the offering of 300 drachmæ of silver. That the Tyrian Hercules is the same as the Tyrian Baal is evident from a bilingual Phœnician inscription found at Malta (described by Gesenius), in which the Phœnician words, "To our lord, to Melkarth, the Baal of Tyre," are represented by the Greek *Hēraklei, Archēgēte*. Moreover, Hercules and Astarte are mentioned together by Josephus, just in the same manner as Baal and Ashtoreth are in the Old Testament. The further identity of this Tyrian Baal with the Baal whom the idolatrous Israelites worshiped is evinced by the following arguments, as stated chiefly by Movers. The worship of Baal, which prevailed in



BULL.—See HERD.

the time of the Judges, was put down by Samuel, and the effects of that suppression appear to have lasted through the next few centuries, as Baal is not enumerated among the idols of Solomon, nor among those worshiped in Judah or in Samaria, where we only read of the golden calves of Jeroboam. That worship of Baal which prevailed in the reign of Ahab cannot, therefore, be regarded as a mere continuation or revival of the old Canaanite idolatry (although there is no reason to doubt the essential identity of both Baals), but was introduced directly from Phœnicia by Ahab's marriage with the Sidonian princess Jezebel. In like manner, the establishment of this idolatry in Judah is ascribed to the marriage of the king with a daughter of Jezebel, 1 Sam. vii. 4; 1 Ki. xi. 5-8; xii. 28; xv. 26; xvi. 31; 2 Ki. xxiii. 12, 13.

The power of nature, which was worshiped under the form of the Tyrian Hercules, Melkarth, Baal, Adonis, Moloch and whatever his other names are, was that which originates, sustains and destroys life. These functions of the Deity, according to the Phœnicians, were represented, although not exclusively, by the sun, the influence of which both animates vegetation by its genial warmth and scorches it up by its fervor.

Almost all that we know of the worship of the Tyrian Hercules is preserved by the classical wri-

ters, and relates chiefly to the Phœnician colonies, and not to the mother-state. The eagle, the lion and the thunny-fish were sacred to him, and are often found on Phœnician coins. Pliny expressly testifies that human sacrifices were offered up every year to the Carthaginian Hercules, which coincides with what is stated of Baal in Jer. xix. 5, and with the acknowledged worship of Moloch.

Movers endeavors to show that Herakles and Hercules are not merely Greek and Latin synonyms for this god, but that they are actually derived from his true Phœnician name.

HERD, HERDMAN, HERDSMAN. A considerable part of the riches of the patriarchs consisted in their flocks and herds—that is, their smaller and their larger cattle, kine forming the greatest and most valuable portion of the herds. Oxen were bred in Egypt, and Jacob and his family carried theirs down with them when they went thither. The land of Goshen, which was assigned them, was favorable for breeding and pasturing cattle; and though shepherds and herdsmen were little regarded ("an abomination") among the Egyptians, yet it was not thought unfitting for some of Joseph's brethren to be placed over Pharaoh's cattle. When the Israelites left Egypt, they took their flocks and herds with them; it is emphatically said, "very much cattle." It would seem probable that they multiplied in the wilderness, many parts of it supplying pasture; for we find the tribes of Reuben and Gad specially mentioned as possessing abundant herds, and on that account desiring to have their inheritance in the country on the east of the Jordan, which was "a place for cattle." Half the tribe of Manasseh, too, was located in Bashan, also well adapted for breeding cattle. This increase of the herds was partly due to the expedition against the Midianites; and we read that afterward their cattle increased in Gilead, and that other similar booty was obtained. Indeed, generally speaking, cattle were the prize of the victors in war; the prohibition against appropriating the flocks and herds of the Amalekites was peculiar, and it was ill obeyed by the people. We find oxen almost always mentioned if any man's property is spoken of, Ex. xx. 17; xxiii. 4; 1 Sam. xi. 7; 2 Chr. xxvi. 10. It was not considered any degradation among the Hebrews personally to tend the cattle; Saul, Elisha and others are mentioned in connection with them; and the chief of the herdsmen seem to have been persons of importance. But it was not customary, nor is it now, in the East to eat much flesh-meat, especially of oxen, Num. xi. 22; calves, however, were killed for food, Gen. xviii. 7; 1 Sam. xxviii. 24; Luke xv. 23; and the herds yielded milk, butter and cheese, Deut. xxxii. 14; 2 Sam. xvii. 29. Oxen were employed in agriculture, and were common victims in sacrifice, 1 Ki. viii. 63; generally when young, Ex. xxix. 1; Num. vii. 15. At seasons when pasturage failed oxen were kept in stalls; there they were fed with straw chopped small, and "fodder" or "provender," which seems to have been a mixture of different kinds of grain.

Although the Israelites did not use the flesh of the ox so generally as the inhabitants of Great Britain and America are accustomed to do, still, oxen were held in high esteem because of their value in different departments of labor. They were used very generally as draught cattle, and in the labor of the farm, such as threshing grain, plough-

ing and other agricultural operations. Indeed, the word "baker," which is a general term, and includes male and female, ox and cow, is a generic word, implying the notion of ploughing. Besides, the Levitical law, by its enactments enjoining sacrifice, rendered oxen of great value to all the Jewish people. The wild ox is enumerated among the animals which were clean, whose flesh might be eaten, Deut. xiv. 5. The same Hebrew word occurs in Isa. li. 20, where it is rendered a "wild bull;" it implies swiftness, and denotes a species of antelope. Delineations of it are common on the ancient monuments of Egypt and Nubia.

HERDER (her'der), JOHANN GOTTFRIED VON. This truly great man, great as a poet, a philosopher, a scholar, a historian and a divine, was born at Mohrungen, August 25, 1744. His father kept a school for girls, and the young Herder was allowed no books except a Bible and a hymn-book. At the age of fifteen he became an amanuensis to Trescho, the pastor of Mohrungen, who discovered his genius and encouraged his industry. Prevented by his keen sensitiveness from becoming a surgeon, he studied at Königsberg, and was allowed to attend Kant's lecture gratis. In 1764 he became a teacher in the school at Riga, and in 1767 began to obtain some celebrity as a preacher, and made his first *début* in literature. In 1769 he traveled as tutor to the prince of Holstein, and after various promotions and successes was appointed general superintendent at Weimar. At this town he long lived in the zenith of his fame and prosperity, mingling on equal terms with such men as Wieland, Schiller, Goethe and Jean Paul, and exercising a great and admirable influence both as court preacher and director of education. In 1801 he became president of the higher consistory, and was soon after ennobled. He died at Weimar, December 18, 1803. At the moment when he died he was writing a hymn to the Deity, and his pen was found on the unfinished line.

Herder's literary greatness is universally recognized, and it is admitted by all that his writings had no mean share in the work of stimulating the intellect of his countrymen, and giving that mighty impulse to the thoughtful activity of Germany which has produced such grand results. But it has been the fashion to depreciate his direct merits as a theologian, which are of the most important kind. He rendered to modern theology an inestimable service—a service the effects of which it is almost impossible to overrate—by making philosophy bear directly upon religion, and by infusing a genial and poetic spirit into inquiries which he enriched with an encyclopædic range of knowledge. Gentle, fresh, clear-sighted, tolerant, liberal, he was at the same time full of firm faith and deep reverence. The light of a pure and lofty genius, the expansiveness of a glowing heart and the charm of an eloquent and lucid style give a value even to those of his works which are critically weak or theologically questionable. He has been called "the prophetic forerunner of modern theology;" and Jean Paul Richter beautifully observes that in his works "you walk as it were amid moonshine into which the red dawn is already falling, but one hidden sun is the painter of them both."

Even Herder's philosophical and literary works had an influence on theology, especially his "Ideas upon the Philosophy of the History of the Human Race," and his poems are deeply religious in tone and spirit. His directly exegetical works are "Annotations on the New Testament," and short

books on the Revelation and the Epistles of James and Jude. These are perhaps the least valuable of his writings, as those on the Old Testament are the most valuable. The latter are "Oldest Record of the Human Race," an explanation of the earlier part of Genesis from a far wiser and truer standpoint than the one usually adopted, and "Spirit of Hebrew Poetry," a work into which he threw his whole heart, and of which he wrote to Hamann that "he had cherished the idea in his heart since childhood," and to Muller, "that he loved it like a child." This is his greatest theological work, and is no less valuable than Lowth's "De Sacri Poesi," and produced a wider effect in raising the poetry of the Bible from the contempt which it had incurred from the supercilious ignorance of shallow classicists, so that both these books opened a new path and mark a great epoch in the history of Bible exegesis.

Herder's theological works were published in twelve volumes, at Vienna, in 1823, and edited with a biography by his friend, J. G. Muller, at Tubingen, 1805-1820. His "Christliche Schriften" contains papers on the "Gift of Tongues," "The Resurrection," "The Redeemer," "The Son of God," "The Spirit of Christianity" and on "Religion." Besides the books already mentioned, he published Luther's Catechism, with an explanation for the use of schools, a hymn-book, and a number of other more or less valuable works. Several of his works have been translated into English.

HERES (he'rez). 1. A mount, Jud. i. 35, near to or identical with IR-SHEMESH, which see. 2. Isa. xix. 18, marg. See IRHA-HERES.

HERESH, a Levite, 1 Chr. ix. 15.

HERESY (her'e-se), as used in the New Testament, means a sect or party. In this sense it is used of the Pharisees and Sadducees as religious parties among the Jews, Acts v. 17; xv. 5; xxvi. 5; xxviii. 22; and it is in the same sense applied by them to the Christians, "sect of the Nazarenes," Acts xxiv. 5, 14. This is in accordance with the common usage of the Greek, for not only does Josephus speak of the three sects of the Jews, the Pharisees, the Sadducees and the Essenes, as the "three heresies of the Jews," but the Greeks commonly used this term to describe the schools into which their philosophers were divided.

The word itself properly means *choice*, or the taking of one thing in preference to another; and from this by an easy transition it passed to designate the party or body which was constituted through choosing a certain dogma or set of dogmas in preference to others. But as all such choosing implies the assertion of a right to choose, the word may come to have a bad meaning attached to it when the choice is exercised where such a right does not exist; and further, when by the exercise of such choice a small party separates itself from the great body of those who profess the same aims and the same pursuits, the application to them of the title "heresy," may involve a censure of them as so separating themselves. Hence we find in the New Testament, that the word "heresy" came to be applied within the Church to divisions among the brethren arising from arbitrary and self-willed preferences on the part of some, 1 Cor. xi. 19; Gal. v. 20; 2 Pet. ii. 1—divisions to be censured and shunned. A still further departure was made in the Church from the primitive usage of the word in the ages which succeeded the apostolic. From designating the

section or body of persons making the lawless or wrong choice, it came to be used of the dogma or opinion by the choice of which they were distinguished; and as the standard set up was the assumed consent of the Church, a "heresy" came to mean any opinion in religion which was a departure from this standard. The same change passed on the cognate adjective "heretic." In the New Testament this means one who makes a party in a Church, and thereby produces division, Tit. iii. 10; in subsequent ecclesiastical usage it means a man who adopts an opinion not in accordance with the assumed Catholic belief. This usage of the term is purely ecclesiastical. The Christian writers are the first in which we find the word used without qualification. Instances, however, occur in which the Christian Fathers use the word in its original sense. They use it also sometimes of opinions which do not pretend to be Christian; but this is a rare and improper use of the term.

HERIGER (her'ig-ur). See LOBBES.

HERIOT (her'e-ot), GEORGE, a very eminent Scotchman who rose to great wealth by his diligence and integrity in business. He was goldsmith to James VI., and on settling his estate he devoted a large amount to found the well-known institution in Edinburgh known as Heriot's Hospital. It is a home for the support and education of boys. The management has been exceedingly effective, and the numerous sub-institutions established in the city are a great blessing to the Scottish capital. The date of Heriot's birth is uncertain, but 1563 is usually given, and his death is known to have taken place in 1624. The hospital was finished and opened in 1659.

HERMANN (her'mann). There have been several German theologians of this name, three of whom are of sufficient importance to be noticed here.

1. OF COLOGNE (ko-lone'), was educated in the Roman Catholic Church, and in 1515, was confirmed by Pope Leo X. as archbishop of Cologne. He early caught the spirit of the Reformation; and having attempted in vain to effect a Roman Catholic reform, he boldly avowed himself a Protestant and invited the co-operation of Bucer and Melancthon. He was in consequence excommunicated by the pope, and resigned his office in 1547, without having fully succeeded in his plans. The English "Book of Common Prayer" was framed partly upon his "Form of Service." He died in 1552.

2. OF FRITZLAR (fritz'lar), a Mystic of the fourteenth century, so named from the place of his birth in Fritzlar, Hesse. Little is known concerning him, but he was probably a rich layman who lived secluded from the world and spent his time in reading and composing works on theology. He wrote an extensive work entitled "The Holy Life."

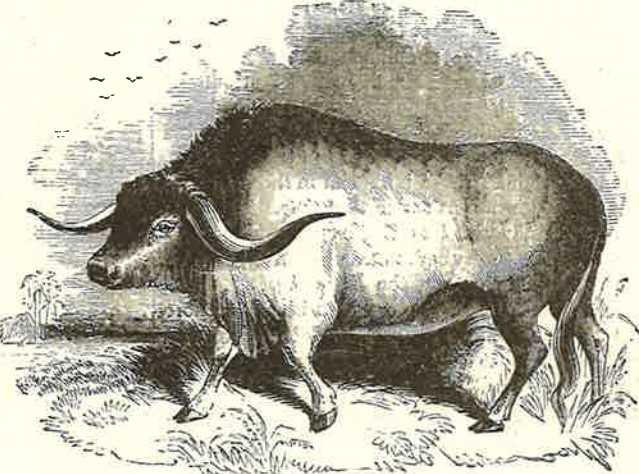
3. OF LEHNIN (lay'nin), a monk who lived probably near the close of the thirteenth century. He is supposed to have composed a Latin poem concerning the convent of Lehnin and the house of Brandenburg, which, according to a legend, was found in one of the old walls, in the seventeenth century, when the elector intended to build a

palace on the ruins of the convent. The existence of this poem, however, cannot be traced with any certainty farther back than 1693.

HERMANN, NIKOLAUS, a hymnologist of the sixteenth century. His compositions breathe a genuine Christian spirit, and many of them are still in general use.

HERMAPHRODITE ORDERS. See MONKS.

HERMAS (her'mas), one of the Christians at Rome to whom Paul addressed special salutations in his Epistle, Rom. xvi. 14. Of his history and station in life nothing is known. By several writers, ancient and modern, he has been reputed to be the author of a work entitled "The Shepherd of Hermas," which, from its high antiquity and the supposed connection of the writer with St. Paul, has been usually classed with the epistles of the so-called Apostolic Fathers. A Latin version has come down to us from the time of Tertullian. Of the original Greek, till very recently, only a few fragments have been known as quotations in other ancient authors. But in 1859 the first part



OX OF SYRIA.—See HERD.

of the original, being nearly one-fourth of the whole, was discovered by Tischendorf at the end of the "Codex Sinaiticus." A mediæval Greek retranslation of the Latin version according to Tischendorf was published by Dressel in his edition of the Apostolic Fathers. It has been divided by modern editors (for in the manuscript copies there is no such division) into three books, the first consisting of four visions, the second of twelve commands and the third of ten similitudes. It is called the "Shepherd," because the "Angel of Repentance," at whose dictation Hermas professes that he wrote the second and third books, appeared in the garb of a shepherd. It is frequently quoted by Clemens Alexandrinus, by the author's name, though he does not expressly identify him as the Hermas in Rom. xvi. Eusebius is more definite. He says, "The apostle, in the salutations at the end of his Epistle to the Romans, makes mention among others of Hermas, who, it is said, wrote the book called the Shepherd; it is to be noted that this book is called in question, so that it cannot be ranked among the books received as canonical. By others it is judged to be a most necessary book for elementary instruction. And we know that it is publicly read in the churches, and that some very ancient writers make use of it." Elsewhere he says, "Among the spurious are to be

placed the Acts of Paul, the book called the Shepherd and the Revelation of Peter;" and in giving an account of the opinions of Irenæus he remarks, "The book of the Shepherd he not only knew, but received with approbation, saying, Well spake the book which says, 'First of all believe that there is one God.'" This passage has been adduced, but perhaps improperly, to prove that Irenæus regarded the "Shepherd" as canonical; the word *graphe*, by some here translated "Scripture," may mean simply "the book" or "writing." Origen often quotes the "Shepherd," speaks of it as useful, and in his opinion inspired. Elsewhere he describes it as "a book circulated in the Church, but not universally acknowledged to be divine." Jerome also states that "it was publicly read in some of the churches of Greece, though among the Latins it was almost unknown." Tertullian classes it with apocryphal and spurious writings. If it be admitted that the "Shepherd" was written by the Hermas of St. Paul, its date must be fixed toward the end of the first century. Some eminent critics, however, ascribe it to Hermas, a brother of Pius, who was bishop of Rome about A. D. 141. Mosheim argues at some length in favor of this opinion, but the only authorities he adduces on its behalf are some lines in a poem against the Marcionites, falsely attributed to Tertullian, the fragment of an anonymous work on the canon, published by Muratori in his "Antiquitates Ital. Med. Ævi," and a passage in the "Liber Pontificalis" respecting Easter, there said to be from a book called the "Shepherd," written by Hermas, the brother of Pius, but not found in the work that has come down to us under that title. The same opinion is advocated by Hefele. Neander, while he allows that it may be doubted whether the "Shepherd" was written by the Hermas of St. Paul, seems to consider the other supposition still more questionable, since we cannot determine what credit is due to the authorities adduced in its favor, and it is difficult to reconcile with the later origination of the work the high esteem in which it was held in the age of Irenæus and Clement of Alexandria.

"The Shepherd of Hermas" was first published at Paris in 1513, and is included in the editions of the Apostolic Fathers by Cotelerius, Galland, Dressel and Hefele. Fabricius also published it in his "Codex Apocryphus." Archbishop Wake's translation is well known.

HERMENEUTÆ (her-me-neu'tay), interpreters appointed by the primitive Church to translate one language into another—an office rendered specially necessary in those countries where the people spoke different tongues, in order that they might properly understand the Scriptures as they were read to them.

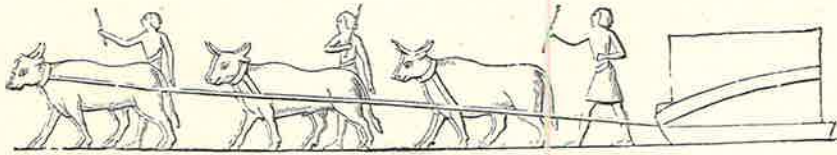
HERMENEUTICS (her-me-neu'tiks). The science of theology is separable into different departments, each contemplating a distinct sphere of thought—hermeneutics, exegesis, introduction, interpretation and commentary. The exegete is a person who uses certain rules and principles in attempting to determine the meaning of a work which is given him to decipher. These rules and principles are prepared for him by the student of hermeneutics. Introduction, so far as the Bible is concerned, has to do with the arguments which go to prove its inspiration, its authenticity and divine authority. Interpretation aims at unfolding the meaning, difficulties or obscure passages, and in a general sense giving the accurate meaning of the

author; and commentary, which is more diffuse, aims also at exhibiting the meaning of the text, but in a wider sense, for it arranges into system the doctrinal teaching, it enforces duties, sets forth encouragements, warns transgressors and sets forth the way of salvation. There is, therefore, in the commentary more of the style of the sermon. To hermeneutics and exegesis, therefore, belongs the interpretation of the text or the setting forth of its true meaning. See COMMENTARY and INTERPRETATION.

HERMES (her'meez), the name of a disciple mentioned Rom. xvi. 14. In the Greek Church his festival is kept on April 8. According to them, he was one of the seventy disciples, and afterward bishop of Dalmatia.

HERMES, the Greek name of Mercurius or Mercury. See MERCURY.

HERMES, GEORG, an eminent German Roman Catholic theologian, was born in Westphalia in 1775. He was educated at the academy of Münster, where, in 1807, he was appointed professor of theology. In 1819 he was called to fill the same chair at the new university of Bonn, which he occupied till his death. He was very popular as a teacher, and his views, his ability and his kindly disposition and manners drew a large number of students to him from all parts of Germany, and even from the Netherlands. While



OXEN AS BEASTS OF DRAUGHT.—See HERD; also, engravings at AGRICULTURE.

remaining perfectly orthodox and holding the doctrines of the Catholic Church, he sought a basis in reason and philosophy for the creed of the Church, and substantially maintained the right of private judgment in matters of theology. After the publication, in 1831, of a second edition of his "Introduction to the Christian Catholic Theology," it was denounced to the pope, Peronne taking a zealous part against Hermes, and in 1835 his principles were formally condemned by a papal brief. The archbishop of Cologne, his personal enemy, executed the brief with great rigor, and a hot controversy raged for some time respecting Hermetianism. Hermes died at Bonn, highly honored and beloved, in 1831.

HERMESIANS. See HERMES, GEORG.

HERMETIC BOOKS. See TRISMEGISTUS.

HERMIANS (her'me-anz), a heretical sect of the second century, mentioned by Augustine and Clemens Alexandrinus. They maintained that Christ did not institute baptism by water; and in support of their opinion referred to John the Baptist's declaration, "I baptize you with water; but he that cometh after me shall baptize you with the Holy Ghost and with fire." One of their practices was, after baptizing men with water, to touch their ears with fire; thus, as they thought, joining the one mode of baptism with the other.

HERMIAS (her'me-as), believed to have lived in the second century, was the author of "A Sat-

irizing of the Heathen Philosophers," written after the manner of Lucian and in dialogue form, in which he reviews the various theories of philosophers concerning God and his relations to the universe, and proves their insufficiency. The work has no special merit, and is only interesting for the light it throws upon ancient philosophy.

HERMIT (her'mit), one who retires from the world for religious meditation. See MONK.

HERMOGENES (her-moj'e-neez), the name of a man mentioned by Paul in the latest of the pastoral epistles, 2 Tim. i. 15, who, with Phygellus, deserted him when "all they which are in Asia," or perhaps "they of or from Asia," had "turned away from him." The "all in Asia" cannot imply a general desertion, but only those of whom Paul had had trial. Whether Hermogenes and Phygellus had forsaken St. Paul because they were ashamed of him when in bonds, 2 Tim. iv. 16, or whether, like Hymeneus and Philetus, they had "erred concerning the truth," 2 Tim. ii. 18, is not stated. In the Roman breviary the conversion of Hermogenes is attributed to James the Great, and in the legendary history of Abdias, the so-called bishop of Babylon, Hermogenes is represented as first practicing magic, and converted, with Philetus, by the same apostle. Grotius, apparently misled by the circumstance that the historian or geographer Hermogenes, mentioned by the scholiast of Apollonius Rhodius, wrote on primitive history,

and incidentally (?) speaks of Nannacus or Anacus—and may therefore probably be the same as the Hermogenes whom Josephus mentioned as having treated on Jewish history—suggests that he may be the person mentioned by Paul. This, however, is not likely. Nothing more is known of the Hermogenes in question, and he cannot be identified either with Hermogenes of Tarsus, a historian of the time of Domitian, who was put to death by that emperor, nor with Hermogenes the painter, against whom Tertullian wrote, nor with the saints of the Byzantine Church, commemorated on January 24 and September 1.

HERMOGENES, a native of Africa, lived in the second century, and was a painter, philosopher and heretic, the upholder of matter as the first principle and of *idea* as the mother of all the elements. He was opposed by Tertullian.

HERMON (her'mon), the southernmost and highest mountain of Anti-Libanus. It formed the north-eastern border of the promised land, Deut. iii. 8. Besides the common name Hermon, Josh. xi. 17; xiii. 5, etc., it is also called in Scripture Sion (*siyon*, Deut. iv. 48, quite different from the Sion or Zion of Jerusalem, *ziyon*), the *exalted* or *lofty*; and among the Amorites it appears to have borne the name of Sheir, Deut. iii. 9; Ezra xxvii. 5, while the Sidonians called it Sirion, Ps. xxix. 6, both of which words signify a breastplate, and probably refer to the snow on its broad summit shining in the sun, but in 1 Chr. v. 53 and Song Sol. iv. 8, Mount Hermon and Senir seem to be spoken of as

distinct mountains. In modern times it is called *Jebel-esh-Shiekh*, which is sometimes explained as the "mountain of the old man," from the likeness of its white summit to a hoary head, but far more probably signifies the "chief of mountains." Another Arabic name is *Jebel-eth-Thaly*, or the "mountain of snow." Van de Velde suggests that this variety of names is explained by the fact that "it is not a conical mountain, like Tabor, with one high summit and a base distinctly marked, but a whole cluster of mountains, many days' journey in circumference, with a broad ridge of summits, the highest in the Holy Land." These summits are three in number, of nearly equal height, and at equal distances from each other, not situated in a straight line, as they appear from some points of view, but at the angles of an equilateral triangle. One of them is occupied by the ruins of an ancient temple, probably that mentioned by Jerome, which probably gave rise to the name Baal-Hermon, by which the mountain is called in Jud. iii. 3; 1 Chr. v. 23.

Hermon is a conspicuous object from all parts of the Holy Land. Its hoary top may plainly be seen from the mountains of Samaria, from the maritime plain of Tyre, from the valley of Esdrael, from the summit of Tabor, and even from the depths of the valley of the Dead Sea. Its summit as most commonly seen has the form of a massive truncated cone, and until late in the summer is entirely covered with snow, which then melts on the exposed portion of the mountain, and remains only in the gorges and ravines, giving the appearance of radiant stripes or of the thin white locks of an old man. Hermon is the limit of the geographical ideas of the Israelites to the north, as the great desert was to the south, the Mediterranean to the west and the Euphrates to the east. It is mentioned in three passages of the Psalms, all of which are worthy of notice.

1. "Therefore will I remember thee from the land of Jordan, and of the Hermonites from the hill Mizar," Ps. xlii. 6. Perhaps it would be better to read "Hermons," which is generally understood to refer to the three peaks mentioned above. Hengstenberg considers the plural to have been used because the mountain was taken as the representative of its species, and so the word was intended to include all the mountains on the eastern side of the Jordan. But this appears somewhat fanciful, as the explanation given above, and suggested by the appearance of the mountain itself, is quite natural, and satisfies all the conditions of the passage. The last clause has been mistranslated in the Vulgate (*Hermoni a monte modico*), followed by the English prayer-book version, "the little hill of Hermon," and in consequence the name of Little Hermon has been given by monks and travelers to a hill on the plain of Esdrael, near Mount Tabor, called *Jebel-el-Duhy*, so as the better to agree with Ps. lxxxix. 12. See JEZREEL.

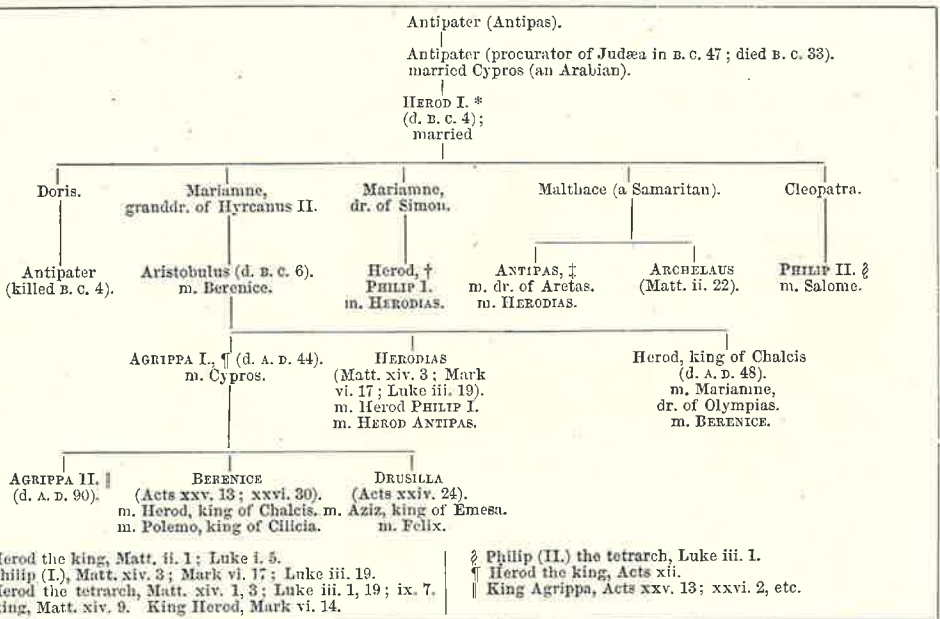
2. "The north and the south thou hast created them, Tabor and Hermon shall rejoice in thy name," Ps. lxxxix. 12. Porter supposes that Hermon here stands for the north; and if this be the case, Tabor and Hermon should correspond in the poetical antithesis to south and north. But it is far more probable that Tabor and Hermon are put for west and east in this passage, the one being the great mountain of Eastern Palestine, and the other the most noted and conspicuous hill west of the Jordan.

3. "As the dew of Hermon that descended upon the mountains of Zion," Ps. cxxxiii. 3. The abundance of the dews of Hermon arising from

its perpetual snows cannot fail to be noticed by any one who visits its neighborhood. The closing words of this passage, "for there the Lord promised his blessing, even life for evermore," together with the fact that this Psalm is a song of degrees, forbids the supposition that Zion is to be understood of any other place than the well-known mount of that name in Jerusalem, and is to be identified with the name sometimes applied to Hermon itself or one of its peaks. It is rather to be regarded as a poetical allusion to the mighty influence of Hermon in promoting the formation of dew; so that, as the oil poured on Aaron's head flowed to the extreme borders of his garments, the cool breezes and refreshing mists of snowy Hermon might be said in blissful times to reach even to the seat and centre of the kingdom. So Olshausen: "The refreshing dew of Zion is derived by the Psalmist from the cool mountain which bounds the land on the north." This seems more natural and simple than the view of Hengstenberg, who would understand by Hermon's dew such as was of peculiarly fine quality—dew of the best and most refreshing nature; so that, as the goodness of the oil was

rod I. This Antipater, or Antipas, son of an Idumæan of the same name, had embraced the Jewish religion when Idumæa was taken by John Hyrcanus. Afterward, disputes arising between Hyrcanus II. and his brother Aristobulus, the competing princes produced their case before Pompey. In B. C. 63 Pompey took Jerusalem, and Aristobulus was deposed; and in B. C. 47, when Cæsar came to Syria, he appointed Antipater governor of Judæa.

According to Nicolaus of Damascus, Antipater was of the stock of the principal Jews who came out of Babylon into Judæa. Various other accounts are given of his ancestry, but none are worthy of notice here. Josephus himself in several passages says that Antipater was of Idumæan descent, and that Antigonus, the adversary of Herod, publicly proclaimed that the Romans would not do justly if they gave the kingdom to Herod, who was an Idumæan—*i. e.*, a half-Jew. The latter expression shows that he was of a proselyte family. In other passages he says that Antipater was of the same race as the Jews, and that Herod was by birth a Jew. It seems, therefore, nearly



* Herod the king, Matt. ii. 1; Luke i. 5.

† Philip (I.), Matt. xiv. 3; Mark vi. 17; Luke iii. 19.

‡ Herod the tetrarch, Matt. xiv. 1, 3; Luke iii. 1, 19; ix. 7. The king, Matt. xiv. 9. King Herod, Mark vi. 14.

§ Philip (II.) the tetrarch, Luke iii. 1.

¶ Herod the king, Acts xii.

| King Agrippa, Acts xxv. 13; xxvi. 2, etc.

heightened by the dignity of the person who was anointed with it, the dew of Zion was ennobled by being associated with the name of the hill that was most remarkable for its production. It would be to the inhabitants of Zion as if they shared in the copious dews of Hermon.

The height of Hermon is variously estimated. Van de Velde states that the survey of Major Scott and Robe in 1840 gives a height of 9376 feet. Stanley reckons it at 10,000 feet; while Dr. Kitto calculates that it cannot be less than 12,000 feet, 11,000 feet being the level of perpetual snow in that latitude.

HERMONITES (*her'mon-ites*), Ps. xlii. 6. This is an incorrect rendering. The mountain had three summits, and is therefore spoken of in the plural as "the Hermons." See above.

HERODIAN (*he-ro'de-an*) FAMILY. We are principally indebted to Josephus for the information respecting the Herodian family, though incidental notices occur in the classical writers, especially in Strabo. It will be sufficient for our purpose to commence our consideration of their origin from Antipater the Idumæan, father of He-

certain that the Herodian family were of Idumæan descent.

The splendor and magnificence of the reign of Herod shed a dazzling lustre around his government, though he was really dependent upon the empire, and wisely saw the policy, which was followed by all the members of his family, of courting his Roman masters, no doubt with the idea of forming at some time an independent Eastern monarchy. He was the first who shook the foundation of the ancient form of Jewish government as constituted by the law. He appointed the high-priests and removed them at pleasure, often filling the sacred office with men of low birth. In this he was followed by Archelaus, and afterward by the Romans, so that there were in all twenty-eight high-priests from the days of Herod to the taking of the temple by Titus, a period of 107 years.

Herod the Great had ten wives; of two of them the names have not been preserved. Accounts of the family of Herod and the combinations of relationship between the descendants of the different wives may be found in Josephus. The table accompanying this article shows the relationship between the members of the Herodian family mentioned in the New Testament.

1. HEROD I., surnamed **THE GREAT**, was the second son of Antipater and Cypros, an Arabian lady of noble descent. In B. C. 47, Julius Cæsar made Antipater procurator of Judæa, and the latter divided his territories among his four sons, assigning the district of Galilee to Herod. At the time when he was invested with the government he was fifteen years of age, according to Josephus, but it must be a mistake. Herod died, aged sixty-nine, in B. C. 4, consequently he must have been twenty-six or twenty-five in the year B. C. 47, when he was made governor of Galilee. One of his first acts was to repress the brigands who were infesting his provinces, and to put many of their leaders to death upon his own authority. This was made known to Hyrcanus, and Herod was summoned to take his trial before the Sanhedrim for his deeds of violence. Herod, instead of appearing before the Sanhedrim clothed in mourning, came in purple, attended by armed guards, and bearing in his hand a letter from the Roman commander, Sextus Cæsar, for his acquittal. This overawed the assembly, but Sameas, a just man, stepped forward, and boldly addressing the assembly, predicted that should the offender escape punishment he would live to kill all those who were his judges, and would not grant the pardon which the assembly seemed inclined to extend to him. He, however, escaped, and took refuge with



EGYPTIAN HERDSMEN.—See HERD.
From Egyptian sculptures.

Sextus Cæsar, who soon appointed him governor of Cœle-Syria. He then determined to march against Jerusalem, and would have done so had not his father Antipater and his family restrained him from committing any fresh acts of violence. In B. C. 44, after Cæsar's death, Cassius took the government of Syria. Herod and his father Antipater willingly assisted Cassius in obtaining the taxes levied upon the Jews for the support of the troops. For this Herod was confirmed in the government of Cœle-Syria. In B. C. 41, Antony came to Syria, and Herod, by making him valuable presents, soon formed with him a close personal intimacy. Hyrcanus, to whose beautiful granddaughter, Mariamne, Herod was betrothed, induced Antony to make Herod and his brother Phasael tetrarchs of Judæa. The invasion of the Parthians, who sided with Antigonus the Asmonæan, compelled Herod to give up Judæa and fly to Rome. Antony was then in great power, and took Herod under his protection, and seeing that he might prove useful to him, obtained a decree of the senate appointing him king of Judæa, to the extinction of all the living Asmonæan princes. These events took place in B. C. 40, and Herod, only staying seven days at Rome, returned speedily to Jerusalem within three months from the time he had first fled.

It was not, however, so easy for Herod to obtain possession of Jerusalem or to establish himself as king of Judæa as it had been to obtain this title

from the Romans. The Jews still held firmly to Antigonus as the representative of the Asmonæan line, and it was not for several years that Herod made any material advance whatever. With the assistance of the Romans, Herod made preparations to take Jerusalem. He had endeavored to conciliate the people by marrying Mariamne, thinking that by so doing the attachment of the Jews to the Asmonæan family would be extended to him. After six months' siege the Romans entered the city (B. C. 37), and to revenge the obstinate resistance they had received began to ransack and plunder, and it was no easy task for Herod to purchase from the conquerors the freedom from pillage of some part of his capital. Antigonus was taken and conveyed to Antioch, where, having been previously beaten, he was ignominiously executed with the axe by the order of Antony—a mode of treatment which the Romans had never before used to a king. Thus ended the government of the Asmonæans, 126 years after it was first set up. Immediately on ascending the throne, Herod put to death all the members of the Sanhedrim, excepting Pollio and Sameas (these two are the famous Hillel and Shammai of the rabbinical writers, the founders of the two schools of doctrine), the latter of whom had predicted this act, and also all the adherents of Antigonus who could be found. Having confiscated their property, he sent presents to An-

bloodshed. Hyrcanus, the grandfather of his wife Mariamne, was put to death before his visit to Octavius, and Mariamne, to whom he was passionately attached, fell a victim to his jealousy soon after his return. His remorse for the deed is well described by Josephus, who says that Herod commanded his attendants always to speak of her as alive. In B. C. 20, when Augustus visited Judæa in person, another extensive addition was made to his territories. The district of Paneas was taken away from its ruler Zenodorus for leaguings himself with the Arabs, and given to Herod. In return Herod adorned this place by erecting a temple, which he dedicated to Augustus. Not long after this, the death of his wife was followed by other atrocities. Alexander and Aristobulus, the sons of Mariamne, were put to death, and at last, in B. C. 4, Herod ordered his eldest son, Antipater, to be killed. Herod's painful disease no doubt maddened him in his later years, and in anticipation of his own death he gave orders that the principal Jews, whom he had shut up in the Hippodrome at Jericho, should immediately after his decease be put to death, that mourners might not be wanting at his funeral. On his deathbed, too, he must have ordered the murder of the infants at Bethlehem, as recorded in St. Matthew, ii. 16-18. Josephus has passed this over unnoticed; yet it is worthy of remark that he has given an account of a massacre by Herod of all the members of his family who had consented to what the Pharisees foretold, viz., that Herod's government should cease and his posterity be deprived of the kingdom. A confused account of the massacre of the children and the murder of Antipater is given in Macrobius, who lived in the fifth century (A. D. 420). Herod died in the thirty-seventh year of his reign (dating from his being made king by Antony) and in the seventieth year of his age, B. C. 4. His body was conveyed by his son Archelaus from Jericho, where he died, to Herodium, a city and fortress 200 stadia distant, and he was there buried with great pomp.

On the extirpation of the Asmonæan family, finding that there was then no one who could interfere with him, Herod had introduced heathenish customs, such as plays, shows and chariot-races, which the Jews condemned as contrary to the laws of Moses; and on the completion of the building of Cæsarea he also introduced Olympic games and consecrated them to Cæsar, ordering them to be celebrated every fifth year. Notwithstanding that he thus alienated his subjects from him, he greatly improved his country by the number of fine towns and magnificent public buildings which he erected. He built a temple at Samaria and converted it into a Roman city, under the name of Sebaste. He also built Gaba in Galilee and Heshbonitis in Peræa, besides several other towns, which he called by the names of different members of his family—as Antipatris, from the name of his father Antipater, and Phasael's, in the plains of Jericho, after his brother Phasael. On many other towns in Syria and Greece he bestowed money, but his grandest undertaking was the rebuilding of the temple at Jerusalem. It was commenced in the eighteenth year of his reign (B. C. 20), and the work was carried on with such vigor that the temple itself was finished in a year and a half. The cloisters and outer buildings were finished in eight years. Additions and repairs were continually being made, and it was not till the reign of Herod Agrippa II. (A. D. 65) that the temple was completed. Hence the Jews said to our Lord, "Forty-and-six years was this temple in building, and is not even yet

completed, and wilt thou raise it up in three days?" John ii. 20. This took place in A. D. 27, just after our Lord's baptism, who "was about thirty years of age," Luke iii. 23, and who was born a few months before the death of Herod, in B. C. 4, according to the usual chronology, which places the nativity four years before the Vulgar era. This beautiful temple, though built in honor of the God of Israel, did not win the hearts of the people, as is proved by the revolt which took place shortly before Herod's death, when the Jews tore down the golden eagle which he had fastened to the temple and broke it in pieces.

The diversity of Herod's nature is remarkable. On regarding his magnificence and the benefits he bestowed upon his people one cannot deny that he had a very beneficent disposition; but when we read of his cruelties, not only to his subjects, but even to his own relations, one is forced to allow that he was brutish and a stranger to humanity. His servility to Rome is amply shown by the manner in which he transgressed the customs of his nation and set aside many of their laws, building cities and erecting temples in foreign countries, for the Jews did not permit him so to do in Judæa, even though they were under so tyrannical a government as that of Herod. His confessed apology was that he was acting to please Cæsar and the Romans; and so through all his reign he was a Jewish prince only in name, with a Hellenistic disposition. Josephus gives Herod I. the surname of Great. It is best to suppose that the title in Josephus is merely a distinguishing epithet, and not meant to express greatness of character or achievements.

2. HEROD ANTIPAS was the son of Herod the Great, by Malthace, a Samaritan. His father had already given him the kingdom in his first will, but in the final arrangement left him the tetrarchy of Galilee and Peræa, Matt. xiv. 1; Luke iii. 1; iii. 19; ix. 1; Acts xiii. 1, which brought him the yearly revenue of 200 talents. On his way to Rome he visited his brother Philip; and commencing an intrigue with his wife Herodias, daughter of Aristobulus, the son of Mariamne, he afterward incestuously married her. He had been previously married to a daughter of Aretas, king of Arabia Petraea, who avenged this insult by invading his dominions, and defeated him with great loss. Josephus says that the opinion of the Jews was that the defeat was a punishment for his having imprisoned John the Baptist on account of his popularity and afterward put him to death, but does not mention the reproof that John gave him, nor that it was at the instigation of Herodias that he was killed, as recorded in the Gospels, Matt. xiv. 1-11; Mark vi. 14-16; Luke iii. 19; ix. 7-9. The evangelists evidently give the true version. In A. D. 38, after the death of Tiberius, he was persuaded to go to Rome to procure for himself the royal title. Agrippa, who was high in the favor of Caius, opposed this with such success that Antipas was condemned to perpetual banishment at Lyons, a city of Gaul, and eventually died in Spain, whither his wife Herodias had voluntarily followed him. He is called king by Matthew, xiv. 9, and by Mark, vi. 14.

Herod Antipas was in high favor with Tiberius. Hence he gave the name of Tiberias to the city he built on the lake of Gennesareth. He enlarged and improved several cities of his dominions, and also built a wall about Sepphoris, and around Betharamphtha, which latter town, according to Josephus, he named Julius, in honor of the wife of the emperor.

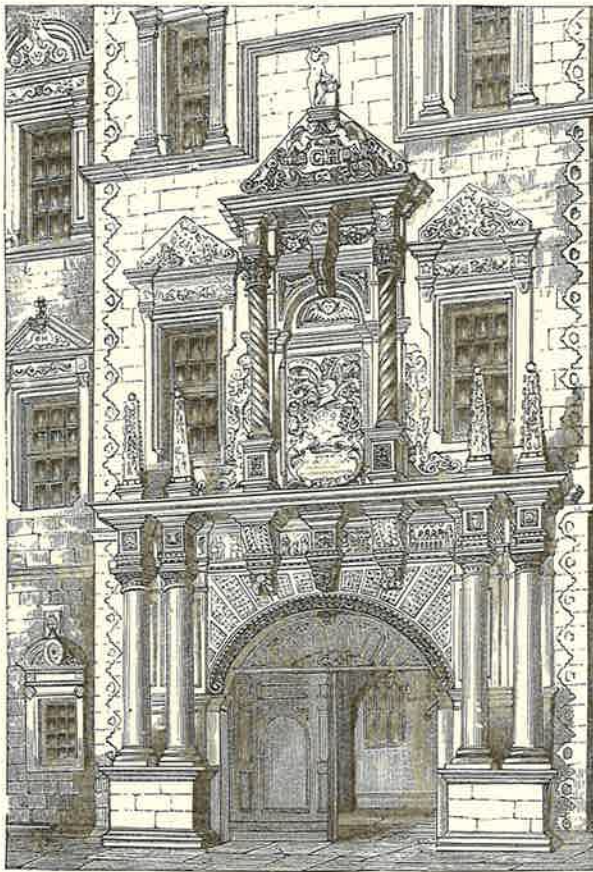
[If Josephus means Augustus, his wife Livia did

not receive the name of Julia till after the emperor's death, A. D. 14, and it seems very improbable that Antipas should have renamed the city at so late a date as the death of Augustus. If he means Tiberius, his wife Julia, the daughter of Augustus, was not living with him when he came to the throne. Eusebius and Jerome state that Herod I. had given it the name of Libias in honor of the wife of Augustus. Julius (Betharamphtha) must not be confounded with the Julias (Bethsaida), enlarged by Herod Philip II., and named after the daughter of Augustus.]

It was before Herod Antipas that our Lord was sent for examination when Pilate heard that he was a Galilean, as Pilate had already had several disputes with the Galileans, and was not at this time on very good terms with Herod, Luke xiii. 1; xxiii. 6, 7, and on the same day Pilate and Herod were made friends together, Luke xxiii., comp. Ps. lxxxiii. 5. The name of Herod Antipas is coupled with that of Pilate in the prayer of the apostles mentioned in the Acts, iv. 24-30. His personal character is little touched upon by either Josephus or the evangelists, yet from his consenting to the death of John the Baptist to gratify the malice of a wicked woman, though for a time he had "heard him gladly," Mark vi. 20, we perceive his cowardice, his want of spirit and his fear of ridicule. His wicked oath was not binding on him, for Herod was bound by the law of God not to commit murder. He was in any case desirous to see Jesus, and "hoped to have seen a miracle from him," Luke xxiii. 8. His artifice and cunning are specially alluded to by our Lord: "Go ye and tell that fox," Luke xiii. 32. Coins of Herod Antipas bear the title tetrarch.

3. HEROD ARCHELAUS, son of Herod the Great and Malthace, uterine and younger brother of Herod Antipas. His father had disinherited him in consequence of the false accusations of his eldest brother Antipater, the son of Doris; but Herod, on making a new will, altered his mind, and gave him "the kingdom," which had been before left to Antipas. He was saluted as king by the army, but refused to accept that title till it should be confirmed by Augustus. Shortly after this a sedition was raised against him, which he quelled by killing 3000 persons, and he then set sail with his brother Antipas to Rome. Upon this the Jews sent an embassy to Augustus to request that they might be allowed to live according to their own laws under a Roman governor. Our Lord seems to allude to this circumstance in the parable of the nobleman going into a far country to receive for himself a kingdom. "But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us," Luke xix. 12-27. While he was at Rome, Jerusalem was under the care of Sabinus, the Roman procurator, and a quarrel ensued in consequence of the manner in which the Jews were treated. Quiet was again established through the intervention of Varus, the president of Syria, and the authors of the sedition were punished. Augustus, however, ratified the main points of Herod's will, and gave Judæa, Samaria and Idumæa to Archelaus, with the cities of Cæsarea,

Sebaste, Joppa and Jerusalem, the title of ethnarch, and a promise that he should have the royal dignity, hereafter, if he governed virtuously. [Archelaus never really had the title of king, though at first called so by the people; yet we cannot object to the word in St. Matthew, for Archelaus regarded himself as king, and Josephus speaks of the province of Lysanias, which was only a tetrarchy, as "the kingdom." Herod Antipas, the tetrarch, is also called "the king," Matt. xiv. 9; Mark vi. 14.] When Archelaus returned to Judæa, he rebuilt the royal palace of Jericho and established a village, naming it, after himself, Archelais. It was evidently the alteration of Herod's will that caused Joseph to return into Galilee, which was under the milder government of Antipas, Matt. ii. 22. Shortly after Archelaus' return he violated the Mosaic law by marrying



HERIOT'S HOSPITAL IN EDINBURGH.—See HERIOT.

Glaphyra, the daughter of Archelaus, king of Cappadocia; and the Jews complaining again loudly of his tyranny, Augustus summoned him to Rome, and finally, A. D. 6, sent him into exile at Vienna in Gaul, where he probably died, and his dominions were attached to the Roman empire. Jerome, however, relates that he was shown the tomb of Archelaus near Bethlehem. Coins with the title ethnarch belong to Archelaus.

4. HEROD PHILIP I. was the son of Herod the Great by a second Mariamne, the daughter of Simon the high-priest, and must be distinguished from Philip the tetrarch. He was the husband of Herodias, by whom he had a daughter, Salome. Herodias, however, contrary to the laws of her country, divorced herself from him and married her uncle Antipas, Matt. xiv. 3; Mark vi. 17; Luke iii. 19. He was omitted in the will of Herod in consequence of the discovery that Mariamne was implicated in the plots of Antipater.

5. HEROD PHILIP II. was the son of Herod the Great and Cleopatra, and was, with his half-brothers Archelaus and Antipas, brought up at Rome. [Josephus, in one passage, calls Philip *own brother* of Archelaus; in other passages he gives their descent correctly.] He received as his share of the empire the tetrarchy of Batanea, Trachonitis, Auranitis and certain parts about Jamnia, with a revenue of 100 talents. He is only mentioned once in the New Testament, Luke iii. 1. He was married to Salome, the daughter of Herod Philip I. and Herodias, but left no children. He reigned over his dominions for thirty-seven years (B. C. 4 to A. D. 34), during which time he showed himself to be a person of moderation and quietness in the conduct of his life and government. He built the city of Paneas and named it Cæsarea, more commonly known as Cæsarea Philippi, Matt. xvi. 13; Mark viii. 27, and also advanced to the dignity of a city the village Betsaida, calling it

reckless extravagance, but ultimately obtained the appointment of governor of the city of Tiberias through the instigation of his sister Herodias and his wife Cypros, the daughter of Phasael, brother of Herod the Great. In an unguarded moment he expressed the wish that Caius might soon succeed to the throne, which being reported to Tiberius, he was arrested and thrown into prison, where he remained till the accession of Caius in A. D. 37. Caius shortly after gave him the tetrarchy of Philip, the iron chain with which he had been fastened to a soldier being exchanged for a gold one. He then started to take possession of his kingdom, and at Alexandria was insulted by the people, who dressed up an idiot, and bore him in mock triumph through the streets to deride the new king of the Jews. After the exile of his uncle Antipas, he received from Caius the tetrarchy of Galilee and Peræa; and in A. D. 41, for having greatly assisted Claudius, he received his whole

of Berytus. In A. D. 44 Agrippa celebrated games at Cæsarea in honor of the emperor, and to make vows for his safety. At this festival a number of the principal persons, and such as were of dignity in the province attended. [Josephus does not mention those of Tyre and Sidon, as recorded in the Acts, xii. 20. Though Agrippa was "highly displeased," it does not appear that any rupture worthy of notice had taken place.] On the second day Agrippa appeared in the theatre in a garment interwoven with silver. On closing his address to the people, they saluted him as a god, for which he did not rebuke them, and he was immediately seized with violent internal pains, and died five days after.

The fuller account of Josephus agrees substantially with that in the Acts. The owl which, according to Josephus, on this occasion appeared to Agrippa as the messenger of ill tidings, though on a former one it had appeared to him, according to the same authority, as a messenger of good news, is converted by Eusebius, who professes to quote Josephus, into the angel of the Acts, Acts xii. 23.

7. HEROD AGRIPPA II. was the son of Herod Agrippa I. and Cypros. At the time of his father's death (A. D. 44) he was only seventeen years of age, and the emperor Claudius, thinking him too young to govern the kingdom, sent Cuspius Fadus as procurator, and thus made it again a Roman province. After the death of his uncle Herod, in A. D. 48, Claudius bestowed upon him the small kingdom of Chalcis, and four years after took it away from him, giving him instead the tetrarchies of Philip and Lysanias, with the title of king, Acts xxv. 13; xxvi. 2, 7. In A. D. 55, Nero gave him the cities of Tiberias and Taricheæ in Galilee, and Julias, a city of Peræa, with fourteen villages near it.

Agrippa II. exhibited the Herodian partiality for building. He much enlarged the city of Cæsarea Philippi, and in honor of Nero called it Neronias. He also supplied large sums of money toward beautifying Jerusalem and Berytus, transferring almost everything that was ornamental from his own kingdom to this latter place. These acts rendered him most unpopular. In A. D. 60, King Agrippa and Berenice, his sister, concerning the nature of whose equivocal intercourse with each other here had been much grave conversation, and who in consequence persuaded Polemo, king of Cilicia, to marry her, came to Cæsarea, Acts xxv. 13. It was before him and his sister that the apostle Paul made his defence, and "almost persuaded him to be a Christian."

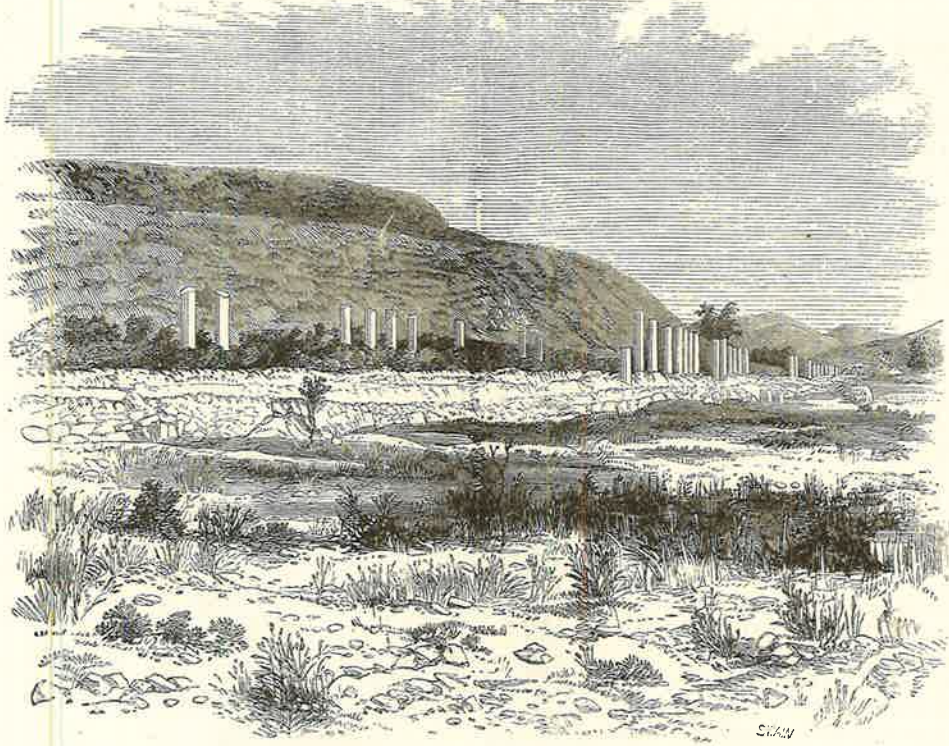
The famous speech which Agrippa made to the Jews, to dissuade them from waging war with the Romans, is recorded by Josephus. At the commencement of the war he sided with the Romans, and was wounded by a sling-stone at the siege of Gamala. After the fall of Jerusalem he retired with his sister Berenice to Rome, and there died in the seventieth year of his age, and in the third year of Trajan, A. D. 100. He was on intimate terms with Josephus, who gives two of his letters, and he was the last Jewish prince of the Herodian line.

8. HERODIAS. See HERODIAS.

9. BERENICE, or BERNICE. See BERENICE.

10. DRUSILLA. See DRUSILLA.

HERODIANS (*her-o'de-anz*). This was the designation of a party among the Jews and a party very keenly opposed to the claims of Jesus, but of which no explicit information is given by any of the evangelists. Several hypotheses have consequently been propounded respecting them, which,



HEROD'S COLONNADE, SAMARIA.—See HEROD I.

by the name of *Julias*, in honor of the daughter of Augustus. [This is not the Betsaida of Galilee, but that mentioned in Luke ix. 10, where Christ fed the 5000, and in Mark viii. 22. It was in Lower Gaulonitis. Its situation is described by Josephus, where he says that the Jordan just passes by the city *Julias*, and then through the middle of the Lake of Gennesareth.] He died at *Julias*, and was buried in the monument he had there built. Leaving no children, his dominions were annexed to the Roman province of Syria. Coins of Philip II. bear the title tetrarch.

6. HEROD AGRIPPA I. was the son of Aristobulus and Berenice and grandson of Herod the Great. He is called "Agrippa the Great" by Josephus. A short time before the death of Herod the Great he was living at Rome, and was brought up with Drusus, the son of Tiberius, and with Antonia, the wife of Drusus. He was only one year older than Claudius, who was born in B. C. 10, and they were bred up together in the closest intimacy. He, however, soon exhausted all his funds by his

paternal kingdom (Judea and Samaria), and in addition the tetrarchy of Lysanias II., Luke iii. 1. [Josephus says, in one passage, that Caius gave him this tetrarchy, but afterward, in two places, that Claudius gave it to him; Caius probably promised it, and Claudius actually conferred it.] Agrippa now possessed the entire kingdom of Herod the Great. At this time he begged of Claudius the kingdom of Chalcis for his brother Herod. He loved to live at Jerusalem, and was a strict observer of the laws of his country, which will account for his persecuting the Christians, who were hated by the Jews. Thus influenced by a strong desire for popularity rather than from innate cruelty, "he stretched forth his hands to vex certain of the Church." He put to death James the elder, son of Zebedee, and cast Peter into prison, no doubt with the intention of killing him also. This was frustrated by his miraculous deliverance from his jailers by the angel of the Lord, Acts xii. 1-19.

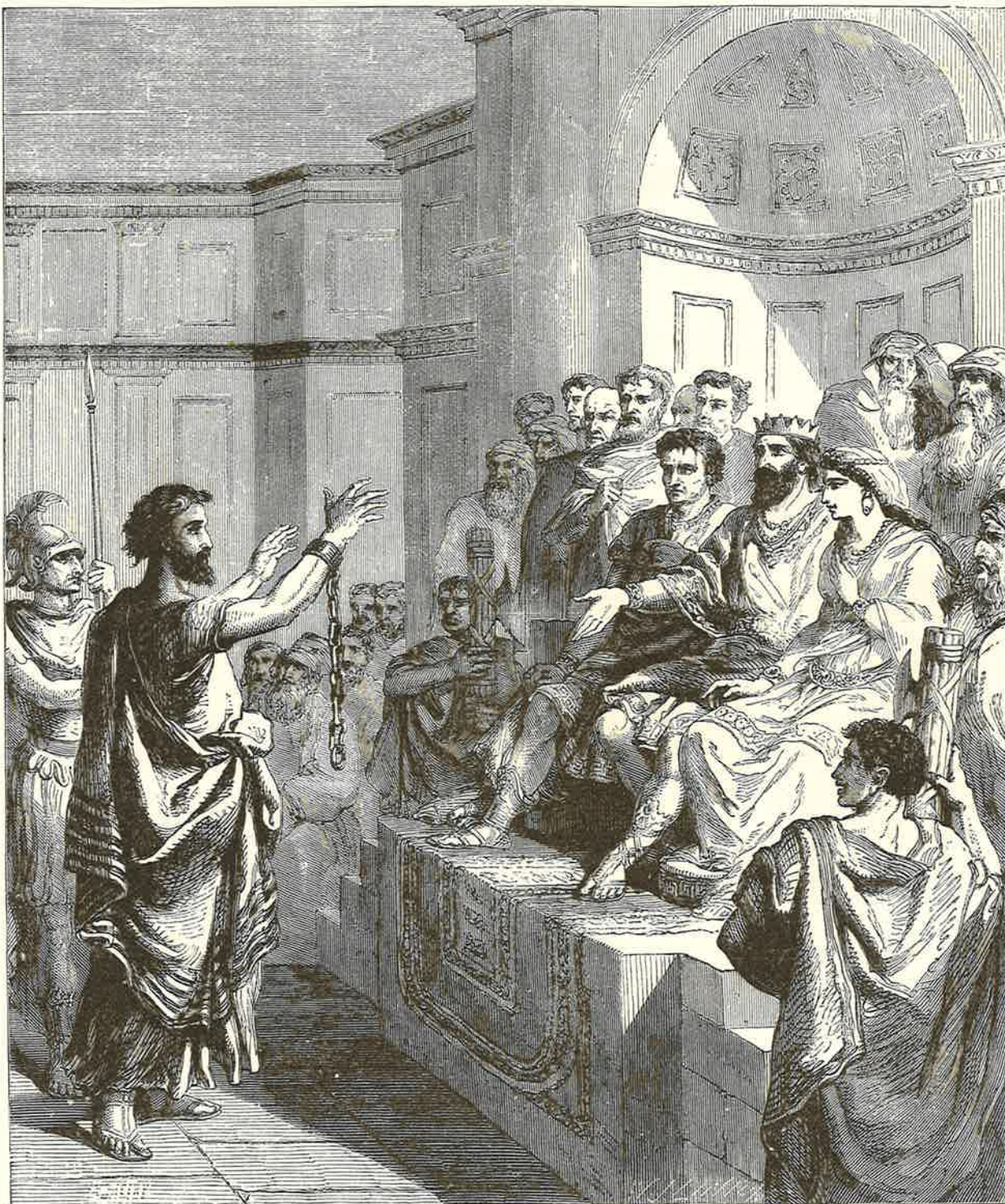
Agrippa I., like his grandfather, displayed great taste in building, and especially adorned the city

however, it is needless to recount. The name clearly bespeaks their origin and leading aim. They were undoubtedly the adherents of the Herodian interest, and whether possessing or not any recognized connection with the government of Herod, were at least pledged to support it, and watchfully observant of everything that might seem to interfere with its rights or interests. Thus it is evident they constituted a political rather than a religious sect. This is enough to account for the part they are represented as acting in the gospel history, since, from the current belief respecting Christ's aspirations toward the throne of Judæa, they would naturally infer the contrariety of his interest to that of the Herodian family. Hence their opposition, in so far as it comes into view, took the form of a determination to have Jesus handed over to the temporal power for summary justice. It was so even on the first of the two occasions that mention is made of them, when, after having witnessed some miracles performed by our Lord on the Sabbath, and heard his views upon the subject, the Pharisees, it is said, "went forth, and straightway took counsel with the Herodians against him, how they might destroy him," Mark iii. 6—that is, the professedly religious joined hands with the adherents of the civic or ruling party to lay violent hands on Jesus as a person dangerous to the commonwealth.

There was the same coalition, with the same object, near the close of his career, Matt. xxii. 16; Mark xii. 13; and the fuller exposition of the matter in St. Luke's Gospel makes the nature and objects of the Herodians quite plain, for they are manifestly the party more especially referred to in xx. 20 "who watched him and sent forth spies, which should

feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor." It was quite in accordance with the Herodians to act the part of spies in the interest of the ruling powers,

Herods rested. It does not follow, however, from the fact of some of them being found ready to act the part of spies, that the whole party were such, or that spying in the interest of government was their common employment. They might naturally



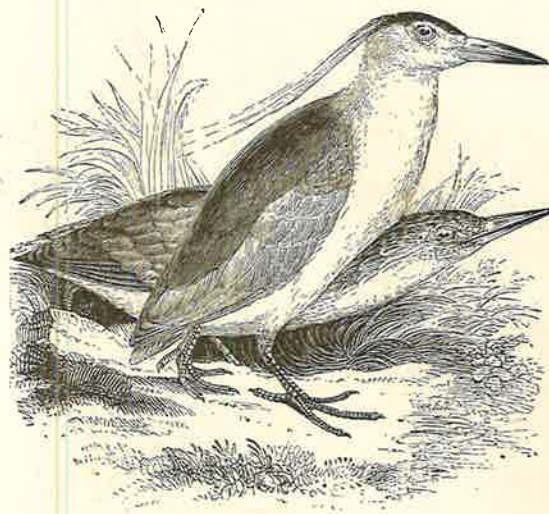
PAUL BEFORE HEROD AGRIPPA (II.), BERNICE AND FESTUS.—See HERODIAN FAMILY, FESTUS and PAUL.

and it would matter nothing whether the governor—*i. e.*, the Roman governor of Judæa—or Herod (Antipas of Galilee) might be the authority before whom the accusation was to be lodged; for the Herodians, while deriving their name from Herod's family, must also have been staunch supporters of Roman supremacy, on which that of the

enough have been the proper party to furnish spies for an occasion without following the business proper to such as their ordinary calling.

HERODIAS (her-o'-de-as) was the daughter of Aristobulus, one of the sons of Herod I. by the first Mariamne, and of Berenice, the daughter

of Salome, Herod's sister, and was consequently sister of Herod Agrippa I. She was first married to her uncle Herod Philip I, the son of Herod I. and the second Mariamne, by whom she had a daughter Salome, probably the one that danced and pleased Herod Antipas, and who afterward married her uncle Philip II. Herodias soon divorced herself from him, and married Herod Antipas, who was also her uncle, being the son of Herod I. and Malthace, and who agreed for her sake to put away his own wife, the daughter of Aretas, king of Arabia. John the Baptist reproved her for her crimes in thus living in adultery and incest, and she took the first opportunity to cause him to be put to death, thus adding thereto the crime of murder. Her marriage was unlawful for three reasons: first, her husband Philip was still alive; secondly, Antipas' wife was still alive; and thirdly, by her first marriage with Philip she became the sister-in-law of Antipas, who was forbidden by the Jewish law to marry his brother's wife, Lev. xviii. 16; xx. 21, comp. Matt. xiv. 4. When Antipas was condemned by Caius to perpetual banishment, Herodias was offered a pardon, and the emperor made her a present of money, tell-



NIGHT-HERONS.—See HERON.

ing her that it was her brother Agrippa I, who prevented her being involved in the same calamity as her husband. The best trait of her character is shown when, in true Jewish spirit, she refused this offer, and voluntarily chose to share the exile of her husband.

HERODION (her-o'de-on), the name of an early Christian, a kinsman of the apostle Paul, and at the time he wrote his Epistle to the Romans a resident at Rome, Rom. xvi. 11. Tradition reports him to have afterward become a bishop, but of this there is no proper evidence.

HERODIUM (her-o'de-um), a fortress or town mentioned by Josephus and Pliny, and named after Herod the Great, by whom it was built. It stood in a commanding position, probably the site anciently occupied by Beth-Haccerrum, Jer. vi. 1; Neh. iii. 14, between Tekoa and Jerusalem, and now called the "Frank Mountain." Here Herod was buried. See **HERODIAN FAMILY**, subhead 1.

HERODOTUS (her-od'o-tus), a celebrated Greek historian, was born at Halicarnassus in B. C. 484. He traveled through the ancient seats

of civilization, acquainting himself with the countries and peoples respecting whom he intended to write. Retiring to the isle of Samos, he digested and classified his materials, and then wrote that history which has immortalized his name. When it was finished, he brought it to the banks of the Alpheus, and there recited it to the vast multitude assembled from every town for the Olympic games. He wrote in the Ionic dialect, and in a way that pleased Cicero exceedingly, who says that his style is free from all harshness, and flows along like the waters of a still river. He calls him the "Father of History," because, if not the first historian, he was the first who brought history to that degree of perfection; and Quintilian compares him with Thucydides, giving the one the palm for narrative, the other for orations. He died in B. C. 408.

HEROLD (hay'rölt), **JOHANN**, born in 1511 at Hochstadt, Suabia. Nothing is known of his history till 1539, when he appeared in Bâle as a champion of the Protestant Reformation. For several years he had charge of a parish near Bâle. The latter portion of his life was spent solely in literary labors. Among his writings is "The Heathen World and the Original Source of their Gods." He died about 1570.

HERON (her'on), Hebrew *anaphah*, one of those appellations of which we have little clue to the specific meaning. It is found but twice, and the two occurrences are but the reduplication of one, and here merely as a name. It is, however, in the enumeration of unclean animals in Lev. xi. and Dent. xiv., and in such company, that we gather it to be a bird, probably of the order *Grallæ*, being placed between the stork and the gallinule. The lexicographers derive the word from *anaph*, "to snort," always rendered "to be angry;" but little help is thus given to the zoologist. The Septuagint translate the word in both passages by *charadrios*, the Greek name for some bird (not necessarily a plover, to which genus Linnæus appropriated it) of a yellow color, remarkable for its voracity, and frequenting quagmires or beds of mountain torrents.

All these indications warrant the rendering of our English version. The herons are wading-birds, peculiarly irritable, remarkable for their voracity, frequenting marshes and oozy rivers and spread over the regions of the East. Most of the species enumerated in our native ornithology have been recognized in the vicinity of Palestine, and we may include all these under the term in question—"the *anaphah* after his kind." With respect to the *charadrios* of the Septuagint, it is observable that one of the commonest species in Asia is *Ardea russata*, which is beautifully adorned with plumage partly white and partly of a rich orange-yellow, while the beak, legs and all the naked parts of the skin are yellow. Its height is about seventeen inches. This is the *caboga* or cow-heron so abundant in India. The Night-heron, the form of which is displayed in the illustration, is widely spread over Asia, Africa and Southern Europe. In its habits it resembles the common heron, breeding in society, roosting during the day in the recesses of woods, and visiting swamps in quest of prey at the approach of twilight.

HERRING (her'ring), **THOMAS**, who arose to be archbishop of Canterbury, was born at Wal-

soke in Norfolk in the year 1693. He entered Jesus College, Cambridge, and in time became a Fellow of Corpus Christi College. He was made bishop of Bangor in 1737, and six years afterward he was translated to York. After the disaster at Preston Pans, he applied himself with great zeal to awaken a spirit of active patriotism in the country. He raised the large sum of £40,000 for the service of the government, and his efforts on the side of the Hanoverian cause were so conspicuous that the wits of the day usually designated him the "red lerring." He was appointed to Canterbury in 1747. He died in 1756, having held the primacy for nine years. He was recognized through life as a powerful preacher and a laborious, energetic and good man.

HERRNHUT (hern'hoot). See **MORAVIANS**.

HERRON (her'ron), **FRANCIS**, D.D., a Presbyterian divine, born in 1774, near Shippensburg, Pennsylvania. He graduated at Dickinson College, and studied theology under the direction of Robert Cooper, D.D. After a few years of missionary labor in the backwoods of Ohio, he was called to the pastorate of Rocky Spring Church, and was afterward pastor of the First Presbyterian Church of Pittsburg. Mainly through his efforts the Western Theological Seminary was located at Alleghany City, and much of its success is due to his ceaseless exertions in its behalf. In 1827 he was moderator of the General Assembly held in Philadelphia. His ministry was greatly blessed by gracious seasons of revival, and his character and talents were held in affectionate esteem by his fellow-citizens. He died in 1860.

HERSE (herss). See **HEARSE**.

HERULI (her-u'le), a barbarous tribe from the shores of the Black Sea, who with the Goths made frequent incursions in the Roman dominions. They afterward became an independent nation; and joining themselves with the Turones, Scythians and Rugii, with Odoacer as their leader, they took Rome. About 495 the Lombards defeated them in a memorable battle, and a part of the nation established themselves first at the mouth of the Danube and then in the Eastern Roman empire. They were converted to Christianity during the reign of Justinian I., and gradually became civilized.

HERVÆUS (her-vay'us), **NATALIS**, a Dominican friar, born in Brittany during the thirteenth century. He was a philosopher and theologian of the school of Thomas Aquinas, and professor of theology in the university of Paris. He left numerous manuscripts, a few of which have been published. He died in 1323.

HERVEY (her've) **OF ELY** was really the founder of the diocese of Ely. In 1107 he was driven from Bangor, where he had been the first bishop of that see, and he became abbot of Ely. After two years he succeeded in raising Ely to be a bishopric, and he secured his own appointment to the episcopal chair. He next prevailed on the bishop of Lincoln to cede his rights in Cambridgeshire and part of Huntingdon, and in 1108 he secured the royal approval of this arrangement; and the pope having added his sanction, the bishopric was thus constituted, and the abbey church of Ely was recognized as the cathedral of the diocese. For notice of the cathedral itself, see **SIMEON OF ELY**.

HERVEY, FREDERICK, was born in 1730, and in due time entered the Church as a minister. Generally he spent his time in traveling on the Continent of Europe. His brother, when lord-lieutenant of Ireland, appointed him to the vacant see of Cloyne, and he was subsequently removed to the wealthy see of Derry. On the death of his brother he became fourth earl of Bristol. He was a great patron of art, and the persons whom he assembled at his residence when he was in Ireland, their habits and Continental usages, were so utterly different from the primitive lives of the people around, that they were often amazed at the sight of a bishop setting such an example as he did. In politics he was a Liberal, and his beneficence toward his poor clergy was very remarkable. He removed to Italy, where he cultivated his taste for art, and he resided there until his death. A late Irish novelist has taken this earl-bishop and his mansion as the theme of a popular novel.

HERVEY, JAMES, a well-known English divine and theological writer, was born at Hardingstone, near Northampton, in 1714. He was well known in Oxford for his classical attainments, and he was one of the band who, with John and Charles Wesley, Whitefield and others, became celebrated as the Oxford Methodists. In 1736 he became curate of Dummer, whence he went to Bideford in 1738. In the early years of his religious life he passed through protracted seasons of great anxiety, longing for peace and seeking after acceptance with God. By varied forms of discipline and religious observances he strove to gain his object, but not until he was enabled to comprehend the all-sufficient character of the atonement of Christ as a work wrought out for us and offered in the gospel as the ground of our acceptance with God did any degree of peace prevail in his soul. As John Wesley accepted Arminianism, Hervey and Whitefield adopted Calvinistic views. The contests between Wesley and Hervey were long continued and earnest; and even when Hervey died, he left "Eleven Letters to John Wesley" behind him in manuscript. These letters were edited by Cudworth, who was unjustly charged with Antinomianism, and their appearance and Wesley's reply kept up the controversy, which continued with much asperity for a time. Hervey succeeded his father at Weston and Collingtree, but his excessive physical weakness interfered with his pastoral work. Through life he had been delicate, and for a long time before his death he daily awaited his dissolution, which took place in 1758. After he entered the ministry, he published "Meditations and Contemplations," and in 1748 he gave the world his "Contemplations on the Night and Starry Heavens," which had a wonderful circulation, turgid and bombastic as its florid style is. In 1753 he wrote against Lord Bolingbroke's letters on the study of history, and two years afterward he published his "Letters on Theron and Aspasia." This brought out Robert Sanderman of Edinburgh, who assailed him for his views on justifying faith, and John Wesley, who reviewed it. Hervey was eminently pious and spiritually-minded. A protracted sufferer, he was meek and gentle in life and conversation, though firm in the maintenance of his views. His "Meditations" had their place as a household work with Bunyan's "Pilgrim," Boston's "Fourfold State" and Baxter's "Saint's Rest," and it is still held in reverent estimation, but the style is such that in the present day few attempt to read through it. His "Theron and Aspasia" deserves a place in all theological libraries.

108

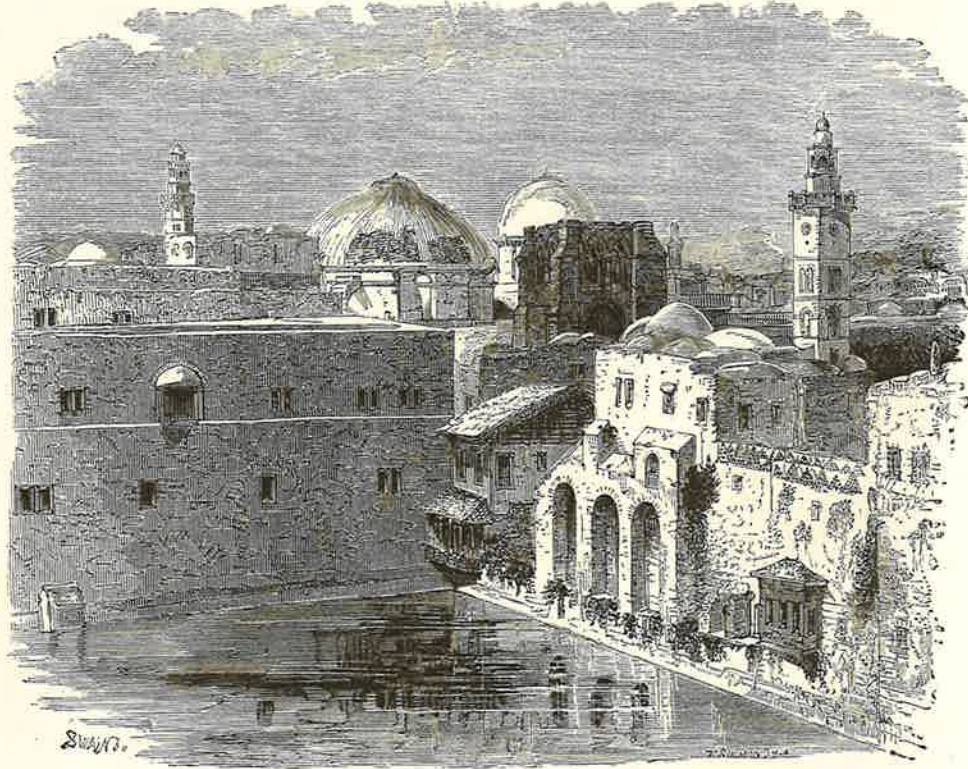
HESED (he'sed). His son, Ben-hesed, was one of Solomon's commissariat officers, 1 Ki. iv. 10.

HESER (hay'zur), **GEORGE**, a Jesuit, born in 1609, at Weyern, near Passau, Austria. He was professor of rhetoric and dialectics at Munich and Ingolstadt, and afterward preacher at Augsburg and Ingolstadt. He is chiefly known for his attempts to trace the authorship of the "Imitation of Christ" to Thomas à Kempis. The date of his death is unknown.

HESHBON (hesh'bon), a city on the east of Jordan, from which it was about twenty miles distant, and stood between the brooks Jabbok and Arnon. It seems to have been the capital of Sihon, as he is called the king of Heshbon as well as king of the Amorites, Num. xxi. 26, etc. It was afterward made a Levitical city, and is mentioned in connection both with the tribe of Reuben and with

the same with the Azmon mentioned Num. xxxiv. 4, it may be objected that not only does this change the initiatory guttural, but it supposes a repetition of a name already mentioned in the boundary line (see ver. 4), and probably more to the west. Wiltson would connect it with the Edomite king Husam, Gen. xxxvi. 34, 35, and identifies it with *Ain Hasb*. He also thinks that it is the same with Hashmonah, one of the stations in the wanderings of Israel, Num. xxxiii. 29, 30.

HESIOD (he'zh'd), one of the earliest Greek poets, who is usually supposed to have lived in the eighth century B. C. He was a native of Ascra, in Bœotia, but almost nothing is known of his life. A family dispute drove him from Ascra, and he settled at Orchomenos. The works attributed to him are the poems entitled "Works and Days," "Theogony," "Shield of Hercules" and the lost "Catalogue of Women." The poetry of the



THE POOL OF HEZEKIAH, IN JERUSALEM.—See HEZEKIAH.

that of Gad, Josh. xxi. 39; Num. xxxii. 37; 1 Chr. vi. 81. It appears, however, to have again fallen into the hands of the Moabites, as it is repeatedly mentioned by the prophets in their denunciations against the land of Moab, Isa. xv. 4; Jer. xlvi. 2. In later times the Maccabees held it under their sway; and the ruins of Heshbon have been identified as those of the ancient city by modern travelers. The ruins lie on the summit of a hill which commands an extensive prospect. They are more than a mile in circuit, but are themselves uninteresting, and contain not one entire building. Among the heaps of rubbish, however, there are many cisterns, and toward the south, a few minutes from the base of the hill, is a large ancient reservoir, which may call to mind the passage in the Song of Solomon, "Thine eyes are like the fish-pools in Heshbon, by the gate of Beth-rabbin," ch. vii. 4.

HESHMON (hesh'mon), a town on the southern boundary of Palestine, Josh. xv. 27. It has not been identified. To the suggestion that it is

"Works and Days" is of a homely and didactic character, dealing with the practical interests of common life. It is "a faithful transcript," says Ottfried Müller, "of the whole condition of Bœotian life." The "Theogony," however, is of a different character—an attempt to present a systematic view of the origin and powers of the gods and of the order of nature.

HESRON (hes'ron), **HESRONITES** (hes'ron-ites). In some copies of our version Hezron and Hezronites are thus spelt in Num. xxvi. 6.

HESS, JOHANN, born about 1490, in Nuremberg. After pursuing his studies at Leipzig and at Wittenberg he served as secretary to Turzo, bishop of Breslau. Going to Wittenberg in 1529, he became acquainted with Luther and Melancthon; and thoroughly imbued with the spirit of the Reformation, he returned to Breslau, where he labored zealously in reforming the Church and the schools. He died in 1547.

HESS (hess), JOHANN JAKOB, born in 1741, at Zurich, where he studied theology with his uncle, the pastor of Neftenbach, and afterward served as his assistant. He was subsequently pastor of the church of Notre Dame in Zurich, and in 1795 was honored with the office of president of the clergy of the canton. Among his works are—"History of the Last Three Years of the Life of Jesus," "History of the Israelites before the Time of Jesus," and "History of David and Solomon." He died in 1828.

HESSE (hes'seh), VON HESSENTEIN JO-

fessor of theology at Heidelberg, superintendent of the palatinate, president of the Church council, bishop of Sameland and leading professor of theology of the university of Helmstadt, but his peculiarities of temper brought him in continual conflict with the authorities and prevented long continuance in any one post. He was a violent controversialist, maintaining extreme Lutheranism in opposition to the Synergists, and was engaged in many bitter controversies. His work entitled "Difference between the True Catholic Doctrine of the Church and the Errors of the Papists and

posed by Barlaam, afterward bishop of Gerace, who accused them of indulging in fanatical and absurd means of seeking a supernatural light not promised in Scripture. They were as stoutly defended by Palamas, afterward bishop of Thessalonica; and in 1341 the whole matter was brought before a council at Constantinople, in which the monks, with Palamas at their head, were victorious; whereupon Barlaam retreated to Italy. The controversy was afterward renewed, the cause being taken up by another monk, George Acyndinus; but a synod at Constantinople in 1351 approved the



THE BOASTFUL HARANGUE OF RABSHAKEH TOLD TO HEZEKIAH (2 Kings xviii.; Isaiah xxxvi.).—See HEZEKIAH.

HANN, a German hymn writer, born in 1487, at Nuremberg. He pursued his theological studies at Leipzig and Wittenberg, and while in Italy he became a priest; but returning to Germany, he became intimately associated with Luther. His hymns are characterized by deep Christian feeling, and many of them are still sung in the churches of Germany.

HESSEHUSEN (hes-hoo'sen), **TILEMANN**, a Lutheran divine, born in 1527, at Wesel, in Prussia. After graduating at Wittenberg, he was appointed pastor at Goslar, and speedily distinguished himself as a preacher. He was pro-

posed by Barlaam, afterward bishop of Gerace, who accused them of indulging in fanatical and absurd means of seeking a supernatural light not promised in Scripture. They were as stoutly defended by Palamas, afterward bishop of Thessalonica; and in 1341 the whole matter was brought before a council at Constantinople, in which the monks, with Palamas at their head, were victorious; whereupon Barlaam retreated to Italy. The controversy was afterward renewed, the cause being taken up by another monk, George Acyndinus; but a synod at Constantinople in 1351 approved the

the Romish Antichrists" so displeased the government that he was driven from his native city. Among his other writings, the best known is his "Commentary on the Psalms." He died in 1588.

HESYCHASTS (hez'e-kasts), a party of monks who dwelt on Mount Athos during the fourteenth century. They professed to seek the extinction of evil passions by devout contemplation, introversion and ascetic practices. They claimed that, as the result of such contemplation, a divine light, like that which shone at the transfiguration, was diffused through their souls. Their peculiar usages and doctrines were vigorously op-

tenets of the Hesychasts, and excommunicated Acyndinus and Barlaam.

HESYCHIUS (he-zeek'e-us). There have been two eminent men of this name.

1. An Egyptian bishop, mentioned by Eusebius. He revised the text of the Septuagint and published an edition of the New Testament. He was one of the victims of the Diocletian persecution, about A. D. 311.

2. **OF JERUSALEM**, a Greek ecclesiastical writer, of whom little is certainly known except that he was consecrated priest against his wishes by the patriarch of Constantinople, and the re-

mainder of his life was spent in that city. He died about A. D. 434.

HETÆRIÆ (het-ay're-ay), secret societies of the Romans, which the emperor Trajan forbade by an edict issued soon after his accession, A. D. 90. In pursuance of this edict, Piny took severe measures against the assemblies of Christians about A. D. 105.

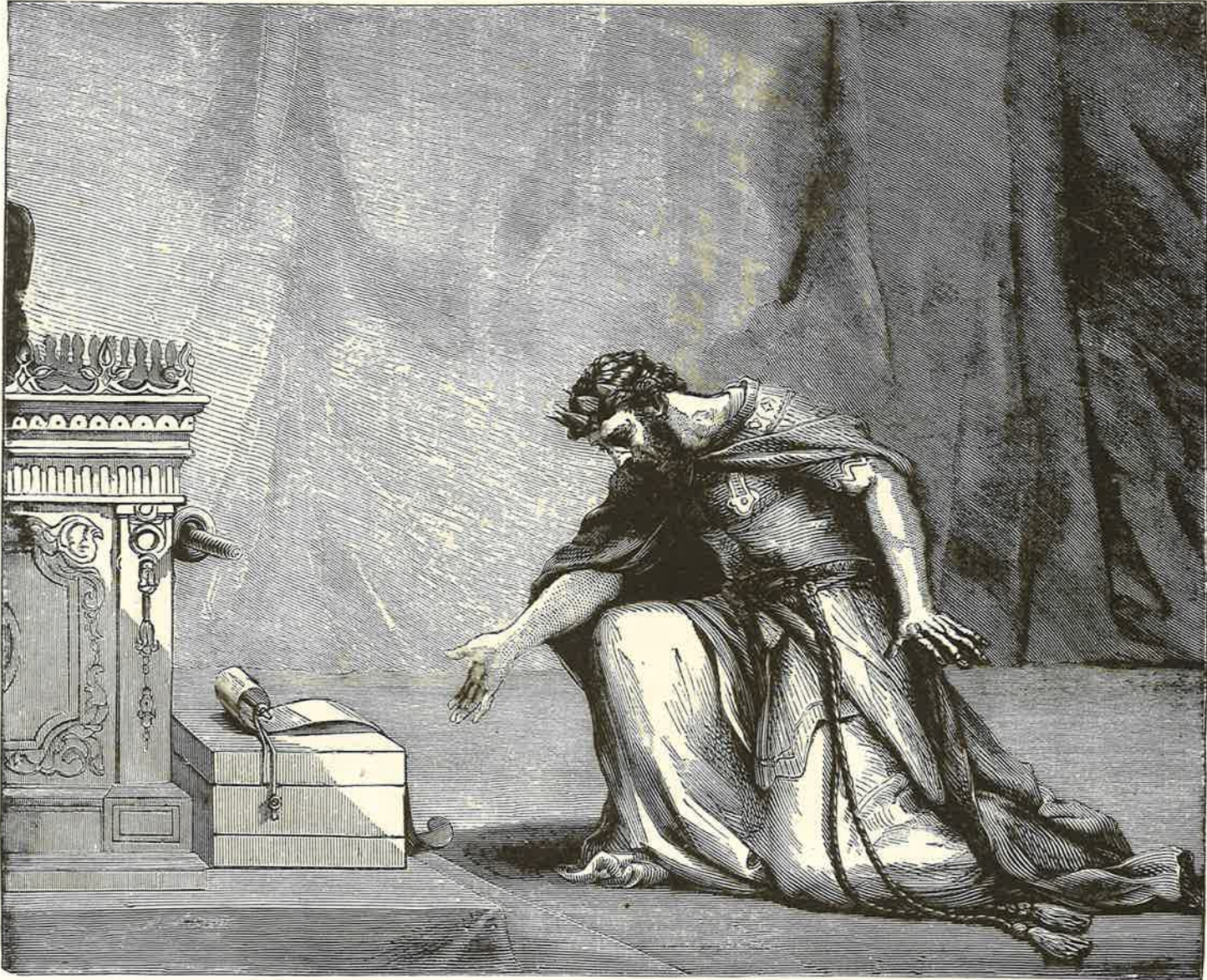
HETERODOX (het'er-o-dox). See **ORTHODOX**.

ating at the university of Edinburgh, he began his ministry at Hamilton, as assistant to Dr. Meek, whose daughter he married. He afterward preached at Torphicken and at Saint Andrew's. At the "disruption" he identified himself with the Free Church, and became minister of Free St. Paul's Church, Edinburgh. From 1857 he was professor of apologetics and systematic theology in the Free Church College, Glasgow. He was editor of the "Free Church Magazine," contributed to the "Presbyterian Review" and "North British Review," and wrote, among other works,

these passages with Num. xxxiv. 8 warrants us in concluding that "the way of Hethlon" was identical with "the entrance of Hamath." It was thus the name of the great opening between the northern extremity of Lebanon and the Nusairiyeh Mountains. This pass forms the only "entrance" to the plain of Hamath from the western coast.

HETZEL (het'zel). See **HEZEL**.

HETZER (het'zer), or **HEZER** (he'zer),



HEZEKIAH LAYING THE LETTER OF SENNACHERIB BEFORE THE LORD (2 Kings xix.; Isaiah xxxvii.).—See HEZEKIAH.

HETEROUSIANS (het-er-oo'sh'anz), the name given to a sect which maintained that the Son was of different essence from the Father.

HETH, one of the sons of Canaan, of the family of Ham. He was the progenitor of the people called first the sons and daughters of Heth, but afterward known as Hittites, Gen. x. 15; xxiii. 3, 5, 7, 10, 16, 18, 20; xxv. 10; xxvii. 46; xlix. 32; 1 Chr. i. 13. See **HITTITES**.

HETHERINGTON (heth'er-ing-ton), **WILLIAM M.**, a minister of the Free Church of Scotland, born in 1803, near Dumfries. After gradu-

"The Fullness of Time," "History of the Church of Scotland" and "History of the Westminster Assembly." He died in 1865.

HETHLON (heth'lon). "The way of Hethlon" is twice mentioned by Ezekiel when describing the northern border of the land of Israel. In one passage it is spoken of as "the way of Hethlon, as men go to Zedad," Ezek. xlvi. 15; in the other, "the way of Hethlon, as one goeth to Hamath," Ezek. xlviii. 1. This "way" was manifestly some noted road or pass leading from the sea-coast on the west to the kingdom of Hamath, in which Zedad was situated. See **ZEDAD**. A comparison of

LUDWIG, a Swiss theologian, born in the canton Thurgau. A tract against images which he published in 1523 was widely circulated, and greatly stirred the popular mind. The next year he went to Augsburg, highly recommended by Zwingli, who admired his talents and expected great results from his activity in the Reformation; but having, in a controversy with Urbanus Rhegius, maintained Anabaptist views, he was obliged to leave Augsburg, and returned to Zurich, from which he was soon afterward expelled for preaching the new doctrine. According to the testimony of Zwingli and some others, he led an immoral life; and for the crime of adultery he was

brought to trial and beheaded at Constance, in 1529. Equally credible writers maintain, however, that his life was one of genuine piety, and that he was a martyr to his Baptist principles. Besides the work already noticed, he published a translation of the "Prophets of the Old Testament," which, though largely circulated at the time, is now exceedingly scarce.

HEUBNER (hoib'ner), **HEINRICH LEONHARDT**, a German theologian, born in 1780, at

the death of the latter he succeeded as pastor. He was subsequently minister of the Regent Place Church, Glasgow. He was a faithful pastor, an eloquent preacher and an active friend of all benevolent enterprises. He wrote "The Importance of Early Piety" and "State of Religion in Geneva and Belgium." He died in 1846.

HEUMANN (hoy'man), **CHRISTOPH AUGUST**, a German theologian, was born in 1681, at Altstädt, in the duchy of Weimar. After com-

as in Abyssinia and by Djezzar, the notorious pacha of Acre, comp. Dan. ii. 5; iii. 29.

HEWIT (heu'it), **NATHANIEL**, a Presbyterian minister, was born in 1788, at New London, Connecticut. Originally intending to adopt the profession of the law, he relinquished his studies for theology; and after preaching a short time in Vermont he completed his preparation for the ministry at Andover. He was pastor of the Presbyterian church in Plattsburg, New York, and after-



ISALAH WARNING HEZEKIAH OF HIS APPROACHING DEATH (2 Kings xx.; Isaiah xxxviii.).— See HEZEKIAH.

Lauterbach, Saxony. He was educated at the theological seminary at Wittenberg, where he was successively professor extraordinary of theology, third director and first director, serving in the latter office until his death, in 1853. His chief works are—"Practical Exposition of the New Testament," "Sermons on the Catechism," and an enlarged and revised edition of Büchner's "Biblical Concordance."

HEUGH (hewh), **HUGH**, D.D., a Scotch Presbyterian minister, was born in 1782, at Stirling. After graduating at the college of Edinburgh, he became colleague to his father at Stirling, and on

pleting his theological studies at Jena, he made a tour of Holland and Germany, and on his return was appointed inspector of the college of Göttingen, and afterward professor of theology in the university of that city. His principal works are—"German Translation of the New Testament" and "Exposition of the New Testament." He died in 1764.

HEWING IN PIECES. This mode of punishment is said to have been inflicted by Samuel on Agag, king of the Amalekites (1 Sam. xv. 33). It was not a Hebrew form of putting to death; but there have been instances of its being employed,

ward in Fairfield, Connecticut. While at the latter place he became noted for his earnest advocacy of the temperance reformation. He resigned his pastorate to become agent of the newly organized American Temperance Society; and under his impassioned eloquence, it is said, the reform made rapid headway, enlisting all classes in the movement. In 1831 he visited England in the interests of the temperance cause, and excited attention by his great powers of eloquence. After his return home he labored as pastor in Bridgeport, Connecticut. He died in 1867.

HEXFAM (hex'am). See **ROGER OF**.

HEY (hay), JOHN, D.D., an English divine, was born in 1734. He was educated at Catharine Hall, Cambridge, where he was afterward Norris professor of divinity. He was pastor of Passenham and of Calverton. Among his writings are "Lectures in Divinity" and "Thoughts on the Athanasian Creed." He died in 1815.

HEYDENREICH (hi'den-rikh), AUGUST LUDWIG CHRISTIAN, a Protestant theologian, was born at Wiesbaden, 25th of July, 1773. His first

little talent and moderate learning. His time was devoted to the work of a preacher or pastor rather than that of a scholar.

HEYDENREICH, KARL HEINRICH, a German philosopher, was born in 1764, at Stolpen, in Saxony. He was professor of philosophy at the university of Leipsic. At first he was an adherent of the system of Spinoza, but afterward embraced that of Kant. He wrote "Nature and God according to Spinoza," "Philosophy

donsire, and a prebend of Westminster, to which was added the living of Houghton, in the bishopric of Durham. Other church preferment followed; but becoming obnoxious to the parliamentarians, he was soon ejected, and his private property was also sequestered. After this he went to Oxford, and published a weekly paper, called "Mercurius Aulicus." Heylin was a churchman of the school of Laud, and wrote his life, also a history of the Reformation of the Church of England, and several treatises in defence of the Church and its institu-



HEZEKIAH SHOWING HIS TREASURES TO THE BABYLONIAN AMBASSADORS (2 Kings xx.; Isaiah xxxix.).—See HEZEKIAH.

charge was in Usingen; in 1797 he became rector and preacher in Wiesbaden; in 1800 stadtpfarrer in Usingen; in 1809 second stadtpfarrer in Wiesbaden; in 1813 inspector at Dotzheim; in 1818 kirchenrath, professor and preacher in Herborn. Subsequently he became evangelical rural bishop in Wiesbaden. He died in 1856 (?). Most of his works are homiletic and practical. The exegetical are—"A Commentary on the First Epistle of Paul to the Corinthians," "A Brief Pastoral Exposition" and a work on "Mysticism in the New Testament and in Christianity." Heydenreich was a dull, flat writer, who contributed nothing to the interpretation of the New Testament. He had but

of Natural Religion," and other works. He died in 1801.

HEYLIN (hay'lin), PETER, D.D., an English divine, was born at Burford, in Oxfordshire, in 1600. He became a student of Hart Hall, Oxford, but afterward obtained a fellowship in Magdalen College, which he resigned in 1629, on being appointed chaplain to Charles I. Heylin lectured at Oxford on cosmography, and published the substance of his lectures in the work entitled "Microcosmus," which became very popular. In 1631 he published his "History of St. George," for which the king gave him the rectory of Hemmingford, in Hunting-

tions. He died in 1662, having shortly before been reinstated in all his former appointments by Charles II.

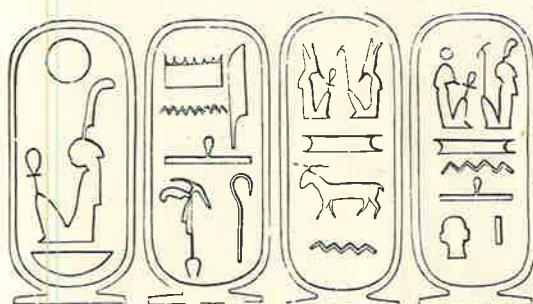
HEYLYN (hay'lin), JOHN, D.D., an English divine, and prebendary of Westminster, who, from his being deeply versed in the mystic divines, was popularly called "the mystic doctor." He wrote "Theological Lectures at Westminster Abbey." He died about 1760.

HEYRICK (hay'rik) RICHARD, who held the office of warden in the collegiate church in Manchester, in the reign of Charles I., became de-

servedly famous for his ardent struggles in the cause of truth. In his time a determined attempt was made to introduce Romanism into the establishment over which he presided, and which he successfully resisted. In 1635 the college had been refounded by Charles I., and the papal party, founding their hopes on the influence of the queen, attempted to advance their cause in Manchester; but owing to the vigilance and energy of Heyrick, they signally failed. He died in 1667, and was buried in the choir of the collegiate church. See THOMAS DE LA WARRE.

HEYWOOD (hay'wood), OLIVER, an English nonconformist, was born in 1629, at Bolton. He graduated at Trinity College, Cambridge, and was rector at Halifax until the Restoration. During the years that followed he suffered much from poverty, and died in 1702.

HEYWORTH (hay'wurth), an eminent bishop of Lichfield, consecrated in 1420. Fuller gives him credit for completing the cathedral, but this statement can only be true of some minor repairs and details, and not of the main body of the fabric itself, for the style indicates an earlier age. The work of the thirteenth and fourteenth centuries remained until the devastations of the civil wars



FOUR SIDES OF AN EGYPTIAN COLUMN.—See *HEROGLYPHICS*.

left the cathedral in a sad state of ruin. See HEDDA.

HEZEKI, a Benjamite, 1 Chr. viii. 17.

HEZEKIAH (hez-e-ki'ah). 1. The son and successor of Ahaz, king of Judah, twenty-five years old when he ascended the throne. His reign lasted twenty-nine years, 725-696 B. C., 2 Ki. xviii. 1, 2; 2 Chr. xxix. 1. If the present text be accurate, Hezekiah must have been born in his father's eleventh year, for Ahaz died when he was thirty-six, 2 Ki. xvii. 2. Instances of pater- nity as early as this have been produced by various writers; so that the case, though extraordinary, is by no means unparalleled. But some critics have supposed an error in the numbers, and that either Hezekiah was but twenty at his accession, or Ahaz twenty-five at his. This last supposition has some countenance from ancient versions.

Hezekiah was one of the most godly of the sovereigns of Judah. His first acts were to re-open, repair and cleanse the temple, celebrating the occasion by solemn offerings to the Lord. He also removed the high-places, forbidding sacrifice even to the true God in them. And he broke in pieces the brazen serpent which Moses had made in the wilderness, because the people paid a superstitious reverence to it, calling it by a contemptuous name—"a piece of brass," 2 Ki. xviii. 3-6; 2 Chr. xxix. 2-36; Isa. xxxvi. 7. These proceedings, we may

easily conclude, did not pass unquestioned. The evil counselors of Ahaz would strive to maintain their influence in the new reign. So much, perhaps, we may gather from the reproofs of Isaiah, Isa. viii. 9-13; xxviii. 14-18. But the king had the inestimable advantage of the counsels of this great prophet, to whose divinely inspired messages he appears to have given diligent heed. If, therefore, he encountered opposition, it did not turn him from his purpose. Subsequently, the passover was kept, as it had not been for many generations, with a great concourse of people, not only from Judah, but from the tribes of Israel. It has been thought that this passover was held after the fall of Samaria, for the remnant are addressed that were "escaped out of the hand of the king of Assyria." If so, it could not have been earlier than Hezekiah's sixth year. But the matter is uncertain; and it is worth noticing that Hezekiah's invitations were responded to rather by the northern section of the tribes, Manasseh, Zebulun and Asher, than by the people immediately around Samaria, 2 Chr. xxx. The celebration of this feast was the signal for fresh measures of reformation, extending into the Samaritan kingdom, while the services of the temple and the rites of the law were yet more diligently observed in the king of Judah's own dominions, 2 Chr. xxxi.

As Hezekiah honored God, so God honored him with temporal prosperity. He subdued the Philistines, and according to the annals of Sennacherib, kept Padiya, king of the Ekronites, a prisoner in Jerusalem. He prospered also in other enterprises, and renounced his allegiance to the Assyrian monarch, 2 Ki. xviii. 7, 8. In the fourteenth year of his reign, however, he was obliged to purchase forgiveness for this by the payment of a large fine, for which he had to take some of the gold of the temple. For Sennacherib's forces had overrun the country; the fortified towns were taken, 2 Ki. xviii. 13-16; 2 Chr. xxxii. 1-8; Isa. xxxvi. 1, the Assyrian march toward Jerusalem being perhaps that described in 2 Chr. x. 28-32.

The tribute thus yielded saved Jerusalem, and Sennacherib turned his arms elsewhere. It must have been at this time that Hezekiah was visited with that fatal sickness (supposed by some to be the plague) which he was warned would be unto death. At his earnest prayer, however, a prolongation of his life was granted for, as he was informed, fifteen years; a plaster of figs was by Isaiah's direction laid upon the boil; a miraculous sign was given, and a promise added of deliverance from the Assyrian power. Hezekiah recovered, and composed a plaintive elegy on the occasion. And then came the great fault of his life. Ambassadors from Babylon arrived to inquire of the wondrous retrocession of the sun. To these the king vaingloriously displayed his treasures, and was rebuked and told that his children should be made eunuchs in that Babylon from which envoys were now courting his alliance, 2 Ki. xx.; 2 Chr. xxxii. 24-26, 31; Isa. xxxviii.; xxxix.

It is not easy to settle the chronology of this king's reign. Very many critics have believed that but a single Assyrian invasion occurred, and consequently that the destruction of Sennacherib's army took place about the time of Hezekiah's sickness. But we may with more probability suppose that there were two invasions—one that already noticed, the other so fatal for the Assyrian king some few years subsequently. See for some further details the article on SENNACHERIB.

If this supposition be well founded, the narrative of 2 Ki. xviii. 17-37; xix.; 2 Chr. xxxii. 9-23; Isa. xxxvi. 2-22; xxxvii., must describe the later invasion. The king of Assyria, who was besieging Lachish, sent Rabshakeh with an insulting and blasphemous message to Jerusalem. Afterward, when alarmed by the news of the approach of the Ethiopian king, he reiterated his demands in a letter to Hezekiah. The Jewish monarch sought help where alone it could effectually be obtained. He asked the prayers and advice of Isaiah, and spread the Assyrian letter in humble supplication before the Lord. Speedily he had an encouraging reply; the Lord would interpose. The king of Assyria "shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city to save it, for mine own sake, and for my servant David's sake." And the infliction of the judgment is related with awful brevity: "The angel of the Lord went forth, and smote in the camp of the Assyrians an hundred and four-core and five thousand; and when they arose early in the morning, behold, they were all dead corpses." Whether it was the simoom of the desert, or whether "the pestilence that walketh in darkness," that was employed as a secondary cause we know not. The work was God's own justly inflicted vengeance.

Probably Hezekiah did not long survive this event. He was succeeded by his son Manasseh, born twelve years before his father's decease, of Hephzibah, 2 Ki. xx. 21; xxi. 2, to whom Professor Blunt supposes an allusion in Isa. lxii. 4. And on Hezekiah's decease the bright light of God's favor to Judah was clouded again, and the nation, under their new king, sunk once more into foul idolatry.

That Hezekiah was a sovereign who displayed much taste and energy in matters pertaining to the architecture of the capital and the well-being of the population is evident from the brief record of his reign which is given in the sacred narrative. The temple was the great central figure in Jerusalem to which all eyes were directed; and like a pious ruler, he bestowed upon it much of his regard. In 2 Ki. xviii. 16 the fact is mentioned that he had overlaid the doors and the pillars in the temple with gold, which in an evil day he had again to remove. So also his care for the population and his regard for their comfort and wants in the trying climate of Palestine is displayed, 2 Ki. xx. 20, by his construction of a pool and of a conduit to supply the city with water, indicating the mind of a sovereign who recognized that matters of permanent social utility, the honor of God and the care of his house were duties that belonged to him as the head and guardian of the people.

2. A descendant of the royal line of David, 1 Chr. iii. 23. 3. Ezra ii. 16; Neh. vii. 21.

HEZEL (hez'el), J. W. F., a German Orientalist and theologian, was born at Königsberg, May 16, 1754. Having received his first instruction from his father, who was a Protestant pastor, he subsequently repaired to the university of Jena, 1772. In 1786 he was appointed professor of the Oriental languages at Giessen, and in 1800 keeper of the university library there. In 1801 he was called to the university of Dorpat, where he filled the chair of Oriental literature till 1820, in which year he requested permission to retire, which was

granted. He died February 1, 1829, at the age of seventy-five. Hezel's works are many, but they are little read at the present day. Among them was a new translation and explanation of the Song of Solomon. He also published a small treatise on the fall, the sacrifices of Cain and Abel and Enoch's translation, and a dissertation on the sources of the early history in the Pentateuch.

HEZION (he'zi-on), the grandfather of Benhadad I., king of Syria, 1 Kings xv. 18. It has been conjectured that he was the same with Rezon, xi. 23; this is, however, but a conjecture.

HEZIR (he'zer). 1. The head of one of the courses of the priests, 1 Chr. xxiv. 15. 2. One who sealed the covenant, Neh. x. 20.

HEZRAI (hez'ra-i), one of David's warriors, 2 Sam. xxiii. 35. He is also called

HEZRO (hez'ro), 1 Chron. xi. 37.

HEZRON (hez'ron). 1. One of the sons of Reuben, Gen. xli. 9; Ex. vi. 14; Num. xxvi. 6; 1 Chr. v. 3. 2. A son of Pharez and grandson of Judah, Gen. xli. 12; Ruth iv. 18, 19; 1 Chr. ii. 5, 9, 18, 21, 24, 25; iv. 1.

HEZRON, a city in the south of Judah, called also HAZOR, Josh. xv. 25. Wilton would unite the preceding name Kerieth with Hezron, and would translate "Kerieth-hezron, which is HAZOR-AMAN," believing that we have here both the name which the city bore at the time, and that which it had previously to its conquest by the Anakim. It was originally, he thinks, a pastoral settlement of the Horites, one of whose chiefs was Heman or Homan, Gen. xxxvi. 22; 1 Chr. i. 39. It was afterward taken and fortified by the Anakim, and eventually conquered by the tribe of Judah, who attached to it the name of one of their distinguished worthies. He would identify it with *el-Kuryetein*, where are some considerable ruins.

HEZRONITES (hez'ron-ites). 1, 2. Two families in Reuben and Judah, Num. xxvi. 6, 21.

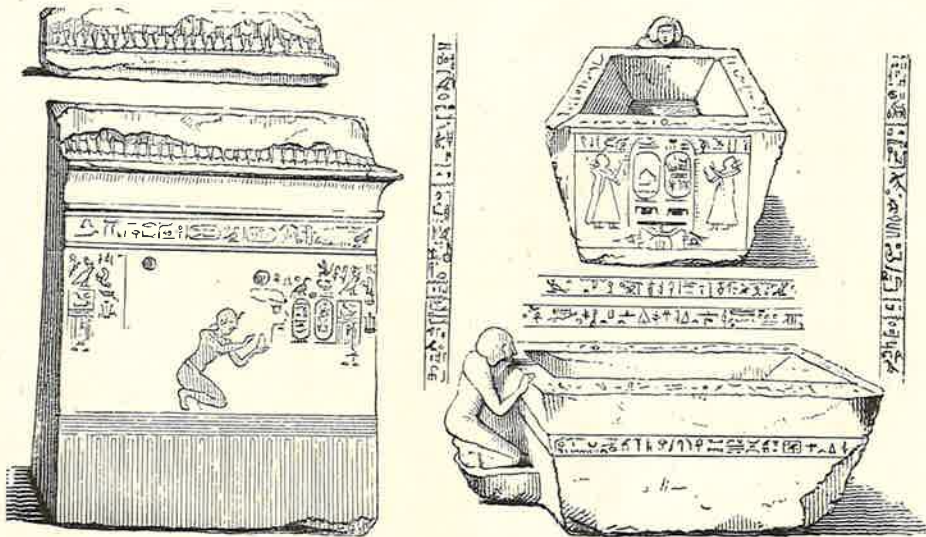
HIDDAI (hid'da-i), one of David's warriors, 2 Sam. xxiii. 30. In 1 Chr. xi. 32 he is called Hurai.

HIDDEKEL (hid'de-kel), the third river of Eden, described in Gen. ii. 14 as flowing "to the east of Assyria," or it may be translated "toward the east of Assyria." It is also mentioned by Daniel, who saw one of his wondrous visions as he stood "by the side of the great river, which is Hiddekel," Gen. x. 4. The translators of the Septuagint identify this river with the Tigris, and so also does Jerome. There can be no doubt that they are correct. The name suggests the identity. The Aramaean name of the Tigris is *Digla*, which was easily transformed by the Greeks into Tigris; or perhaps the latter was the Persian form, derived from the word *Tigra*, "an arrow." Pliny says, "As soon as this river begins to flow, though with a slow current, it has the name *Diglito*. When its course becomes more rapid, it assumes the name *Tigris*, given to it on account of its swiftness, that word signifying 'an arrow' in the Median language." To the same effect Strabo writes. Josephus states that the word "Tigris, or Diglath, signifies what is swift, with narrowness." The great rapidity of the current appears to have suggested the name.

The Tigris is often mentioned by classic writers. Pliny gives the fullest description, but the notices of Herodotus, Strabo and Xenophon supply some important details. The river has several sources among the mountains of Armenia. Those of the eastern branch were discovered by Layard, south of Lake Van; the highest source of the western branch is only a few miles distant from the Euphrates. The Tigris flows at first eastward, then gradually turns to the south-east, and after a tortuous course of more than 200 miles through a wild mountainous region, it passes by a sublime ravine into the plain of Assyria. It then sweeps past the great mounds of Nineveh, Rehoboth, Calah and other primeval cities, still retaining its rapidity, and frequently breaking over rocky barriers and artificial dams. At length, near the old town of Tekrit, 100 miles below Mosul, it enters the low plain of Mesopotamia. Here its waters were formerly drawn off by canals for irrigation. The stream is now sluggish, and the banks are fringed with thick jungles. It flows on through the palm groves of Bagdad, laving the walls of the decaying city. It is here only about 30 miles from the

with the exiled king for the appointment of bishops, in the English Church, for their party. He returned from this dangerous mission in the following year, and was himself shortly after consecrated bishop of Thetford. Dr. Hickes was a profound scholar, particularly in Saxon lore, but in theological matters it is to be lamented that he employed his great powers in controversial pamphlets which are forgotten as soon as read. His principal productions are "Thesaurus of Ancient Northern Literature" and "Institutes of Anglo-Saxon Grammar," in both of which he displayed profound scholarship and an extensive knowledge of early Christian literature. He died in 1715.

HICKS (hiks), ELIAS, from whom the sect of Hicksites derives its name, was born in 1748, at Jericho, Long Island. Early in life he became a preacher in the Society of Friends. He held Socinian doctrines concerning the Trinity and the Atonement; and though their advocacy received at first but little sympathy from his brethren, yet by degrees he won large numbers to his views, and in 1827 they set up a separate association, but still



EGYPTIAN FRAGMENTS.—See HIEROGLYPHICS.

The originals of this engraving are in the British Museum, and in a good state of preservation.

Euphrates. The two sister rivers run parallel for 100 miles or more, and then the Tigris sweeps round to the eastward, through the marshy plains of Elam, and turning south, unites with the Euphrates at Kornah. The river formed by the junction is called *Shât el-Arab*. It flows in a south-eastern course, through swamps and desolate plains, to Busrah and the Persian Gulf.

HIBBERD (hib'berd), BILLY, an eccentric and witty minister of the Methodist Episcopal Church, was born in 1771, at Norwich, Connecticut. He entered the New York Conference in 1798, and during a ministry of forty-six years was abundantly successful in his labors. He died in 1844.

HICKES (hiks), GEORGE, an eminent divine and learned antiquary of the seventeenth century, was born at Newsham, in Yorkshire, in 1642, and educated at Oxford. In 1681 he was appointed one of the king's chaplains, and soon after made dean of Worcester. At the Revolution he refused to take the oath to William III., and was deprived of all his benefices. In 1693 he was sent by the non-juring clergy to St. Germain's, to concert measures

retained the name of Friends. He was a man of high-toned personal character, and was gifted with much intellectual vigor. Among his published works are "Observations on Slavery," "Letters Relating to Doctrines" and "Journal of Life and Labors." He died in 1830. See FRIENDS.

HIEL (hi'el), a native of Beth-el, who rebuilt Jericho, above 500 years after its destruction by the Israelites, and who in so doing incurred the effects of the imprecation pronounced by Joshua, 1 Ki. xvi. 34.

Accursed the man in the sight of Jehovah
Who shall arise and build this city, even Jericho;
With the loss of his first-born shall he found it,
And with the loss of his youngest shall he fix its gates, Josh.
vi. 26.

HIERAPOLIS (hi-e-rap'o-lis), COUNCIL OF, held about A. D. 197. At this council Montanus, Maximilian and Theodotus were excommunicated.

HIERAPOLIS, a city of Phrygia Magna, east of Colosse, and about six Roman miles north of Laodicea. It was celebrated for mineral springs and a cave where a stifling vapor was evolved;

these springs still exist, and there are considerable ruins of the ancient town. Christianity was most probably introduced here at the same time as at Colosse, Col. iv. 13. The modern name is *Pambouk-Kalassi*.

HIERARCHY (hi'e-rark-e), a term applied to the apostolic order of the ministry below as well as in the Church above. The system of government in the Church by patriarchs, metropolitans, archbishops, bishops and, in an inferior degree, priests is thus named.

HIERAX (hi'er-aks), or **HIERACAS** (hi'er'a-kas), an eccentric Egyptian philosopher who



FRAGMENTS OF EGYPTIAN OBELISKS.—See HIEROGLYPHICS. Engraved from the originals in the British Museum.

fleurished during the third century. He had numerous followers called Abstinentes, from his dogma that Christ, in promulgating a law to supersede that of Moses, had prohibited the use of flesh, wine and everything gratifying to the senses. He was remarkable for his learning on almost every subject, but his poetic spirit led him, in the interpretation of the Scriptures, to obscure the sacred volume with allegorical exegesis. He denied the fall and the resurrection, distinguished the substance of the Son from that of the Father, and taught that Melchizedek was the Holy Ghost.

HIEREEL (hi'er'e-el), 1 Esd. ix. 21. Jehiel, Ezra x. 21.

HIEREMOTH (hi'er'e-moth). 1. 1 Esd. ix. 27. Jeremoth, Ezra x. 26. 2. 1 Esd. ix. 30. Ramoth, Ezra x. 29.

HIERIELUS (hi-e-ri-e'lus), 1 Esd. ix. 27. Jehiel, Ezra x. 26.

HIERMAS (hi'er'mas), 1 Esd. ix. 26. Ramiah, Ezra x. 25.

HIEROCLES (hi'er'o-kleez), 1, lived in the beginning of the fourth century, was governor of Bithynia, and a chief instigator of the persecution of Diocletian. He endeavored to pervert the faithful by a book called "Truth-loving Words to the Christians," which was answered by Eusebius and Lactantius. 2. A platonic philosopher who flourished at Alexandria in the beginning of the fifth century. He was author of a "Commentary on the Golden Verses of Pythagoras."

HIEROGLYPHICS (hi-e-ro-gli-f'iks), a word which is derived from two Greek terms signifying "sacred carvings," is the title given to the peculiar kind of writing which prevailed among the ancient Egyptians. Instead, however, of writing by means of letters such as we have in our modern alphabets, or as the Greeks, the Romans, the Hebrews, Samaritans and the Phœnicians had, the Egyptians used a number of figures, pictures of birds and other objects, and by attaching ideas to these signs all who were instructed in their symbolic meaning could decipher the hieroglyphic writing, just as in modern times educated persons can read a printed page. Two modes were adopted by the Egyptians in order to record the information which they desired to hand down to posterity. By engraving on their monuments, on the columns, and other portions of their temples and public edifices, the figures of their alphabet, they were able to record on them such historical incidents and matters of personal and public interest as they desired to hand down to future ages. The enduring character of these vast temples, with their massive columns, built, as they were, to stand during all time, when covered with engravings cut into the solid stone, presented an obvious mode not only of making the record public and spreading the information abroad, which was thus published before all men, but also guaranteed the preservation of the record, so that as long as the figures were permitted to remain the information would not be lost, if only the key to the alphabet would also be preserved. These figures, when indented on their stony bed, were made ornamental by means of color, and hence a vast edifice, such as an Egyptian temple was, when covered with hieroglyphic forms and symbols all set forth in glowing colors, must have presented a wondrously gorgeous and peculiar character. The Egyptian climate, with its freedom from moisture, leaving as it did the sharpest outlines of all figures untouched for ages, must have been favorable for the preservation of all such productions; and thus it has come to pass that the portions of these Egyptian monuments which war, the barbarism of man and the incursions of the sands from the desert have spared are much in the same state now as they were when they left the hands of the ancient Egyptian carver.

Then, again, the Egyptians were accustomed to trace these figures on the papyrus, or the paper which was prepared from the plant of that name, on wood or on slabs or movable stones. Records were thus made for general purposes, and the explorer of the Egyptian tombs who is now able to decipher the meaning of these symbols may read on the coverings of the enclosed bodies very much of their history while they lived; indeed, so minutely and so fully did the old Egyptians go

into detail that not only did they record the actions of their sovereigns and the leading events of the land, but even the histories of their people were laid up with their remains in the tomb.

When the figures of this alphabet were decorated with divers colors, they are known as polychrome, and when only one tone or color is used the style is monochrome. On coffins and other objects the form of the figures appears to have been first traced out, and the color was afterward filled in; while on papyri and more perishable things the forms were merely sketched in outline; and these are known as linear hieroglyphics. The figures were arranged in perpendicular columns, separated from each other by lines, and a very marked peculiarity is at once perceptible—that all the animals, birds or figures face in the same direction, and they usually look toward any object with which they may be associated. In other cases, however, the arrangement is horizontal, and not perpendicular, and in some illustrations the writing is scattered in an irregular manner over the picture which is described.

The use of hieroglyphics among the Egyptians was very ancient, and its invention was attributed to the god "Thoth," who was called the scribe of the gods and lord of the hieroglyphs. In such an early age, when the masses of the people were neglected, their education must have been of a low order, and few, if any, of them could understand the writing which was known to the sacerdotal and instructed classes. To foreign nations they were altogether unintelligible. Among the Hebrews, during their sojourn in Egypt, it is probable that some knowledge of this writing may have been attained by their chief men. At any rate, Moses was learned in the literature of Egypt. The intercourse of Joseph with his brethren through interpreters, Gen. xlii. 23, merely refers to the spoken language, and does not bear on the subject. The Greeks settled on the coast of Africa, and came into contact with Egyptian affairs in the sixth century before Christ, and they appear only to have had a knowledge of colloquial discourse. About the middle of this century Solon studied Egyptian affairs at Heliopolis and elsewhere in the country, and Pythagoras must have derived his doctrines, which were of Egyptian origin, from some amount of knowledge of this mode of writing. About the middle of this century also Herodotus traveled in Egypt, and the knowledge which he gained of Egyptian affairs must have been derived from this source. When Alexander subjugated Egypt, the rulers whom he left behind him began to study the language and literature of the country with greater diligence, and Eratosthenes, the keeper of the museum at Alexandria, and Manetho, the high-priest at Sebennyus, drew up chronological details, which could only have been derived from hieroglyphical sources. Coming down to a later period, Charsson, who kept the library of the Serapeum in the time of Augustus, drew up a dictionary of the hieroglyphics, while considerable attention was evidently paid to them by others, as they are referred to by Diodorus and Strabo; and later still Tacitus gives an account of the monuments of Thebes as translated by the Egyptian priests. But after his time it is evident that attention to Egyptian antiquities and literature rapidly declined.

Ammianus Marcellinus refers to them in the third century A. D. Clement of Alexandria, A. D. 211, also alludes to the symbolic form of writing, which he designates the "cyriologic nature of hieroglyphics." Later still, Porphyry, A. D. 304,

divides them into phonetic and symbolic, and about A. D. 500, Horus Apollus, in two books of confused writing, described them, and referred to their esoteric meaning. After this writer all knowledge of hieroglyphic literature appears to have died out, and not until the sixteenth century was the attention of the learned world drawn to the subject again. The Jesuit Kircher attempted to decipher their meaning, without success, and a limited advance was made by the theory of Zoega at the close of the eighteenth century, who suggested that certain of the signs were intended to express sounds. At length the key was found when the celebrated Rosetta Stone was discovered by the French savans near the mouth of the Rosetta branch of the Nile. See ROSETTA STONE. Copies of the inscriptions on this stone are now very widely distributed, and by means of the information which they convey it has become comparatively easy for Egyptologists to make steady and accurate progress in deciphering the symbolic writings of the ancient dwellers on the banks of the Nile. The literature in this department of antiquities has become extensive, and it is easily accessible, while it is very attractive because of its connection with the records of Old Testament times.

HIEROMAX. See JARMUCH.

HIEROMNEMON (he'r-om-ne'mon), a subordinate officer in the Greek Church who assists the bishop during public service. It is also his duty to clothe the patriarchs and conduct the priests to their places.

HIERONYMITES (he'r-on'e-mites), a monkish order once very popular in Spain and the Netherlands, but existing now only in Spanish America. See MONKS.

HIERONYMUS (he'r-on'e-mus). See JEROME, SAINT.

HIERONYMUS, a governor under Antiochus Eupator, king of Syria, 2 Macc. xii. 2.

HIEROPHANT (hi-er'o-fant), or **MYSTAGOGUS** (mis-ta-go'gus). 1. The high-priest who, in ancient Greece, conducted the mysteries of the annual festival in honor of the goddess Demeter, or Ceres, and who initiated the candidates. The hierophant held his office for life, and was chosen with regard to his physical frame and the possession of a sonorous voice suited to the dignity and high character of the office. His person was held in great reverence; he was the only authorized interpreter of the unwritten laws, and the mention of his name to the uninitiated was prohibited. 2. In the Greek Church the term is applied to the head of a convent or monastery.

HIESTER (his'ter), WILLIAM, an American divine of the German Reformed Church, was born October 11, 1770, in Berks county, Pennsylvania. He pursued his studies under the instruction of Rev. Samuel Wagner, of York, Pennsylvania. After being licensed and ordained, he labored with great zeal in Lancaster county, and afterward in Lebanon, Pennsylvania, preaching both in the English and in the German language. He is gratefully remembered for his active exertions in the establishment of the theological seminary of his denomination. He died February 8, 1828.

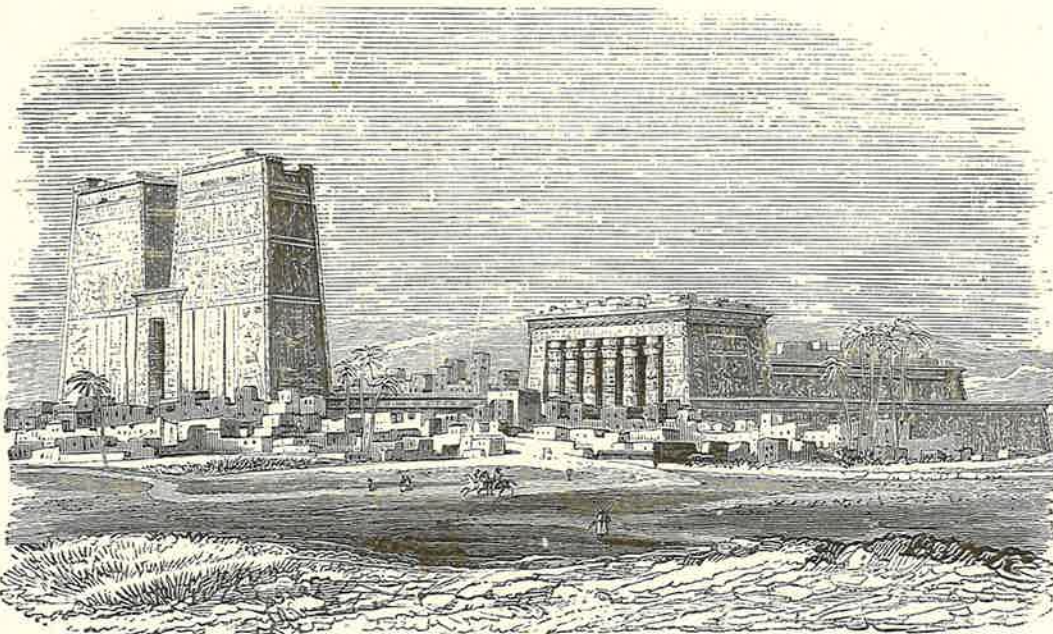
109

HIGDEN (hig'den), RANULPH or RALPH, an English chronicler of the fourteenth century, and a Benedictine monk of St. Werberg at Chester. His "Polychronicon," written in Latin, was a universal history, in seven books, embracing the period from the creation to 1357. John de Trevisa's English translation, completed in 1387, is chiefly interesting as having been printed in 1482 by Caxton, who added an eighth book, bringing down the narrative to the year 1460. Some authorities ascribe to Higden the "Chester Mysteries," performed in 1328. He died at a great age, in the latter part of the fourteenth century, but the date of his death is not positively determined.

HIGGAION (hig-gah'yone), one of the words occurring in the book of Psalms, which have most probably a technical meaning. We find it used occasionally in the sense of meditation, thought, device; so it is rendered in our version of Ps. xix. 14; Lam. iii. 62. Elsewhere it has obviously a different sense. What that sense is critics are not

agreed; but looking at the derivation of the word, its root being used for the deep sound of thunder, Job xxxvii. 2, and for the growl of the lion, Isa. xxxi. 4, we may most probably conclude that it means a deep solemn sound; so our version of Ps. xcii. 3. In ix. 16 it is joined with Selah and left untranslated.

HIGH-CHURCHMEN, those who, in the Church of England and in the American Protest-



TEMPLE AT EDFOU, UPPER EGYPT.—See HIEROGLYPHICS; also, engravings on pages 550 and 551. This temple is literally covered with hieroglyphics of the finest style of early Egyptian sculpture.

ant Episcopal Church, are strenuous for episcopal authority and ecclesiastical power. The name was first applied during the reign of William III. to the non-jurors in England who refused to recognize him as their lawful king. There has recently arisen a High-Church party, also, in the German Reformed Church. See PROTESTANT EPISCOPAL CHURCH.

HIGH COMMISSION, COURT OF, a court established on the accession of Queen Elizabeth of England in 1559, invested with high authority in ecclesiastical and spiritual matters, and empowered to inflict penalties for ecclesiastical offences. The jurisdiction of this court was violently opposed by the Puritans, and in 1641 a bill was passed by Parliament abolishing it.

HIGH MASS. See MASS.

HIGH-PLACES and GROVES. I. **HIGH-PLACES.**—The word rendered "high-place" in the Authorized Version is *bamah*, "a natural height." Upon such heights in Palestine altars were raised and temples built, the latter called

HIGH MASS. See MASS.

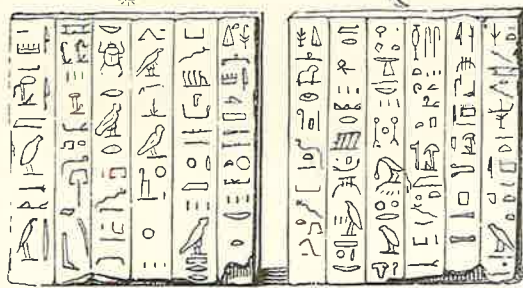
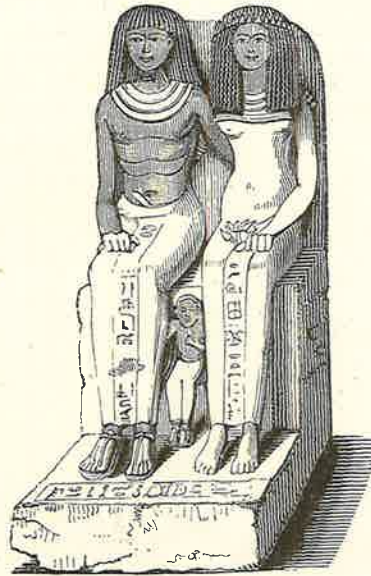
HIGH-PLACES and GROVES. I. **HIGH-PLACES.**—The word rendered "high-place" in the Authorized Version is *bamah*, "a natural height." Upon such heights in Palestine altars were raised and temples built, the latter called

"houses of high-places." When used in relation to religion, whether idolatrous or not, this word may signify the sacred height itself, or the altar or temple upon it. At a late period high-places seem to have been often slight artificial elevations, and thus the name may have come to be applied to altars. It is needless to show the motives which led mankind to worship upon heights, or to instance different forms of this practice. Our inquiry must be as to the character of the worship at the high-places of Palestine—(1) before the conquest of the country; (2) in the time of the judges, and until the temple was built; and (3) after the building of the temple. See ALTAR.

1. This practice was probably of great antiquity in Palestine. Upon the summit of lofty Hermon are the remains of "a small and very ancient temple," toward which faced a circle of temples surrounding the mountain. That a temple should have been built on a summit of bare rock perpetually covered with snow shows a strong religious motive, and the position of the temples around the mountain indicates a belief in the sanctity of Hermon itself. This inference is supported by a passage in the treaty of Rameses II. with the Hittites of Syria, in which, besides gods and goddesses, the mountains and the rivers, both of the land of the Hittites and of Egypt, and the winds, are mentioned, in a list of Hittite and Egyptian divinities. The Egyptian divinities are spoken of from a Hittite point of view, for the expression, "the mountains and the rivers of the land of Egypt," is only half applicable to the Egyptian nature-worship, which had, in Egypt at least, but one sacred river. That Hermon was worshiped in connection with Baal is probable from the name Mount Baal-Hermon, Judg. iii. 3, Baal-Hermon, 1 Chr. v. 23, being apparently given to it, Baal being, as the Egyptian monuments indicate, the chief god of the Hittites. See HITTITES. That there was such a belief in the sanctity of mountains and hills seems evident from the great number of high-places of the old inhabitants, which is clearly indicated in the prohibition of their worship as compared with the statement of the disobedience of the Israelites. The command enjoined the destruction of all the idolatrous places "upon the high mountains, and upon the hills, and under every green tree," Deut. xii. 2; and it is related that the Israelites set up idolatrous objects "in every high hill and under every green tree," high-places being spoken of in connection with this worship and as belonging to the system of the natives of Canaan, 2 Ki. xvii. 9-11. There is no distinct mention of the exact character of any idolatrous worship at high-places in the narrative portions of Scripture relating to the period before the conquest of Canaan, but no doubt there is an indication in the name "high-places of Baal," applied to one of the heights whence Balaam saw Israel and where he sacrificed. But Balaam here, as elsewhere, had altars built for the sacrifices, Num. xxii. 41; xxiii. 1. There is no evidence that the believing Hebrews before the law followed this practice. Those who endeavor to discover it, cite the passage describing Abraham's arrival at "a mountain" between Bethel and Ai, and there building an altar, Gen. xii. 8, but this is very insufficient. The mountain, as the Hebrew term allows, must have been a slight eminence, and it is mentioned in connection with Abraham's pitching his tent, rather than his building the altar. It is most unlikely that Abraham would have chosen a place that would have been chosen by the heathen;

had he done so in this case, we should probably have had some additional evidence from another instance.

2. The Israelites, on occupying Canaan, must have found the land covered with the places of idolatrous worship. During the troubled period of the Judges they were mainly confined to the three mountainous tracts separated by the plain of Esdraelon and the Jordan valley, the territory of the northern tribes, three of which rose at the call of Barak; that of which Judah and Ephraim formed the great rallying points; and, beyond Jordan, hilly Gilead. The plain of Esdraelon was held by the Canaanites, the coast of the Mediterranean by the Phœnicians and the Philistines, the great pasture-lands on the east of Jordan mainly by wandering tribes of Abrahamic descent. Thus



A SCULPTURED GROUP.—See HIEROGLYPHICS.

The squares below show the hieroglyphics on two sides of the base, enlarged; the original is in the British Museum.

confined to the hilly parts of the country, the Israelites lived where the associations of the old idolatry were strongest. Worship at high-places was thus adopted by them, and in their subsequent history we find it practiced among them, both by believers, up to a certain period, and by idolaters. It was, perhaps, on this account that the servants of Benhadad counseled him to fight Israel in the plain, arguing: "Their gods [are] gods of the hills, therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they," 1 Ki. xx. 23. See PHOENICIA.

In the law it was distinctly commanded that no sacrifices should be offered except at the one place of worship. It is indeed said that the offerings were to be brought to this place after the people had rest from their enemies, Deut. xii. 10, 11, but this injunction seems to refer to the rest

after the first conquest, and certainly does not allow of the use of other altars. That this law was clearly understood at the first is evident from the history of the altar of witness built by the two tribes and a half when they departed to their inheritance, Josh. xxii. 10-34. Nothing can be more explicit than the words of these tribes: "God forbid that we should rebel against the Lord, and turn this day from following the Lord, to build an altar for burnt-offerings, for meat-offerings or for sacrifices, beside the altar of the Lord our God that [is] before his tabernacle," ver. 29. There is therefore no possibility of admitting the theory that the prohibition was not to come into force until the temple had been built, when it was thus understood in the lifetime of Phinehas.

Not long after this, the custom of sacrificing elsewhere than at Shiloh appears to have commenced, for we read how, evidently in the earliest days of the occupation of Canaan, the people were reproved by an angel at Bochim, and "sacrificed there unto the Lord," Jud. ii. 5. It is still more remarkable to read that Gideon built an altar to the Lord, and afterward that he was commanded to destroy the altar of Baal and build an altar to the Lord, Jud. vi. 24, 25, 26. So, too, Manoah sacrificed where the angel appeared, Jud. xiii. 19. This worship seems to have been occasioned by the disturbed state of the country and the difficulty of uniting in journeys to Shiloh for the great feasts, and it may perhaps have been permitted as a recurrence to the patriarchal system. The local idolatrous worship adopted from the heathen was carried on at the same time. We hear, however, nothing of high-places until the time of Samuel, when the sacrificing and worship in high-places seems to have been usual, and was sanctioned by the practice and approval of the priest-judge, 1 Sam. ix. 12; x. 5, 13. In the time of Solomon this worship still obtained, for it is said of the beginning of his reign, "Only the people sacrificed in high-places, because there was no house built unto the name of the Lord, until those days," 1 Ki. iii. 2. Solomon accordingly "went to Gibeon to sacrifice there, for that [was] the great high-place," ver. 4. That his sacrificing was not disapproved is evident from the dream which God there granted him. At this time the tabernacle was at Gibeon, though David had removed the ark to Jerusalem, 2 Chr. i. 3-6, comp. 1 Chr. xvi. 37-40. The separation of the ark from the tabernacle, and the pitching the latter at a high-place, are very remarkable points.

3. After the completion of the temple there must have been no excuse for worship at high-places, and it was probably for a time discontinued. When they are again mentioned, it is in connection with idolatry. Solomon made a high-place, or high-places, for the idols of Moab and Ammon, 1 Ki. xi. 7. Jeroboam, to prevent his subjects from going to Jerusalem, established a series of high-places. At Dan and Bethel he raised houses of high-places, and throughout his kingdom, 1 Ki. xii. 26-31; xiii. 32. The system set up by Jeroboam was partly an imitation of the national religion, partly of the idolatry of Egypt and Canaan. See IDOLATRY. From this time we find high-places used either for idolatrous worship, or apparently for an independent and unlawful practice of the national rites. In general, the former use seems to have obtained in Judah and the latter in Israel, though this rule cannot be strictly applied in either case. Already in Rehoboam's time the people of Judah had set up idolatrous high-places, 1 Ki. xiv.

23. Later we find it recorded as a flaw in the reigns of pious kings of Judah that the high-places yet remained in use, the people still sacrificing and burning incense at them. It is said of Asa that he took away the high-places, 2 Chr. xiv. 5, but it appears that this reform was not successfully accomplished, at least in Israel, 2 Chr. xv. 17; 1 Ki. xv. 14, of which he held cities, 2 Chr. xv. 8; xvii. 2. Jehoshaphat, again, is said to have taken away "the high-places and groves out of Judah," ver. 6, comp. 2 Chr. xix. 3; but it seems that he was not fully successful, for we read in a later place that "the high-places were not taken away," 2 Chr. xx. 33; 1 Ki. xxii. 43. Hezekiah appears, however, at the commencement of his reign to have successfully suppressed the high-places. They were destroyed not



BACK VIEW OF AN EGYPTIAN KNEELING FIGURE.—See HIEROGLYPHICS.
From the original in the British Museum.

only in Judah and Benjamin, but also in Ephraim and Manasseh. This work, so far as it concerned the Israelite territory, may have been spontaneously executed by the believing people, as seems implied in the account in the Chronicles, but it is also possible that in the broken state of the Israelite monarchy Hezekiah held a large portion of its more southern territories, 2 Ki. xviii. 4, comp. 2 Chr. xxxi. 1. But even this reform was not final, and after the relapse into idolatry of Manasseh and Amon, there was another suppression of the high-places by Josiah, apparently the first which was thorough, as may be seen by referring to 2 Ki. xxiii. 5, 8, 13, 15, 16, 19, 20; 2 Chr. xxxiv. 3-7.

Worship at altars not at Jerusalem seems to have been occasionally practiced by believers after the building of the temple, as in the remarkable instance of Elijah on Mount Carmel, where "he

repaired the altar of the Lord [that was] broken down," building it of twelve stones, according to the number of the tribes of Israel, a circumstance which seems to make its much older origin probable, 1 Ki. xviii. 30-32. Elijah also complained at Horeb that God's altars were overthrown, 1 Ki. xix. 10. Yet we have no ground for supposing that any general deviation from the worship at the one sanctuary was allowed after the temple had been built. A prophet might have been commanded to sacrifice at an altar away from Jerusalem on a special occasion. But a general practice, tending to a neglect of the feasts and their sacrifices, and to the formation of an unlawful priesthood, was evidently forbidden as wrong and dangerous.

The passages relating to the high-places furnish us with several interesting particulars. Jeroboam not only set up the calves as objects of worship at the houses of the high-places of Bethel and Dan, but, as we have seen, he made a priesthood of the lowest of the people, not Levites, and he also fixed an annual feast on the fifteenth day of the eighth month, 1 Ki. xii. 28-33. It was when Jeroboam stood by the altar at Bethel that the prophet who came out of Judah foretold its overthrow, 1 Ki. xiii. 1-3. It was at Bethel, in the time of the second Jeroboam, that Amos predicted the ruin of the high-places, and was complained of to the king by Amaziah, the priest of Bethel, Amos vii. 9-13. The remarkable passage, "And the high-places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste," ver. 9, is explained by a comparison with a previous enumeration of high-places: "Seek not Bethel, nor enter into Gilgal, and pass not to Beersheba," ver. 5. The high-places of Isaac would refer to Beersheba, and the sanctuaries of Israel to Bethel; Gilgal was a place of worship at the time of Samuel, 1 Sam. xi. 15. Hosea, like Amos a prophet especially sent to Israel, like him condemns the worship at high-places. We have no means of forming any idea of the character of the temples attached to the high-places, but it is evident that they must have been too numerous to have been large, except perhaps those at Dan and Bethel. Probably the high-place had frequently nothing on its summit but an altar, and this would account for the difficulty of destroying this worship. So long as the site was considered sacred, it little mattered that a fresh altar was to be built. Josiah's way of dealing with this practice was evidently effectual.

II. GROVES.—"The grove," or "the groves," as the word Asherah and its plural are rendered in the Authorized Version, are constantly mentioned with high-places. At first sight the common Septuagint rendering, followed by our version, seems to carry conviction with it, from the connection of high-places with worship under the trees, and the prevalence of nature-worship in Palestine, but a closer examination shows that something of the character of an image must be intended. In a previous article [see ASHTORETH] this conclusion has been stated, and it has been proposed to adopt the theory which makes Asherah a name for Ashtoreth, as the goddess of good fortune. It is especially noticed, in favor of this identification, that the grove or groves occur with Baal like Ashtoreth; that the Septuagint renders Asherah by Astarte in 2 Chr. xv. 16, as does the Vulgate in Jud. iii. 7, and conversely Ashtoreth by groves in 1 Sam. vii. 3. And it must be remembered that the grove is constantly

connected with Baal. On the ancient Egyptian monuments, the figure of Khem, the god of productiveness, is constantly accompanied by the representation of one or more trees or plants. In the plates of Sir Gardner Wilkinson's "Ancient Egyptians" we observe the following variations in these objects. A shrine, from which rises a double flower like two blossoms of the lotus, behind Khem (here as AMEN-RA KA-MUT-EEF, "Amen-ra, who is male and female"); a shrine, from which rise a flower and two trees, behind Khem; a great nosegay in effigy, carried before, and another behind, an image of Khem; behind the same image, a sacred chest adorned with rosettes, upon which are five representations of trees; and behind an image of Khem a flower and two other objects. It is quite evident that all these trees and flowers are imitations, on account of their dimensions, and in some cases the man-



FRONT VIEW OF AN EGYPTIAN KNEELING FIGURE.—See HIEROGLYPHICS.
The original is in the British Museum.

ner in which they are attached to shrines or the like. From their forms and size, compared, in the latter particular, with their being portable, it is equally certain that they must have been generally, if not always, of wood. It is not necessary to prove how completely they agree with the idolatrous objects rendered "groves" in the Authorized Version. Are we to suppose that the Septuagint translators adopted the meaning in consequence of their observing objects in Egyptian idolatry which aptly corresponded, letting alone the signification "grove" as probably not derivable from the Hebrew to the idolatrous objects connected with the worship of Baal and Ashtoreth; and, further, that the groves of Egypt and Palestine were identical? The former question seems easily answered affirmatively, the latter suggests several curious inquiries. We have to

determine how far Baal and Ashtoreth were identical with Khem, whether the worship of groves is to be traced to Egypt, and what is the etymology of the name Asherah. Khem is the Egyptian personification of the productiveness of nature; hence the connection of these vegetable objects with his worship is easily understood. Baal is sometimes connected with productiveness, and Ashtoreth has certainly this relation. Perhaps they may be reasonably supposed to represent the two ideas that are expressed in the title of Khem, "who is male and female." But it is to be observed that the name of Baal is found on the Egyptian monuments as equivalent to that of Set or Sutekh, the personification of physical evil. The idea conveyed by the latter is so opposed to that of Baal that we may reasonably conjecture that the identification was founded upon something different from a comparison of the supposed characteristics of these idols. It seems reasonable

posed histories, was born in 1538, at Toledo. Among these productions may be named "Chronicones," which purported to be copies of manuscripts found at Worms, throwing light upon the early history of Christianity in Spain, and put forth as having been composed by Flavius Lucius Dexter, Marcus Maximus and others. A commentary on these chronicles was published in 1619 by Father Bivar, who believed them to be authentic.

HILALI (he-la'le), or **HELALI CODEX**, one of the most ancient and most celebrated codices of the Hebrew Scriptures, which derived its name from the fact that it was written at Hilla, a town built near the ruins of ancient Babel. Others, however, maintain that it was called "Hilali" because the name of the man who wrote it was "Hillel." But whatever uncertainty there may be about the derivation of its name, there can hardly be any doubt that it was written A. D. 600, for Sakkuto

A. D. 1000, was conveyed to Leon in Spain, where the greater part of it became a prey to the fury of the martial hosts who sacked the Jewish dwellings in 1197. The celebrated grammarian, Jacob b. Eleazar, fixed the renderings of the Biblical text according to this Codex, and the older philologists frequently quote it.

HILARIA (hil-lah're-a), an ancient Roman festival in honor of the goddess Cybele, celebrated in the Kalends April 8, or on March 25. The occasion was one of great rejoicing. Masquerades and other disguises were freely indulged in, and the multitudes marched through the streets bearing the statue of Cybele. The preceding day was kept as a day of mourning. The reason for this being that, as Cybele represented the earth, which at that season passed from winter to summer, so this sudden transition from sorrow to rejoicing was emblematical of the vicissitudes of the seasons.

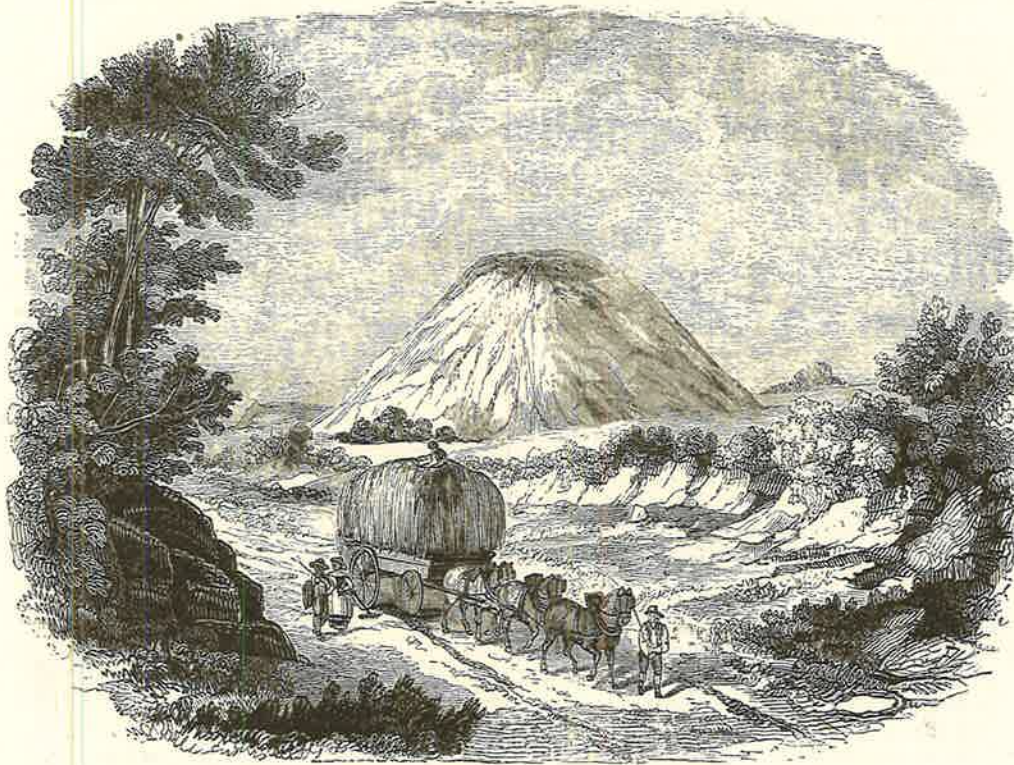
HILARIANUS (hil-lar-e-ah'nus). 1. A youthful martyr of the second century who, together with a number of his fellow-Christians in an interior town of Numidia, was arraigned for attending the meetings of the Christians. Being brought before the Roman pro-consul, the child nobly replied to the threats which were made against him, "Do what you please; I am a Christian."

2. **Q. JULIUS**, whose name also appears as **HILARIO**, was an ecclesiastical writer of the fourth century, about whose life nothing certain is known. He is the reputed author of "The Duration of the World, or the Course of Time."

HILARION (hil-lah're-on), **SAINT**, the principal founder of monachism in Palestine, was born near Gaza, about A. D. 292. Sent to study at Alexandria, he was there converted to Christianity, and the fame of St. Anthony attracted him to the desert and made him a monk. He then returned to Palestine, gave away his property and retired, still very young, into the desert. He founded several monasteries, lived the most austere life and gained the highest reputation for sanctity, and even for miraculous powers. He afterward visited the deserts of Egypt, Sicily and Dalmatia, and died in the isle of Cyprus, about 372. His remains were brought back to Palestine by Hesy chius, and were buried near Magum. His life was written by St. Jerome.

HILARY (hil'a-re), or **HILARIUS** (hil-lah're-us), **SAINT**. There have been several eminent ecclesiastics bearing this name, among whom the following demand notice:

1. **ARELATENSIS**, archbishop of Arles, was born about 401 to 403, of a noble family. He was wealthy, but after his elevation to the archiepiscopal office devoted all his riches to charity; indeed, it is said he so impoverished himself that he had to resort to manual work for means of support. He was a humble Christian man, but somewhat stern as a prelate. This was exemplified in his deposing one of his bishops, and refusing to recognize the pope's right to interfere in the matter. This brought him into collision with the pope Leo, and the breach was not healed even by Hilary's walking barefoot to Rome to effect a reconciliation. The object was defeated by the honest sternness of the latter, who would not acknowledge that he had done wrong, even to secure the



DRUIDIC HIGH-PLACE IN WILTSHIRE, ENGLAND.—See HIGH-PLACES.

to trace it to some such idea as that the personification of physical evil would be the protector of the warlike enemies of Egypt. Khem, if the name be correctly read, was probably introduced from the East, and perhaps from Palestine. Ash-toreth, like Baal, is mentioned on the Egyptian monuments. She is worshiped as a foreign divinity, and is connected with Set. The worship of groves may have been common from a remote period to Egypt and Palestine, or it may have been derived from Egypt. This question depends for its resolution very much upon the degree of completeness which the worship of Khem may be supposed to have attained at the time of its first introduction into Egypt, if introduced into that country. See **IDOLATRY**.

HIGHWAY (hi'way). See **ROADS**.

HIGUERRA (hig-gwer'ra), **HIERONYMUS ROMANUS DE LA**, a Spanish Jesuit, who attained some notoriety by the fabrication of sup-

tells us most distinctly that when he saw the remainder of it (about 1500) the Codex was 900 years old. His words are: "In the year 4956, on the 28th of Ab (1196, better 1197), there was a great persecution of the Jews in the kingdom of Leon from the two kingdoms that came to besiege it. It was there that the twenty-four sacred books which were written long ago, about the year 600, by R. Moses b. Hillel (on which account the Codex was called Hilali), in an exceedingly correct manner, and after which all the copies were corrected, were taken away. I saw the remaining two portions of it—viz., the earlier and later prophets—written in large and beautiful characters, which were brought to Portugal and sold in Africa, where they still are, having been written 900 years ago. Kimchi, in his 'Grammar on Num. xv. 4,' says that the Pentateuch of this Codex was extant in Toleti." The Codex had the Tiberian vowels and accents, Mas-sora and Nikud glosses, and it served up to A. D. 1500 as a model from which copies were made. This Codex, which Haja had in Babylon about

pope's favor, much as he desired it. Dr. Waterland conjectures that this Hilary, who, before his appointment to Arles, had been abbot of Lerins, drew up the creed called the Athanasian for the use of the Gallican clergy. Most of his works have been lost. He died in 449.

2. CRISPIN, succeeded Leo I. as bishop of Rome. He was deputed by Leo to represent him at the Council of Ephesus in 449, and made a firm stand against the Eutychians. When he was elected bishop, he excommunicated Eutyches and Nestorius. He was zealous in the administration of the affairs of his diocese, and enriched the churches and monasteries which had been despoiled by the Vandals. He died in 467 at Rome.

3. DIACONUS, was a native of Sardinia and a deacon of the church at Rome. He flourished in the middle of the 4th century. To him are ascribed the "Questions on the Old and New Testaments," usually printed with Augustine's works, and the "Commentaries on the Epistles of St. Paul," which appear among those of Ambrose.

4. PICTANIENSIS, a native and subsequently bishop of Poitiers, who flourished in the fourth century, was especially distinguished as a zealous champion of the faith and opponent of heresy, chiefly Arianism. He was of noble parentage, and a heathen. He and his wife and daughter were converted and baptized, and in 350 he was made bishop of Poitiers, although a married man. He drew on himself the anger of Constantius by a manly defence of Athanasius, and was banished to Phrygia. This did not cause any abatement in his zeal for the truth. Indeed, his fearless opposition to the Arian heresy won for him the title of *Malleus Arianorum*. In 359 he attended the council called by Constantius at Seleucia, in Isauria, and warmly defended the doctrine of the Trinity in the face of an overwhelming Arian majority. After the council he even asked of the emperor permission to argue in his presence the questions at issue, and being denied and driven from the court, he wrote a powerful invective against Constantius, denouncing him as anti-Christ, and declaring that he had espoused Christianity with the view to deny Christ. On the accession of Julian, Hilary assembled councils and traveled extensively to restore the faith and purify the Church from the Arian heresy. He died at Poitiers in 367. He wrote a large number of valuable works, but the one that takes the very front rank is his great treatise on the "Doctrine of the Trinity," which was the first great controversial treatise on this doctrine in the Western Church. His "Commentary on the Gospel of St. Matthew" is repeatedly quoted by Jerome and Augustine. He also wrote an excellent "Commentary on the Psalms," besides a small work giving an account of his conversion, and three epistles to Constantius, in which he defines and defends his views, and in the third he makes the violent attack alluded to above on the emperor.

HILDA (hil'da), SAINT, the renowned abbess of Whitby, was born in 617, in Northumbria, of which her grand-uncle Edwin was king. She was distinguished from early childhood for devout piety. The Northumbrians relapsing into idolatry after the death of King Edwin, she left the kingdom, but returned when Oswald became king, and founded a small nunnery on the Wear, thenceforth

devoting herself to a life of celibacy. On the decease of King Oswald, his brother Oswy contended for the throne against the pagan Penda, king of Mercia, and while marching against him made a vow that if the Lord granted him the victory he would devote his infant daughter Elfreda to his service in holy virginity. Oswald defeated and slew the formidable Penda in a great battle near Leeds. He accordingly, in fulfillment of his vow, committed the infant princess to the care of Hilda. Not long after, Hilda erected a monastery at Whitby, which, on account of its great wealth and the high religious character of Hilda, became one of the most celebrated in England. Here she took up her abode as abbess, and here were nurtured

HILDEBRAND (hil'de-brand), born near Loana, in Tuscany, about 1013, of humble parentage, his father being, it is said, a carpenter. Entering ecclesiastical life, he rose rapidly from his obscurity until, in 1073, he became pope of Rome, assuming the title of Gregory VII.; and as pope he made the papal chair supreme over the mightiest monarchs of his day. See GREGORY VII.

HILDEGARDE (hil-de-gard'), or **HILDEGARDIS**, a noted abbess of St. Rupert's Mount, on the Rhine, was born in 1098, in Böckelheim, in Germany. Her notoriety is chiefly due to her pretended supernatural revelations, which were believed in by Bernard and others, and were even



DRUID GROVE IN CARDIGANSHIRE, WALES.—See HIGH-PLACES and GROVES; also, DRUIDS.

some of the most eminent men in England, among whom were Hedda, Wilfrid and Cædmon. She died in November, 680.

HILDEBERT (hil'de-bert) OF TOURS, or **HILDEBERTUS TURONENSIS**, was born at Lavardin, about 1055. He studied under Berengarius, and was successively bishop of Mans and archbishop of Tours. He was eminent as a poet, a philosopher and a theologian. He wrote with great severity against the vices of the court of Rome. His works, which show much learning, were published by the Benedictines, and include two admirable treatises, respectively entitled "Tractatus Philosophicus" and "Moralis Philosophia," which hold rank as the first essays toward a systematic theology. He died in 1134.

countenanced by Pope Eugenius III. and his three immediate successors, besides many prelates. She died in 1180. She wrote "Life of St. Robert," "Three Books of Revelations" and "An Exposition of St. Benedict's Rule."

HILDEGONDE (hil-de-gon'deh), a female saint of the Romish Church, was born near the middle of the twelfth century, probably at Nuitz, in the diocese of Cologne. She visited the Holy Land dressed in male attire, under the name of Joseph; and returning to Cologne, she entered a Cistercian convent near Heidelberg, where she was known to the other monks as "Brother Joseph," her sex not being discovered till after her death, which took place April 20, 1188. Such were the ideas of saintship which then prevailed.

HILDERSHAM (hil'ders-ham), **ARTHUR**, an English Puritan minister, was born October 6, 1563, at Stechworth, Cambridgeshire. He was of a papist family, but while at Christ's College, Cambridge, he avowed himself a Protestant, in consequence of which he was disowned by his father, and his education was completed through the patronage of his kinsman, the earl of Huntingdon. His ministerial labors were conducted chiefly in Leicestershire, where he was universally beloved. He was repeatedly persecuted through the High Commission, but he maintained through all his sufferings a consistent Christian character. He wrote "A Treatise on the Doctrine of the Lord's Supper," besides several volumes of sermons. He died March 4, 1631.

HILDESLEY (hil'dez-le), **MARK**, an English divine, was born at Murson, Kent, in 1698. After graduating at Trinity College, Cambridge, he was, after serving in several minor positions, rector of Holwell, Bedfordshire, and afterward bishop of Sodor and Man. He aided in the translation of the Bible into the Manx language. He died September 7, 1772.

HILDRETH (hil'dreth), **HOSEA**, a Congregational minister, was born January 2, 1782, in



DRUID HIGH-PLACE AT DARABJERD, IN PERSIA.—
See HIGH-PLACES; also, DRUIDS.

Massachusetts. After graduating at Harvard College, he became professor of mathematics in Phillips' Exeter Academy. Having studied divinity in the mean time, he was afterward installed minister of First Parish, Gloucester, Massachusetts. He was also a zealous advocate of the temperance cause. He died in 1835.

HILEN (hi'len), a city of Judah allotted to the priests, 1 Chr. vi. 58. In Josh. xv. 51; xxi. 15, it is called **HOLON**, which see.

HILKIAH (hil-ki'ah). 1. The father of Eliakim, one of Hezekiah's officers, 2 Ki. xviii. 18, 26, 37; Isa. xxii. 20; xxxvi. 3, 22. 2. The high-priest in the reign of Josiah, 1 Chr. vi. 13; ix. 11; Neh. xi. 11, probably Ezra's great-grandfather, Ezra vii. 1. The chief event which distinguished his administration was the finding of the book of the law in the temple while the sacred pile was being repaired in Josiah's reformation. This book Hilkiah delivered to Shaphan the scribe, who carried it to the king and read it to him. The king, alarmed at what he heard, sent to inquire of the prophetess Huldah, and received her reply that for the wickedness of the people the threatenings of that book should be executed, 2 Ki. xxii. 8-20; xxiii. 4, 24; 2 Chr. xxxiv. 8-33; xxxv. 8. Questions have been raised in regard to the book so discovered. There is some reason to believe that it

was the original autograph, for that was to be deposited by the side of the ark of the covenant in the most holy place, Deut. xxxi. 26. But even if the original did not survive so long, the book must have been a standard, the temple copy, kept in some place not generally accessible, for it was found by the high-priest himself. It is doubted whether it contained the whole Pentateuch. Lord A. Hervey maintains that it was only the book of Deuteronomy; but his arguments are not conclusive, and there is no clear proof that the fivefold division of the law had been at that time made; the probability, therefore, is that the whole formed but a single roll. Even De Wette seems to acknowledge that the book in question was the entire Pentateuch, for he considers the narrative as affording "the first certain trace of the existence of our present Pentateuch." Lord A. Hervey thinks it probable that neither Josiah nor Hilkiah could read, but this supposition is groundless; for how should Hilkiah, if unable to read, have discovered what the book was which he had found? as he must have done, for he announced it to Shaphan when he delivered it to him. And as for Josiah, he appears to have taken at least a part in the solemn reading in the temple, 2 Chr. xxxiv. 30. There is no need to suppose that this law-book was the only existing copy; it is most likely that some were preserved by devout men in various parts of the land, though the evil reigns of Manasseh and Amon might have swept them from Jerusalem. But even if it was the sole remaining copy, instances are not wanting in which a book has long been lost, and when at length one single copy has been discovered no difficulty has been found in identifying it. To imagine that Josiah and Hilkiah concocted this book of the law and palmed it on the people would be to make them most accomplished hypocrites; and Huldah the prophetess must necessarily have joined in the fraud. He must be credulous indeed who could believe that. 3, 4. Two Levites of the family of Merari, 1 Chr. vi. 45; xxvi. 11. 5. One who stood with Ezra at the solemn reading of the law, Neh. viii. 4. 6. A priest who returned with Zerubbabel, xii. 7, 21. 7. The father of the prophet Jeremiah, Jer. i. 1. 8. The father of one of Zedekiah's ambassadors to Nebuchadnezzar, xxix. 3.

HILL, HILLS, HILL-COUNTRY. Palestine may be considered generally as a hilly country. There are also plains and valleys; so that occasionally we have the mountains or hill-country contrasted with the lowlands, Josh. xv. 33, 48. The hills specially named in Scripture are noticed under their respective names.

There is a want of precision in our ordinary language in regard to the use of the terms "hill" and "mountain." Properly, they convey distinct ideas. But yet it is almost as common for us to speak of the "highland hills" as of the "Scottish mountains." This want of precision sometimes produces confusion in our version of the Scriptures. Thus, "the hill-country" of Luke i. 39, 65, is "the mountains" of Josh. xv. 48. So "the mountain of Josh. xv. 8 is "the hill" of the succeeding verse; and the same eminence is termed "mountain," Luke ix. 28, and "hill" in the 37th verse of the same chapter. There are two Hebrew words, one signifying a rounded hill, the other a mountain or mountain-chain, which are frequently thus confounded. There are also two Greek words in the New Testament of distinctly different meaning, and it is to be regretted that the distinction is not indicated in the translation.

HILL, GEORGE, D.D., a Scottish divine, was born in 1748, at Saint Andrews. After graduating at the university of Saint Andrews, he held the professorship of Greek and then of divinity. He was afterward principal of St. Mary's College; and while here he delivered his "Lectures in Divinity," regarded as his greatest work, and it has been used for many years as a text-book in theological seminaries in Scotland and elsewhere. He was long a distinguished ornament of the Church of Scotland. His doctrinal views were Calvinistic, in harmony with the standards of his Church. Besides the work already noticed, he wrote "Theological Institutes" and "Lectures on portions of the Old Testament, Illustrative of the Jewish History." He died in 1819.

HILL, GREEN, one of the pioneers of Methodism in Tennessee, was born in 1741, in North Carolina. During the Revolution he served as colonel in the patriot army. He died in 1825.

HILL, SIR RICHARD, a dissenting minister and zealous promoter of Methodism, was born in 1733, at Hawkestone, England. He received his education at Westminster School and Magdalen College, Oxford. In his youth he experienced deep religious impressions, which he tried to dissipate by a roving life on the Continent, but they only became more firmly fixed, and on his return to England he was converted. Throughout his subsequent life he was an earnest and useful Christian, and preached occasionally in dissenting chapels. He wrote a number of pamphlets which attracted attention in their day, among them "Pietas Oxoniensis: a full Account of the Expulsion of Six Students from St. Edmund's Hall;" a rebuke of the expulsion of the "Methodist Students" from Oxford; "An Apology for Brotherly Love, against Danberry's Guide;" and "A Letter to Mr. Milan on his Defence of Polygamy." He died in 1808.

HILL, ROWLAND, the founder, and for forty years the minister, of Surrey Chapel, was a younger brother of Sir Richard Hill, noticed above, and was born at Hawkestone, near Shrewsbury, in 1744. He received his education at Eton, and at St. John's College, Cambridge. At the time he quitted the university, George Whitfield was in the zenith of his popularity, and so congenial to his nature was that extraordinary preacher's manner and doctrine, that he quickly adopted both, and became his zealous disciple; preaching in the streets of Bristol, on the quays or among the colliers of Kingswood—wherever, in fact, he could gain an audience. It was with the greatest difficulty, and only through family influence, that he succeeded in obtaining admission into the Church, six bishops in succession having refused to ordain him. In 1773 he was appointed to the parish of Kingston, Somerset, but continued his itineracy, attracting thousands of eager listeners wherever he preached. His father dying in 1782, he inherited considerable wealth, with which he built Surrey Chapel, London, aided in the undertaking by his numerous friends. Here, for many years, his earnestness, wit and eccentricity drew vast crowds. Hill took a conspicuous part in the controversy between the Armenian and Calvinistic Methodists, strenuously upholding the principles of the latter. The influence of his ministry in London has continued to the present time. Among the pamphlets which he wrote were "Imposture Detected" and "Full Answer to John Wesley." He died April 11, 1833.

HILL, WILLIAM, D.D., a Presbyterian clergyman, was born March 3, 1769, in Cumberland county, Virginia. He graduated at Hampden-Sydney College. While at college he embraced religion, and determined to engage in the ministry. He was licensed by the Presbytery of Hanover, and preached successively in Berkeley, Winchester and Prince Edward county. He began the preparation of a "History of the Presbyterian Church in the United States," which was interrupted by his death, which took place November 16, 1852, in Winchester.

HILLEL (hil'lel), the father of Abdon the judge, Jud. xii. 13, 15.

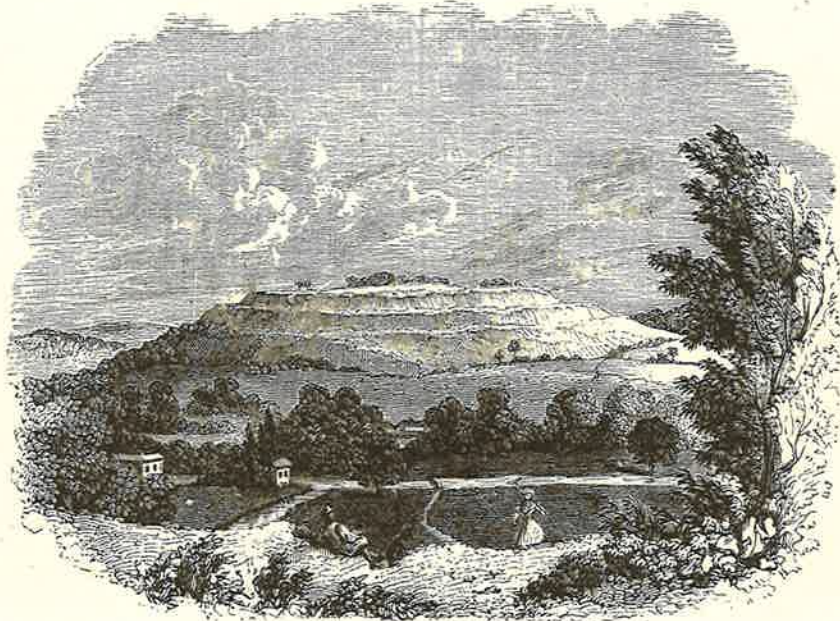
HILLEL I., HA-SAKEN, or the **GREAT B. SIMON**. This extraordinary rabbi, the second Ezra, or the restorer of the law, as he is called, under whose presidency Christ was born, and who, by his self-denying and holy life, as well as by his great wisdom and learning, exercised so remarkable an influence both upon the theology and literature of the Jewish nation, and prepared the way for the advent of the Saviour, was born in Babylon about 75 B. C., of the royal family of David. He settled in Jerusalem about 36 B. C., where, notwithstanding his renowned lineage, he had to support himself by the labor of his hands, and attended at the same time the lectures of Shemaja and Abtalion, who were the heads of the Sanhedrim. So great was his thirst after knowledge that he gave daily of his scanty earnings to the doorkeeper of the college in order to be admitted to the lectures; and when the janitor would not admit him one day because he had no money to pay, this zealous scholar, rather than lose the day's instruction, climbed up to the window, and there sat outside on a bitterly cold winter's day, attentively listening till he was completely covered with snow and rendered insensible by the cold. When he was discovered, though it was on the Sabbath, the students, disregarding the sanctity of the day, procured the necessary remedies, and to their joy restored him to life, and from that day looked up to him as their future guide. He succeeded to the presidency of the Sanhedrim about 30 B. C. His zeal for the law of God and his modest honesty, would not however, allow him to be seated on the presidential throne without plainly telling the spiritual guides of Jerusalem that it was their negligence in studying the law which necessitated them to elect him. "What," said he to them, in godly sincerity, "has led to it that I, insignificant Babylonian, must become president of the Sanhedrim? Your negligence in attending to the teaching of Shemaja and Abtalion." He had no less than 1000 pupils, 80 of whom had more especially distinguished themselves, Jonathan ben Uziel, the translator of the prophets into Chaldee, being the chief, and Jochanan b. Zakkai the least, amongst them. As most of these disciples became the spiritual guides of the nation at the advent of Christ, it is most important to give some of the lessons which they were taught by their great master Hillel, and which they again imparted to the people, in order to see how far these lessons agree with those of the Saviour, and how they prepared the minds of the people to receive the teachings of the gospel. His cardinal doctrine and aim of life were "to be gentle, showing all meekness to all men," and "when reviled not to revile again;" and of this he gave a signal illustration on one occasion when one laid a wager that he would provoke the rabbi to anger. He went to Hillel and teased him

with a number of foolish questions; and seeing that he bore it meekly and patiently, the man began to insult him, but Hillel answered him with uniform kindness, mildness and forbearance, and uttered not an angry word in reply to the insulting language (comp. Tit. iii. 2; 1 Pet. ii. 20, 23; iii. 9). A heathen appealed to him to tell him one sentence which embodies the whole law, to which Hillel replied, "Whatsoever thou wouldst not that a man should do to thee do not thou to him: this is the whole law" (comp. Matt. vii. 12; Mark vi. 31). Let a few more of his maxims suffice: "Say not, I will repent when I have leisure, lest the leisure should never be thine." "If I do not care for my soul, who can do it for me? If I only care for my own soul, what am I? If not now, when then?" (comp. James iv. 13, 14): "Do not separate thyself from the congregation, and have no confidence in thyself till the day of death" (comp. 1 Cor. x. 12). "Judge not thy neighbor till thou art in his situation" (comp. Gal. vi. 1. 4). "Be of the disciples of Aaron; love peace and

II., who favored the Pharisees. Now Hillel tried to reconcile these opposite parties. He endeavored to show the Sadducees, who rejected every law which was not expressly laid down in the word of God, that the traditional law naturally flows from the written law, through the medium of the following seven rules of interpretation:

1. *Inference from minor to the major, e. g.*, Ex. xxii. 13, does not say whether the borrower of a thing is responsible for theft. In vers. 9-11, however, it is declared that the depository who can free himself from making restitution in cases of death or accident must make restitution when the animal is stolen; whilst in ver. 13, the borrower is even obliged to make restitution in cases of death or accident. Hence the inference made from the minor (*i. e.*, the depository) to the major (*i. e.*, the borrower) that he (in xxii. 13) is all the more responsible for theft. This exegetical law is employed by Christ and the apostles (comp. Matt. vii. 11; x. 29-31; Rom. v. 8; viii. 32-34; Heb. iii. 3).

2. *The analogy of ideas, or analogous inferences.*



DRUID HIGH-PLACE AT OLD SARUM (SALISBURY), ENGLAND.—See HIGH-PLACES and DRUIDS.

pursue it; be kindly affectioned to all men, and thus commend the law of God" (comp. Rom. xiii. 10). "Whosoever shall exalt his name, shall abase it; whosoever does not strive to the knowledge of the law is not worthy of life; whosoever does not increase his knowledge decreases it; whosoever turns the crown of knowledge into filthy lucre shall perish" (comp. Matt. xxiii. 12).

Hillel was the first who laid down definite hermeneutical rules for the interpretation of the Bible. Just as at the commencement of the Reformation England was distracted by the vacillation of Henry VIII., who one day became a defender of the Roman Catholic faith and another day espoused the cause of Protestantism; by the alternate powers of More, Fisher, and Gardiner, and Cromwell, and Cranmer; by Mary, who succeeded to the throne, and then again the good Protestant Edward VI. who followed her; so Judæa was perplexed by the Sadducean and Pharisean princes who alternately followed each other. Alexander Janai, a Sadducee, was succeeded by Queen Salome, whose sympathies were with the Pharisees; she, again, was succeeded by Aristobulus II., a Sadducee; and he, again, was followed by his brother, Hyrcanus

This rule was employed by Hillel himself on a very extraordinary occasion. In his days the evening of the Passover happened to fall on a Sabbath, which is of very rare occurrence, and the question was hotly contested whether or not the Paschal lamb might be slain on the Sabbath. Hillel said that it may be slain, and argued it thus: It is said respecting the daily sacrifice, "to offer it *in its time*," Num. xxviii. 2; and it is also said, respecting the Paschal lamb, "let the children of Israel keep it *in its time*," Num. ix. 2. Now, with regard to the daily sacrifice, it is distinctly ordered that it should be offered on the Sabbath, Num. xxviii. 9; the expression *in its time* does not, therefore, denote the day, but that the offering is to be observed at the appointed time; and as the expression is also used of the Passover lamb, hence it must be offered irrespective of the day, and, therefore, also irrespective of the Sabbath.

3. *Analogy of two objects in one verse.* Thus Lev. xv. 4 mentions two objects, viz., the bed and the chair, which, though belonging to two different classes, have the common quality of serving for repose. And as these are declared to be unclean when touched by him who has an issue, and to

have the power of defiling both men and garments through contact, it is inferred that all things which serve for resting may be rendered unclean by him who has an issue, and then defile both men and garments.

4. *Analogy of two objects in two verses.* *E. g.*, though the command to light the lamps in the sanctuary, Lev. xxiv. 4, is different from the command "to put out of the camp every leper," Num. v. 2, inasmuch as in the former case the injunction is described as binding for ever or for all times, Lev. xxiv. 3, whilst in the latter the speedy carrying out of it is especially spoken of, Num. v. 4; yet because they have that in common that they are both alike commands, and that the word *command* is used with regard to both of them, hence it is concluded that every law with regard to which the expression *command* is used must at once and for ever be obeyed.

5. *General and special.* Thus, wherever a special statement follows a general one, the definition of the special is to be applied to the general one, because it is always the only valid meaning—*e. g.*, it is said in Lev. i. 2, "If any man of you bring an offering to the Lord, from cattle, from oxen and from sheep." Here cattle is a general expression, and may denote different kinds of animals. Oxen and sheep is the special whereby the general is defined, and therewith it is rendered coextensive. Hence it is inferred that only oxen and small cattle may be brought as sacrifices, but not beasts.

6. *Analogy of another passage.* This is an extension of rules 3 and 4.

7. *The connection.* Thus the prohibition, "Ye shall not steal," in Lev. xix. 11, is explained to refer to stealing money and not human beings, comp. Ex. xxii. 16, because the whole connection treats upon money matters.

These hermeneutical rules, which are most important to the understanding of the ancient versions, were afterward extended by R. Ishmael and others. Hillel also simplified the accumulated mass of the traditional explanations of the Pentateuch, which had been divided into six or seven hundred sections, by classifying its materials under six orders—the basis of the present arrangement of the Mishna. Hillel's liberality of mind did not suit his colleague, the rigid Shammai; the latter, therefore, founded a separate school, of which he became the head. The one is well known as the *school of Hillel* and the other as the *school of Shammai*.

After occupying the presidential throne for about forty years, the learned, godly, humane, meek, self-denying Hillel died when Jesus of Nazareth, the Redeemer of the world, was about ten years old. The presidency became hereditary in Hillel's family for fifteen generations.

HILLEL II., BEN JEHUDAH III., succeeded to the presidential throne about A. D. 330, which he occupied about thirty-five years. He immortalized his name by the introduction of the calendar which is followed by the Jews to the present day. Up to his time the beginning of the month was fixed in Palestine upon the testimony of two witnesses, who appeared before the Sanhedrim and declared that they had seen the new moon. The new month was then proclaimed and celebrated, and the festivals which happened to occur during the month were fixed. As all the Jews who lived away from Jerusalem depended upon the authorities in the metropolis for their information about the time when the new moon began, it was arranged that if it be fixed that the closing month should have twenty-nine days, torches should be lighted on the

mountain near Jerusalem, and thus, as if by telegraph, communicate the light, and with it the information, from mountain to mountain throughout the land and beyond Judea. If these lights did not appear, it was understood that the new month begins on the thirty-first of the closing month, so that the last month had thirty days, and the festivals which happened to occur during the new month were arranged accordingly. When, however, the Samaritans, out of spite, kindled torches at improper times, and thereby led the Jews at a distance to begin their festivals at an improper time, the authorities in Jerusalem discarded the lights, and resolved henceforth to communicate the information through authorized messengers. But this, too, was attended with difficulties, as the messengers could not reach on the same day the places which were at a distance from Jerusalem, and hence led to the institution that those Jews who lived out of Palestine were to double the festival days, because they could not know at once whether the closing month was to have twenty-nine days or thirty. Now, Hillel, by the introduction of his calendar, rendered the Jews, dispersed through so many lands, independent of all such decisions. The calculations of his calendar are so simple and certain that they, with a little improvement, are adopted by the Jews to the present day. According to this calendar, the difference between the solar and lunar year, upon which the cycle of the Jewish festival depends, is yearly made up; the length of the month is made to approximate to the astronomical course of the moon; and attention is also paid in it to the Halachic matters connected with the Jewish festivals. It is based upon the cycle of nineteen years introduced by the Greek astronomer Meton, in which occur seven intercalary years. Each year has ten unchangeable months of alternately twenty-nine and thirty days; the two autumnal months, *Cheshvan* and *Kislev*, which follow the important month, *Tishri*, are left changeable, because they depend upon certain astronomical phenomena and the following points of Jewish law: 1. That the month of *Tishri* is never to begin with the day which, to a great extent, belongs to the former month. 2. The Day of Atonement is not to fall on the day before or after Sabbath; and 3. That the *Hosanna Day* is not to be on a Sabbath. It is impossible now to say with certainty how much of this calendar is Hillel's own, and how much he took from the national traditions, since it is beyond question that some astronomical rules were handed down by the presidents. This calendar Hillel introduced A. D. 359. That he convened a synod who fixed the epoch of the creation at the vernal equinox, 3761 years before the birth of Christ, which is the Jewish chronology of the present day, is simply conjecture. As to the story, recorded by Epiphanius, of his having embraced Christianity and been baptized on his death-bed by a neighboring bishop, who ostensibly came to visit him in a medical capacity, and of there having been found in his coffer a Hebrew translation of the Gospel according to John, of the Acts of the Apostles and of the Lord's genealogy as recorded by Matthew, the incidents are entirely unknown to the Jews of Hillel's time, who, if they had actually taken place, would have execrated his name. It is, however, an interesting fact connected with Biblical literature to know that a Hebrew translation of many portions of the New Testament existed at so early a period of Christianity.

HILLEL or **HILLA** (hil'la) **CODEX.** See **HILALI CODEX.**

HILLER (hil'ler), **MATTHIAS**, an eminent Protestant theologian of Germany, was born February 15, 1646, at Stuttgart. He was professor of logic and metaphysics, then of Oriental languages and theology, at Tübingen, and resigned these offices for the priory of Königsborn. His works on philology and hermeneutics gained for him a wide reputation. His principal works are—"Outline of Hebrew Grammar," "Elements of the Sacred Language," "On the Secret of Keri and Kethub," and "Onomasticon Sacrum, or Name-Book of Places in the Holy Land." He died February 11, 1725.

HILLER, **PHILIP FREDERICK**, a minister of the Evangelical Church of Southern Germany, and a famous hymn writer, was born in 1699, at Muhlhausen. After preaching in a few small villages, he was finally settled as pastor at Steinheim. Retiring from the pulpit in consequence of the loss of his voice, he employed himself in sacred poetry, and composed over one thousand hymns, many of which are still widely used in Germany. He died in 1769.

HILLHOUSE (hil'hous), **AUGUSTUS L.**, was born about 1792, at New Haven, Connecticut. He was a brother of James A. Hillhouse, the poet, and composed the beautiful hymn, "Trembling before thine awful throne." He died March 14, 1859, at Paris.

HILLIARD (hil'yard), **TIMOTHY**, a Congregational divine, was born at Kensington, New Hampshire, in 1746. After graduating at Harvard College, he was appointed tutor, and in 1771 was ordained pastor at Barnstable. He was subsequently co-pastor at Cambridge, where he died May 9, 1790. He published "A Dudleian Lecture at Harvard College," and sermons on various subjects.

HILLYER (hil'yer), **ASA**, D.D., a minister of the Presbyterian Church, was born April 6, 1763, at Sheffield, Massachusetts. After graduating at Yale College, he was appointed as a licentiate of the Suffolk, Long Island, Presbytery, to the churches at Connecticut Farms and Battle Hill (now Madison), New Jersey, where, in the following year, he was ordained and installed as pastor. In 1801 he was called to the church in Orange, where his ministry for more than thirty years was crowned with abundant success. Alleghany College honored him with the degree of D.D. in 1818. In the contest that resulted in the division of the Presbyterian Church, Dr. Hillyer's sympathies were with the New School, but the harmony of his relations with his brethren who took an opposite course was never disturbed in the least. He maintained an active interest in the Princeton Theological Seminary, having been one of its first directors, and was a trustee of the college of New Jersey from 1811 to his death.

HIMYARITES (him'yar-ites), a tribe in the southern part of Arabia who established a powerful kingdom in that region and built some flourishing cities, one of which, Saba, is mentioned in the Bible. They gradually extended their sway over nearly the whole southern coast of Africa. During the reign of Constantine the Great they embraced Christianity, but were obliged to renounce their faith by the Ethiopians, who conquered them in 529. A century later they were subjected to the Mohammedans and embraced Islamism. They were named after Himyar, a grand-

son of Saba, one of the mythical fathers of the Arabians, from whom they claimed descent, and who is said to have been an Arabian prince three thousand years before Mohammed's time. They had a distinct language of their own.

HIN (hin), a Hebrew liquid measure equal to about ten English pints. See MEASURES.

HINCKELMANN (hink'el-mahn), ABRAHAM, an eminent Orientalist and theologian of Germany, was born May 2, 1652, at Doebeln, near Hamburg. He graduated at the university of Wittenberg, and after serving in several minor positions, he received the appointment of honorary professor at the university of Giessen and court preacher to the landgrave of Hesse Darmstadt. He held these positions, however, only a year; and on returning to Hamburg, he was charged with sympathizing with Pietists and Millenarians, which so affected him in mind and body as to hasten his death, which took place February 11, 1695. Besides other works of note, he published "Alcoran," virtually the first edition of the Koran, that of Paganini having been almost entirely destroyed by order of the pope.

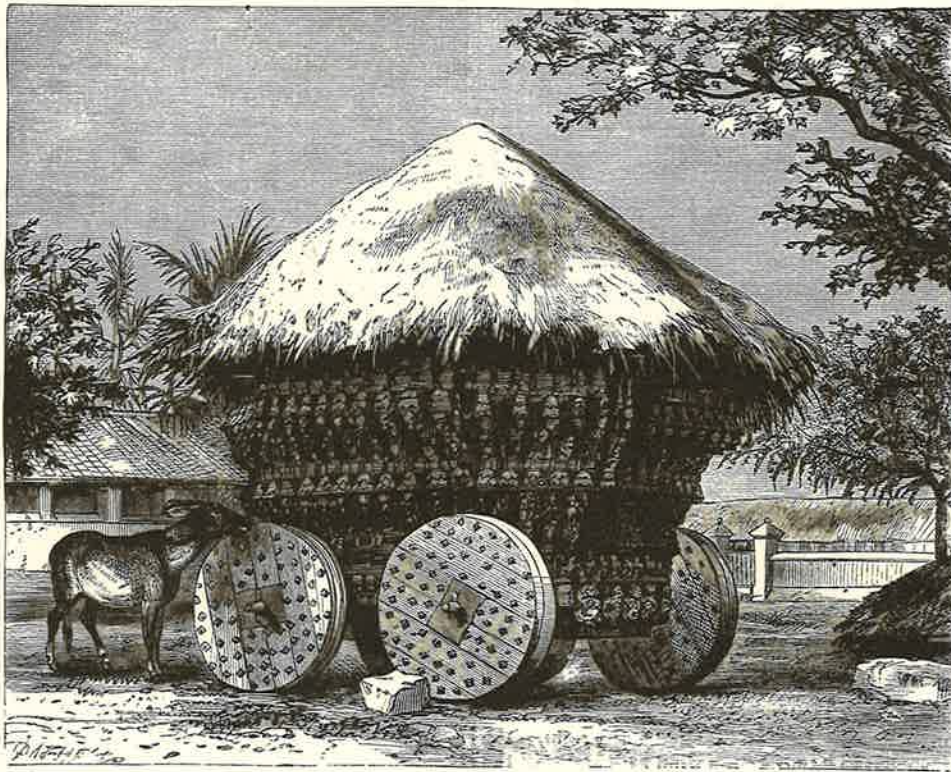
HINCKS (hinks), EDWARD, D.D., an eminent clergyman and a profound Assyrian scholar, was born at Cork, in 1795. He was educated in Trinity College, Dublin, where he gained a Fellowship before he was twenty-one years of age. He retired to a college living, and for forty-one years in the village of Killyleagh he devoted himself to parochial duties and the prosecution of Oriental studies. He was early recognized as one of the most eminent philologists in Europe, and on the subject of Egyptian hieroglyphics and the cuneiform letters of Assyria, his contributions to the Royal Irish Academy, the Royal Society of Literature, the Asiatic Society and the British Association, are of the utmost value. "His talent," as a London journal has well said, "for deciphering texts in unknown characters and languages was wonderful. In the field of Egyptian hieroglyphics and Assyrian inscriptions, he labored with great perseverance and success; having been the first to ascertain the numeral system and the power and form of its signs, by means of the inscriptions at Van. He was one of the chief restorers of Assyrian learning, throwing great light on the linguistic character and grammatical structure of the languages represented on the Assyrian monuments." His labors in the same field with Rawlinson have advanced the knowledge of Oriental antiquities in a vast degree. He died in 1866.

HINCMAR (hink'mar). 1. Archbishop of Rheims, was born of a noble family in France, about A. D. 809. He assisted in reforming the rules of the abbey of St. Denis, was appointed abbot of Compiègne, and in 845 archbishop of Rheims. He distinguished himself three years later by his rigorous treatment of the monk Gottschalk, who for his writings on predestination was condemned, deprived, flogged and imprisoned. In subsequent disputes with Pope Nicholas I. and the emperor Lewis III., he showed himself the fearless defender of the liberties of the Gallican Church. Hincmar presided at the council of Soissons in 862, and at that of Douzi in 871. He wrote numerous works, especially two treatises on Predestination, in opposition to the views of GOTTESCHALCHUS (which see), in which he maintained that "God wills the salvation of all men; that some will be

saved through the gift of divine grace; that others are lost, owing to their demerit; Christ suffered for all; whoever does not appropriate these sufferings has himself to blame." He died A. D. 882.

2. A nephew of the foregoing, who became bishop of Laon in 858, through the influence of his uncle, though under the prescribed age. He was a man of violent conduct, and insubordinate to both pope and king. He was deposed, imprisoned and had his eyes put out. He was afterward restored to the dignity of a bishop by Pope John VIII. He died in 880.

HIND, female of the hart or stag, doe being the female of the fallow-deer, and roe being sometimes used for that of the roebuck. All the females, with the exception of the reindeer, are hornless. It may be remarked on Ps. xviii. 33 and Hab. iii. 19, where the Lord is said to cause the feet to stand firm like those of a hind on high places,



HINDOO IDOL-CAR AT BENGALORE, HINDOOSTAN.—See HINDOOISM.

that this representation is in perfect harmony with the habits of mountain stags, but the version of Prov. v. 19, "Let the wife of thy bosom be as the beloved hind and favorite roe," seems to indicate that here the words are generalized so as to include under *roe* monogamous species of antelopes, whose affections and consortship are permanent and strong, for stags are polygamous. The passage "Naphtali is a hind let loose; he giveth goodly words," may be rendered "Naphtali is a spreading tree, shooting forth beautiful branches," by a small change in the points of the Hebrew original; and perhaps it would afford a more consistent meaning, and certainly would agree better with the Septuagint, the Chaldee paraphrase and the Arabic version.

HINDOOISM (hin'du-ism) is the general name applied to all the forms of worship which are derived from Brahminic sources. In India, Ceylon and the adjoining countries it is the religion of the people in one form or other. As Buddh-

ism, which extends over Ceylon, in India, Burmah and China, is in reality only a modification of Hindooism, this great system is received by nearly one-half of the human race. In India and in all the lands lying to the north-east and east, different sects and parties have arisen from time to time, and they have become so numerous, and they are so interlaced with each other, that it is necessary in a comprehensive article to avoid details, and to aim only at such a description of the leading characteristics of the Hindoo religion, as will enable the reader to understand its essential principles and general characteristics.

There are three periods or states of Hindooism, which may be viewed as successive, and to a brief statement of the leading features of each the remainder of this article shall be dedicated. They are the Vedic, the Epic and the Puranic, and they shall be taken in order.

1. The Vedic period. The term Veda is the

name by which the Hindoos designate the collective body of their sacred books or Scriptures. There are four of these Vedas—the Rig, the Yajur, the Saman and the Atharvan; and according to the orthodox faith, they were revealed by Brahma. The subdivisions of these Vedas are so numerous that several Indian scholars are disposed to admit a fifth Veda, or at least to make a different classification. The arrangement of the Vedas is attributed to Vyasa, of whom nothing can be learned of any importance or certainty. The Vedas consist of prayers, maxims, tales and precepts, and the sentiments in the Vedic hymns are altogether different from the debasing teachings of the common Hindoo idolaters. Their antiquity has been a matter of great dispute among Western scholars. Popularly, in India, they are believed to date before the supposed incarnation of Vishnu as Krishna and Rama, under which titles he is now worshiped by the Hindoos. The celebrated Orientalists Sir William Jones and Mr. Colebrooke assign them an antiquity of about 3000

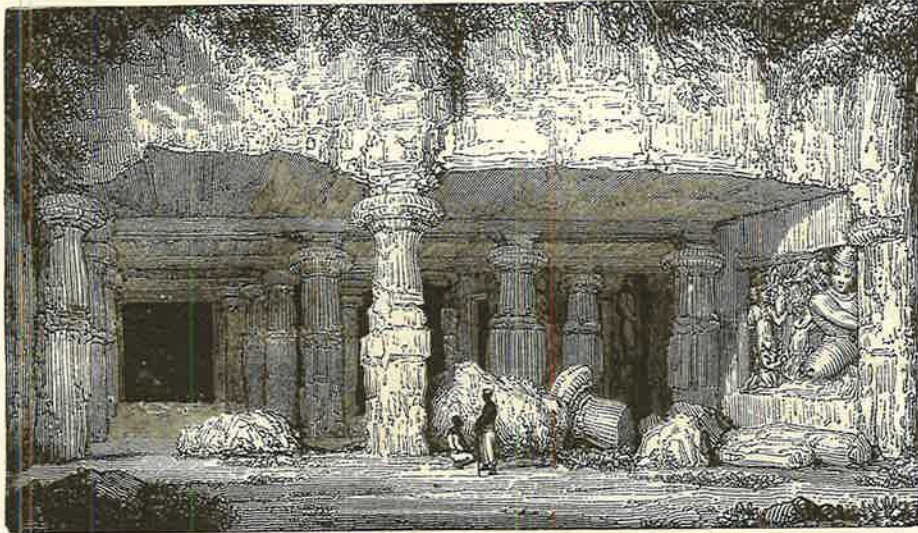
years. An examination of the Vedic hymns will show, that when they were composed their authors were passing into the second of those stages through which the mind of man proceeds when, in its departure from the knowledge of the uncreated eternal God, the self-existent spiritual author of creation, it descends to the condition in which the creature is adored and served. At first, when the mind looks out on the kingdom of nature, there are agencies perceived which are evidently in operation, and important results are seen to follow from their influence. This is especially obvious in the case of the sun, the moon and the elements. The influence of the sun, the power of light on the natural productions of the earth, appeal to the senses, and gradually the power that is perceived in the evolutions of nature are admitted as worthy of regard and wonder. By and by they come to be objects of reverence. They are then personified, and emblems are devised in their honor. Thus the downward process of the mind tends to the grosser darkness, in which, eventually, through images that symbolize the powers of nature, these powers are adored. When the Vedic hymns were composed, the elements were recognized as deities,

and as such they were served. The heat of the sun and lightning was adored as "Agni," the firmament as "Indra," the wind as "Maruts," the sun itself as "Surya," the dawn as "Ushas," and other personifications were added until nearly every element in nature was recognized as a kind of god. It has been well observed by Dr. Wilson that in the services of these deities, temporal blessings, riches, life, posterity and such objects as shortsighted man usually desires, constituted the chief portion of the supplications which are offered to them; for it is one of the most marked features in all heathen prayers, that pardon for guilt, or deliverance from moral evil, or the bestowment of moral blessing, seldom appears. A modern writer on the great religions of the world, in giving illustrations of the service offered to these gods, has quoted from the Vedas such specimens as indicate their character: "We proclaim eagerly (Maruts) your ancient greatness, for the sake of inducing your prompt appearance, as the indication of the showerer of benefits." Again: "Offer your nutritious viands to the great hero (Indra), who is pleased by praise, and to Vishnu (one of the forms of the sun), the two invincible deities who ride upon the radiant summit of the clouds as upon a well-trained steed. The devout worshiper glorifies the radiant approach of you two, who are the granters of desires, and who bestow upon the mortal who worships you an immediately receivable reward, through the distribution of that fire which is the scatterer of desired blessings." Such is the strain of Vedic worship. Appeals are made for temporal things, but spiritual desires have no place in this worship. It is true there is a recognition of shortcoming, inasmuch as the persons are censured who do not thus serve these deities; but in all this there is no feeling of moral guilt, such as in the Christian system attaches to the transgression of the divine law. It is worthy of note also, that in Vedic worship there was no command for sacrificial offerings as evidencing a fear of the future and a desire to avert deserved judgment. Above all, there is no evidence that human sacrifices were then offered. Offerings were made, but usually of such things as tended, in the view of the worshiper, to gratify the appetite or the desires of the god. Fermented juice of the goma, an exciting beverage which would please the deity by its elevating effect, was often tendered in worship. Butter also was cast on the fire, and the flame as it rose was held to be espe-

clearly laid down in them that there is a difference between right and wrong, that God punishes sin and rewards virtue, and yet that he is merciful and forgiving; for though he is a judge, he is also a father. According to Muller, the doctrine of metempsychosis does not appear in the Vedas, and yet this has long been thought to be a fundamental principle of the Brahminic system. On the other hand, personal immortality is taught, and personal responsibility after death is proclaimed, and this fact is adduced to refute the idea that the doctrine of immortality originated in Persia. Still further, and with a strange inconsistency, the wicked are described as going to a place of punishment. A pit is mentioned into which the lawless are said to be hurled down, and into which Indra casts those who offer no sacrifices; and those who break the commandments of Varuna, and who speak lies, are born for that deep place, while the dead are rewarded for their good deeds—that they leave or cast off all evil, and, glorified, take their new bodies. Such, in brief, is a view of the system of the Vedic hymns.

The Epic period was one of development. The popular worship aimed at doing all honor to the imaginary gods, while the thoughtful minds among the Hindoos endeavored to construct a philosophy which may be studied in the "Sankhya" and "Vedanta" systems. It has been held that the metaphysical views of the Vedanta approached those of Plato and Pyrrho, and the system which in more modern times held that matter had no existence independent of mental perception, but the philosophy of the Epic period of Hindooism leaned rather to theology than to metaphysics. It aimed at solving the problem how the human soul might be united with the supreme spirit, and it took in hand to point out how penances, fastings, prayers and such like would aid in the accomplishment of the result. When the doctrine was admitted that the human soul, before it can be united with the source whence it proceeded, must be freed from all impurity, as the life of man was felt to be too short for such an achievement, the Hindoo philosopher grasped at the conclusion that the soul must be born again, and thus proceed through different conditions of being until the desired end was attained. Such is the doctrine of "metempsychosis," which, in a system that knows nothing of salvation by atonement and grace, is a logical result from the position that the human soul is of the same nature as the absolute God. In the Upanishads, the treatises where creation and the soul are treated of, there are foreshadowings of this doctrine, but it was in the Epic period when it became systematized and popularized in the religious life of the people.

The gods of the Epic period are the same as those of the Vedic, with certain differences. In the Vedic period, Vishnu and Siva stand out prominently, and Brahman begins to disappear and become merged into the philosophical Brahma. In the Epic system, Vishnu evidently predominates, but on one point of prime magnitude there is a marked distinction. The gods during the Vedic period are always viewed as being immortal. Offerings are made to cheer and delight them, but never to preserve them from dissolution. In process of time, however, a change of view becomes evident. The juice of the "Soma" plant and the offerings of clarified butter are recognized as contributing to their immortality, and in the Epic period instruction is given how to procure the beverage of immortality, so as to preserve them in being. Such views have only to be stated in



ENTRANCE TO HINDOO CAVE-TEMPLE AT ELEPHANTA, HINDOOSTAN.—See HINDOOISM.

and as such they were served. The heat of the sun and lightning was adored as "Agni," the firmament as "Indra," the wind as "Maruts," the sun itself as "Surya," the dawn as "Ushas," and other personifications were added until nearly every element in nature was recognized as a kind of god. It has been well observed by Dr. Wilson that in the services of these deities, temporal blessings, riches, life, posterity and such objects as shortsighted man usually desires, constituted the chief portion of the supplications which are offered to them; for it is one of the most marked features in all heathen prayers, that pardon for guilt, or deliverance from moral evil, or the bestowment of moral blessing, seldom appears. A modern writer on the great religions of the world, in giving illustrations of the service offered to these gods, has quoted from the Vedas such specimens as indicate their character: "We proclaim eagerly (Maruts) your ancient greatness, for the sake of inducing your prompt appearance, as the indication of the showerer of benefits." Again: "Offer your nutritious viands to the great hero (Indra), who is pleased by praise, and to Vishnu (one of the forms of the sun), the two invincible deities who ride upon the radiant summit of the clouds as upon a well-trained steed. The devout worshiper glori-

ously pleasing; but in all these services there is an absence of any desire to avert calamity because of the demerit of sin.

There is, however, in the midst of all this deification of the elements, an appearance of an effort to rise to a higher sphere and to reach the idea of a great first cause of all things. Some gods are placed above others; thus the god of the firmament is sometimes considered as a ruler, and again, in other cases, Surya, or the sun, is endowed with the pre-eminence, but in the midst of all these efforts the weakness of the mind, untaught by revelation is apparent, as no solution of the great problem is ever attained. The questions which bear on creation, the existence of a supreme being apart from matter, and the relation of man to such a being, have their fullest treatment in the Upanishads, and there the deities of the Vedic hymns are referred to with a view to illustrate the nature of unknown being. The soul of man is held to be of the same nature of this great being, and its ultimate destination is a reunion with it which is to be effected not by any atonement or sacrifice, but by attaining to the clear knowledge of itself and of the great "world soul."

According to M. Muller, who has for many years been engaged in translating the Vedas and other sacred books of the Hindoos, the doctrine is

order to see that a system so childish could not long hold an influence over reflecting minds; and accordingly the worship of Vishnu and Siva became supreme, and the other gods descended into the condition resembling the personages that figure in poetry, rather than the beings of actual life.

The Puranic period of Hindooism marked its decline. The same gods were still acknowledged in the Hindoo Triad. Brahma, Vishnu and Siva hold their place, but even in the Triad there has come a change. This Triad, which has been erroneously confounded with the Christian doctrine of the Trinity, differs from it, inasmuch as there was a development in the idea of the Triad, Vishnu was not and yet began to be, and so with Siva, whereas in the Christian doctrine the relation which subsists between the persons of the Godhead is eternal, essential, and not the result of development. Now, in the Vedic and Epic periods, there was an entire harmony and freedom from discord in the Triad, but all is changed in the Puranic period. Strife and contention now appear, and the popular worship is mainly directed to Vishnu and Siva. The legends of the gods become greatly changed, and a lower tone pervades the mass of Hindoo worshippers. The poetry of the Vedic period gives place to the degrading worship of Siva and his wife Durga; the change which thus took place prepared the way for the varied forms of demoralizing idolatry as practiced by the millions of India. Among the ignorant people the idea still prevails that their religion is that of the olden time; and if education were extended so as to reach the masses, and if the religious books were made accessible to the popular mind, there would be no difficulty in showing that the Hindooism of the present day is a debasing system when compared with the faith of the olden time. The philosophical creed of this period is derived from the system of the Vedanta tenets. It is based on the belief of one supreme being, which is invested with all the perfections conceivable by the human mind, but the true nature of which is declared to be beyond the reach of human thought, and which on this ground is defined as not possessing any of the qualities by which the human mind is able to comprehend intellectual or material entity.

HINDOO DEITIES.—As already stated, the elements, when personified, were worshiped as gods, and at an early age the deities rapidly increased in number. The inferior deities are said to have reached the enormous number of 330,000,000. In addition to the great Triad, and the gods mentioned in the Vedic period, there were several influential ones introduced into the pantheon, such as the god of wisdom, "Ganesa;" the god of love, "Kamas;" and the celebrated "Ganga," the deity who presided over the river Ganges, the most sacred stream in India. The arts and the sciences had their deities, and almost every place and thing had a presiding god. Then, again, the wives of the gods play an important part in the Hindoo pantheon. The wife of Vishnu is the dispenser of blessings, but the worship of Durga, the wife of Siva, which prevails all over India, is the most demoralizing. So also the worship of Kali, the goddess of destruction, is general, and it is also most degrading. Animals also, such as the cow, the monkey and the snake, are revered, and the banyan is the most sacred of all trees.

The sects among the Hindoos are so numerous that only a few of them can be mentioned. Each sect is devoted to the serving of a particular god, who is held to possess all the attributes of the

deity. The worshippers of Vishnu abstain from animal food, and being subdivided into numerous parties, agree in the belief that Vishnu is Brahma—that is, the deity. The followers of Siva are more numerous than any of the other sects. They are known by three lines marked horizontally on the forehead, made by ashes taken from a sacred fire. According to some critics, the principles of this sect agree with the dualism of the Phœnicians in recognizing two eternal causes, good and evil in their nature. The Saktas are known by their personification of the powers of the deity, and hence they view them as possessing sexual relations. The sun and wisdom have their followers among the "Sauras" and the "Ganapalyas." Lying beyond these, and now really outside of the Hindoo system, are the Buddhists (see SAKYA MUNI) and the Sikhs. The latter profess a theistic faith united with a great number of Hindoo and Mohammedan fables. They reject the system of caste, the Vedas and the other sacred books of the Hindoos, and they abhor the Mussulman population. It may be observed that a broad line of distinction is drawn between the ignorant masses of the lower classes

the rule of a chief. In some of the temples in India, as many as 3000 Brahmins have been engaged in their services—offering sacrifices, reading the sacred books and attending to the routine of the daily worship, in which songs and dances formed a part.

HINDOO LITERATURE. See SANSKRIT LITERATURE.

HINDOO PHILOSOPHY. As the Vedas contain the early views of the Hindoos on religious matters, and the great epic work "Mahâbhârata" belongs to the second period, so the "Bhâgavata" in the Puranic age displays the religious condition of the Hindoo mind in the present day. Now, there are philosophical principles which continually appear in all these ages, and they have been classified as follows, viz.: the "Nyaya," "Vai-sheshika," "Sankhya," "Yoga," "Mimansa," and "Vedanta." All these recognize the eternity of matter, and they maintain the eternity of the soul's existence, or that human souls never had a commencement, and that they shall exist for ever.



INTERIOR OF HINDOO CAVE-TEMPLE AT ELEPHANTA, HINDOOSTAN.—See HINDOOISM.

in India, who grovel in idolatrous rites and degrading worship, and the educated classes. Among them pantheism prevails, and little importance is attached to religious services. The ritual of the Brahmins is very minute. Their prayers, ablutions and services require the utmost regularity. Sins of omission and commission can be removed by such penances as are prescribed in the sacred books. Bloody sacrifices are offered to Kali and Siva, but to Vishnu the offerings are of water, butter, fruits or flowers. Hermits and ascetics abound among the Hindoos, and in many respects the system that prevails among them resembles the monachism of the Middle Ages in the Church of Rome.

The images of the Hindoo deities are generally absurd and ridiculous in their appearance. Several heads and arms are given to them, to indicate knowledge, watchfulness and power. They are represented as strangling snakes, and almost every form of symbolism is introduced to indicate their respective characters. In early times the temples were mere grottoes, but gradually enormous structures were raised, in which the general character was pyramidal with fanciful turrets and spires rising up toward the heavens. The inner courts of these temples are considered peculiarly sacred, and they were reserved for the Brahmins, under

That absorption into the deity is the final consummation of bliss, and that transmigration must continue until this absorption is achieved, is also maintained. Souls exist in "bondage" because of ignorance, and so long as this bondage continues transmigration must go on; and "right apprehension," or a clear knowledge of the soul by itself, as distinct from everything else, is the only way to bring this transmigration to an end. The study of the Shastras, or the sacred books, along with pilgrimages, almsgiving and such pious exercises, are the means to be used to secure this "right apprehension," and so hasten the absorption of the soul and terminate the individuality of being by eternal union with the absolute eternal source of happiness, the uncreated source and cause of all things. Such are the essential principles that pervade the leading systems of Hindoo philosophy.

HINDOOS, MODERN. About sixty years ago an attempt was made by Rammohun Roy to reform Hindooism. He proceeded with great earnestness to set forth the principles of the Vedas, which he held were purely theistic. He adopted portions of Christian truth, rejecting the doctrine of the Trinity and admitting the system as held by advanced Socinians. He rejected idolatry,

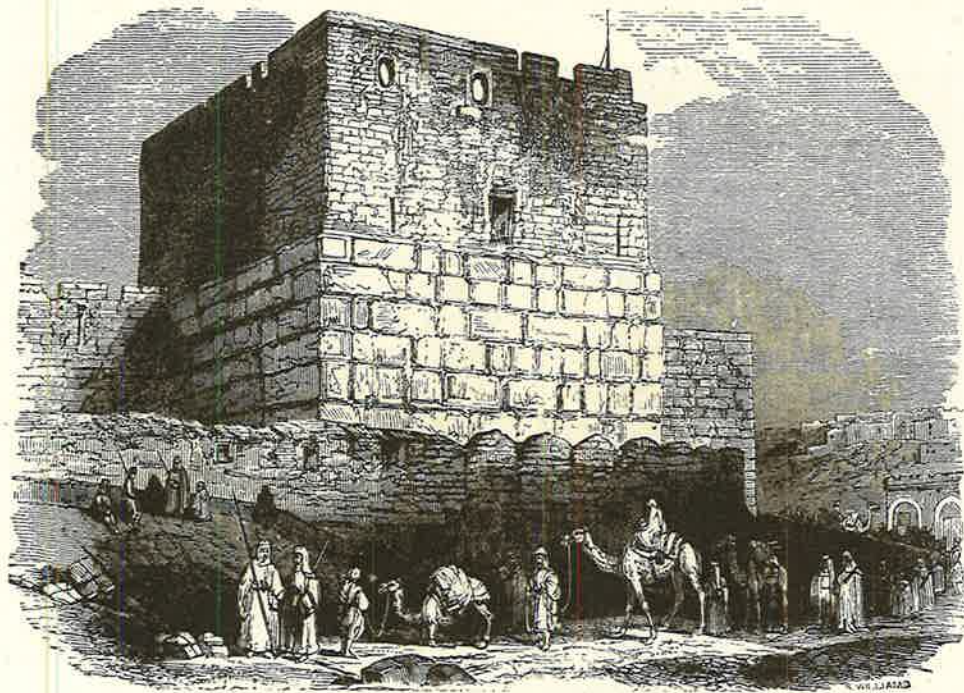
transmigration and caste. He was favorably received in England by Unitarians who hoped for his success. He succeeded in establishing associations in the different presidencies, but his work declined after his death. A few years ago a similar movement has been commenced in Calcutta under the leadership of Chunder Sen. The effort which he and his friends have been making contemplates the spread over India of a pure theism. He recognizes the evils of Hindooism, and yet, being unwilling to receive the leading doctrines of Christianity, the members of the new sect contemplate the extension of the theistic and moral tenets of the old Aryan race along with the moral teachings of the Christian Scriptures.

HINDOSTAN, or **HINDOOSTAN**. See **INDIA** and **HINDOOISM**.

HINDS, **SAMUEL**, bishop of Norwich, was born on the isle of Barbadoes, about 1798. He was educated in England, and graduated at the

cause of Christian education. After graduating he was appointed principal of Newburg Seminary, Vermont. He was afterward principal of the Wesleyan seminary at Albion, Michigan, and in 1853 became president of the North-western University. His labors in behalf of the latter institution were unremitting, and completely broke down his constitution. Throughout his whole life, even from boyhood, he displayed conspicuous capacity and energy. His piety was fervent, his attainments extensive, in the pulpit he was earnest and eloquent, and as an educator of youth he had few equals. He died October 21, 1854.

HINNOM (hin'nūm), or **VALLEY OF THE SONS OF HINNOM**, is described in Josh. xviii. 16 as on the south side of Jebusi—that is, Mount Zion—on which the ancient stronghold of the Jebusites stood. The border of the tribe of Benjamin ran along this valley, from En-Rogel to the top of the mountain "that lieth before the valley westward," at the north end of the plain of Rephaim,



THE TOWER OF HIPPICUS.—See HIPPICUS.

university of Oxford. In 1849 he became bishop of Norwich, and was subsequently vice-principal of Saint Alban's Hall, Oxford. Among his works are "Inspiration and Authority of Scripture," "The Three Temples of the True God Contrasted," "Catechist's Manual." He died in 1870.

HINGE. Two words are used in the original which we translate "hinge." One occurs in 1 Ki. vii. 50, conveying the idea of insertion. Now it is common in the East to have doors hung, not on hinges, but on pivots inserted in sockets, both above and below. Ancient doors of the kind may yet be seen in the Hauran, and such are modern Egyptian doors. But there is another word which implies turning, and this it is which we find in Prov. xxvi. 14. How appositely it is used is at once apparent.

HINMAN (hin'man), **CLARK F.**, D.D., a minister of the Methodist Episcopal Church, was born August 3, 1819, at Kortwright, Delaware county, New York. He pursued his studies at the Wesleyan University, and devoted his life to the

Josh. xv. 8. The topographical notice is here singularly minute and accurate. The valley of Hinnom, still called by its ancient name, commences in a broad depression in the rocky ridge or plateau west of Jerusalem. It runs in a southeasterly direction for about 700 yards toward the Yafa gate, where it turns due south along the base of Mount Zion; still keeping close to the base of the mount, it sweeps round to the eastward and joins the Kidron at En-Rogel. Its total length is about a mile and a half. Its banks have at first an easy slope, but they soon contract and become steep and rocky. South of Zion the right bank rises in broken, irregular cliffs of naked limestone, filled with excavated tombs, and having a few gnarled olives clinging to the rocks here and there. On the side of the ravine, overhanging the point of junction with the CEDRON, is ACELDAMA.

The origin of the name Hinnom is unknown; it may have been derived from some of its ancient possessors. The valley obtained wide notoriety as the scene of the heathenish rites introduced by Solomon and maintained till the pious king Josiah, who "defiled" it by strewing it with human

bones, see 1 Ki. xi. 7, etc., and 2 Ki. xxiii. 10, etc. The place thus became ceremonially unclean; no Jew could enter it. It was afterward a public cemetery; and the traveler who now stands in the bottom of this valley and looks up at the multitude of tombs in the cliffs above and around him, and which thickly dot the side of Olivet, will be able to see with what wondrous accuracy the prophetic curse of Jeremiah has been fulfilled, see Jer. vii.

We learn from Josephus that the last terrible struggle between the Jews and Romans took place here, and here too, it appears, the dead bodies were thrown out of the city after the siege.

The inhuman rites anciently practiced in the valley of Hinnom caused the latter Jews to regard it with feelings of horror and detestation. The Rabbins suppose it to be the gate of hell, and the Jews applied the name given to the valley in some passages of the Septuagint to the place of eternal torment. See **HELL** and **TOPHET**.

HINTON (hin'tun), **ISAAC TAYLOR**, a Baptist preacher, was born in 1799, at Oxford, England. He was educated by his father, who was a successful school-teacher. At fifteen he was apprenticed to the trade of printing; and when he came of age, he set up on his own account, editing and publishing the "Sunday Scholar's Magazine." It was in the year following that he was converted and baptized. Shortly after, he was licensed to preach, and about the same time removed his business to London. In conjunction with his brother, John Howard Hinton, he prepared an illustrated "History of the United States," and while thus engaged his republican feelings were so aroused that he determined upon emigrating to America. Shortly after his arrival he became pastor of the First Baptist Church in Richmond, Virginia, though he had originally resolved to locate in the West. The circumstance of the church having a large colored membership caused him some embarrassment, and he removed to Chicago in 1835. While in the latter city he delivered a course of lectures on the prophecies, which attracted large congregations and produced a profound impression. In 1841 he went to St. Louis, where his ministry was attended with large success. He afterward removed to New Orleans, but his career of usefulness was cut short by the fatal yellow fever. He died in 1847. In his public ministrations he was fervid and impressive, and the genial qualities of his character caused him to be loved in every circle he entered. His lectures on prophecy were published under the title, "The Prophecies of Daniel and John illustrated by the Events of History." He also wrote "History of Baptism, from Inspired and Uninspired Sources."

HIOUEN-THSANG (yoo'en-tsang), a celebrated Buddhist traveler and philosopher, was born in 603. At an early age he became distinguished as a student and interpreter of the sacred books of Buddhism. He traveled through Asia to learn wisdom from all the sages he could meet with, and in India collected upward of 600 books. These he commenced rendering into Chinese in the quiet of a convent, to which he retired on his return home despite the solicitations of the emperor, who wished to make him one of his ministers. This Buddhist pilgrim was one of the greatest personages of his age and the most venerated in China, and gave a great impulse to Buddhism. An account was written in Sanscrit and Chinese

of the 138 kingdoms which he visited in his pilgrimage; this work has been translated into French, and also abridged, and is a valuable record of those countries. He died in 664.

HIP, in architecture, is a piece of timber forming the angle of a hip-roof. A hip-roof is one in which the end slopes back and is joined with the two sides, instead of finishing with a gable.

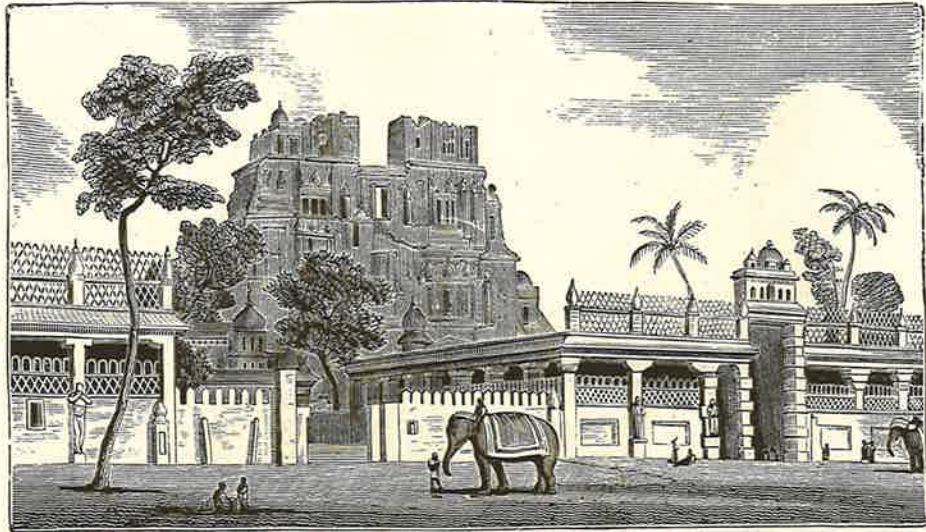
HIPPICUS (hip'pe-kus), the most western of the three towers described by Josephus as being along the first wall of Jerusalem, and at its junction with the third wall. Josephus states that this tower was twenty-five cubits—about forty-five feet—square and thirty cubits high. It has been identified with the site of the present citadel or castle of David, at the north-west corner of Zion. This is probably the tower at the valley gate mentioned in 2 Chr. xxvi. 9.

HIPPO (hip'po), **COUNCIL OF**, was held in 390 at Hippo, now called Bona, in Africa. At this council, over which Aurelius, bishop of Carthage, presided, Augustine delivered a discourse concerning faith and the creed, and denounced the doctrines of the Manichæans. It was here, also, that the first express definition of the New Testament canon, in the form in which it has since been universally retained, was fixed. A second council was held at Hippo in 426, in which Augustine appointed Eradius as his successor.

HIPPOLYTUS (hip-pol'e-tus), **BROTHERS OF THE CHRISTIAN LOVE OF**, a monastic order of the Romish Church, established in Mexico for hospital service by Bernardin Alvarez in 1585. It received the sanction of Popes Sixtus V. and Clement VIII. The name is derived from the patron saint of the city of Mexico, in commemoration of the capture of the city by the Christians, and the consequent downfall of paganism, on the day of Saint Hippolytus, August 13. The order never extended beyond Spanish America.

HIPPOLYTUS, SAINT, surnamed **PORTUENSIS**, a bishop of Portus during the early part of the third century. The facts of his life are few and uncertain, and we shall mainly confine ourselves to giving the results which may now be considered as generally accepted. Eusebius mentions Hippolytus as a bishop and eminent ecclesiastical author in the times of Zephyrinus, but does not mention his diocese, which Jerome also says that "he could not learn." As Eusebius names him with Beryllus of Bostra, Le Moyne unfortunately conjectured that he was bishop of Aden (Portus Romanus) in Arabia, and Cave supposed him to have been an Arabian by birth. But, on the other hand, the "Chronicon Paschale," our earliest authority, makes him "bishop of the so-called Portus near Rome;" and as this statement is supported by the authority of Cyril, Zonaras, Anastasius, Nicephorus and Syncellus, and as Prudentius describes his martyrdom as having taken place at Ostia, close by Portus, we may regard this point as finally settled. His mastery of the Greek language would render him peculiarly fit to be a "bishop of the nations" who frequented the harbor of Rome in multitudes. In spite of Jacobi's assertion of the contrary, there seems to be no reason why he should not at the same time have been head of a party at Rome. We know, further, that he was a disciple of Irenæus, and was engaged in some warm disputes with Callistus on

points of doctrine and discipline, which are graphically described in his recovered book, "Refutation of all the Heresies." From the confused and sometimes contradictory accounts of the martyrdom, we may glean the following probabilities: That in the year of the death of Alexander Severus he was banished to Sardinia, B. C. 235; that he returned the following year and was martyred at Ostia. The mode of his martyrdom is wholly conjectural, for the story of Prudentius is obviously derived from the painting on the walls of the chapel built in honor of St. Hippolytus at Rome, and can hardly be otherwise than a mere legendary confusion. The day set apart to his memory was August 13. One statement of Prudentius—that before his martyrdom the saint recanted his approval of the Novation schism—is very perplexing, because, on the one hand, such a particular could not have been invented, and, on the other hand, Novation belongs to a later period (A. D. 245). The explanation seems to be that Hippolytus strongly opposed the Noetianism of Callistus, and was therefore in later times considered as a Novation.



HINDOO TEMPLE AT RAMISSERAM, HINDOOSTAN.—See HINDOOISM.

In 1551 an old and unique statue of Hippolytus was dug up on the site of his chapel, at the back of which was inscribed a list of his works, and among others a "Confession of Faith." Now, this book is claimed by the author of the "Refutation," and on this and other irrefragable grounds that remarkable treatise is now universally considered to have been the work of Hippolytus. This book was formerly ascribed to Origen. Having been brought from Mount Athos with other manuscripts in 1842, it attracted the attention of M. Emmanuel Miller, under whose direction it was published at the Oxford press in 1851, and ascribed to Origen, but all European scholars now admit that it could not have been written by Origen, and that Hippolytus is the only author to whom it can be attributed. It is a work of great value and interest, and although it refutes thirty-two heresies, is mainly directed against Gnosticism. Hippolytus is a calm, acute and learned writer. Most of his other works have either perished or only remain to us in fragments. These have been published by J. A. Fabricius. Among them are parts of various commentaries on books of Scripture. Jerome calls him "Vir disertissimus," and a Greek author says he is "gentle and sweet in tone." He was a worthy disciple of Irenæus, and the free use he

made of great pagan authors—*e. g.*, Heraclitus—gives additional value to his writings. Besides this, "he was the first preacher of note whom the Church of Rome ever produced."

HIPPOTAMUS (hip-po-pot'a-mus), a large animal inhabiting the banks and beds of great African rivers and lakes. At present it is found in the upper Nile; anciently there is reason to believe it haunted also the lower part of that stream. It also frequents the sea-shore. The hippopotamus is little inferior in bulk to the elephant, though lower in stature, on account of the shortness of its legs. The head is large and the mouth is wide, the lips are studded with bristles, the nostrils open on the top of the muzzle, and the small eyes are high in the head. Hence, raising only a small part of its head above the water, the animal can breathe and look round. The hide is thick, of a dusky brownish red. The hippopotamus generally remains in the water during the day, rising every five or six minutes to breathe. At night it comes to the land, and feeds on vegetables and green crops. Its strength is great; and when at-

tacked, it becomes very furious. There can be little doubt that it is the Behemoth of Scripture, Job xl. 15-24.

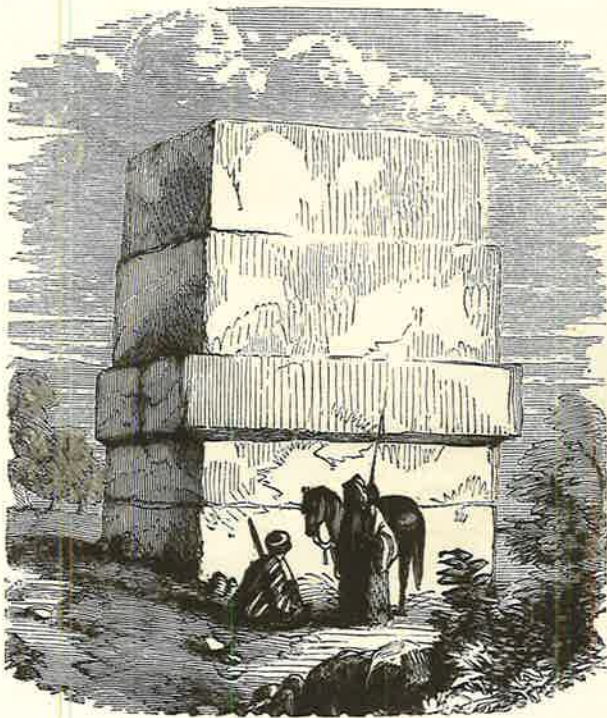
HIPPOS (hip'pos), a city of Palestine frequently mentioned by Josephus. It was one of the Decapolis, and was situated about four miles from Tiberias.

HIRAH (hi'ra), an Adullamite, the friend of Judah, Gen. xxxviii. 1, 12, 20.

HIRAM (hi'ram) or **HURAM**. 1. A king of Tyre whose name appears as that of the friend and ally both of David and Solomon, to the former of whom he sent artificers, who built for him a palace, and to the latter of whom he sent both materials and artificers for the erection of the temple. In return Solomon gave Hiram twenty cities in Galilee, which, however, seemed to Hiram so unworthy a return that he applied to them a term of contempt (see **CABUL**), and restored them to the Jewish king, see 2 Sam. v. 11; 1 Ki. v. 1, etc.; ix. 11; 1 Chr. xiv. 1; 2 Chr. ii. 3, etc.; viii. 2.

It is not easy to determine whether it was the same Hiram who was the friend of both David and Solomon, or whether different princes of the same

name had relations with these two monarchs successively. The latter is on the whole the more probable solution. The chronological difficulties of the former supposition seem insuperable. The Hiram who was the friend of Solomon is said by Menander to have reigned thirty-three years. Now, we know he was alive and on the throne in the twentieth year of Solomon's reign, 1 Ki. ix. 10-13, so that he could not at the farthest have been king for more than thirteen years before David's death. How, then, could he be the Hiram who assisted David to build his house more than thirty years before? This difficulty is aggravated if we accept the statement of Josephus that the Hiram who assisted Solomon had only been eleven years on the throne when the temple began to be built in the fourth year of Solomon's reign, for this would allow only seven years for his being king before David's death. It will hardly do to resort to the supposition that, though the building of David's house is mentioned in the history of the



HIRAM'S TOMB AT TYRE.—See HIRAM.

early part of his reign, it was not really commenced till near the close of it, for not only is this improbable in itself—improbable that David should have been content without a fitting house so long, improbable that had he wanted one so long he would have begun to build one at the close of his life (his sixty-third year if we take the statement of Josephus)—but we must deal in the most arbitrary manner with the narrative to make it accord with this supposition; as, for instance, we must suppose the “king's house,” mentioned 2 Sam. xi. 2, to be not the house said to have been built for the king in 2 Sam. v. 11, unless we would place David's affair with Bathsheba in his extreme old age, and make Solomon little more than an infant at the time of his father's death. These difficulties may, indeed, be avoided by rejecting the statement of Menander that Hiram reigned thirty-three years, and supposing that his reign extended from the commencement of David's reign over Israel to the fifteenth year of Solomon's reign, a period of nearly fifty years. But so long a reign is in itself improbable, and the testimony of Menander seems, from

the minuteness of some of his details, to have rested on authentic documents. On the whole, it appears better to suppose two Hiram. But in what relation did they stand to each other? The natural supposition is that they were father and son. But here the testimony of Menander again interposes a difficulty, for he says that Hiram the friend of Solomon was the son of Abibal. This has led some to conjecture that the later Hiram was the grandson of the earlier, while others suggest that Abibal was the distinctive honorary name of the former, whose proper name was Hiram. This latter suggestion is rendered probable by the fact that other persons of the name of Hiram occur in the series of kings of Tyre. Tatian says, on the authority of Phœnician historians, that Solomon married Hiram's daughter. He was succeeded by his son Balezar.

2. Called in the margin, 1 Ki. vii. 40, *Hiram*, a skillful artificer sent by the king of the same name to execute the principal works of the interior of the temple, and the various utensils required for the sacred services. We recognize in the enumeration of this man's talents by the king of Tyre a character common in the industrial history of the ancients, namely, a skillful artificer, knowing all the arts, or at least many of those arts which we practice in their different branches. See HANDICRAFT. His mother was of the tribe of Dan, and his father a Tyrian. It is probable that he was selected for this purpose by the king from among others equally gifted, in the notion that his half Hebrew blood would render him the more acceptable at Jerusalem.

HIRCANUS or HYRCANUS

(her-kah'nus), a son of Tobias, a man of great dignity, 2 Macc. iii. 11. At the time when Heliodorus, the treasurer of Seleucus IV. Philopator, was ordered to seize the riches which had been placed in the temple of Jerusalem, Hircanus owned a large treasure there deposited for safety, 2 Macc. iii. 8, etc. Nothing more is mentioned in 2 Macc. than that he was a son of Tobias, but Josephus gives an account of some “children of Tobias” who took part with the high-priest Menelaus (Onias) against Jason (Jesus), who had been deprived of the high-priesthood by Antiochus IV. Epiphanes. This Tobias had among his children a son named Joseph, who married as a second wife the daughter of his brother Solymius, and by her had a son whose name was Hircanus. Hircanus, from this statement, would not be the son, but the grandson, of Tobias. Grotius, Calmet, Prideaux and others have supposed that the Hircanus of Josephus is the same person as the Hircanus of 2 Macc., and that the words rendered “Hircanus the son of Tobias” should be translated “Hircanus, grandson of Tobias.” It is, however, worthy of notice that the story in 2 Macc. respecting the sending of Heliodorus by Seleucus to rob the treasures at Jerusalem, his miraculous punishment and his recovery from death at the prayer of Onias, is rendered very suspicious by the silence of Josephus, and that, though Hircanus is represented both in 2 Macc. and Josephus as being connected by blood with Tobias, yet it is not recorded in Josephus, as it is in 2 Macc., that he had any treasure in the temple.

It seems hardly probable that the Hyrcanus whose history is given by Josephus at some length can be identified with the son of Tobias of 2 Macc. The Hircanus in question may have been one of the sons of Tobias mentioned above as assisting in the sedition of the two high-priests.

The name of Hircanus occurs at a later period under the Maccabees. It has been thought that it was adopted on account of a victory gained by John, the son and successor of Simon Maccabæus, over the Hircanians. Josephus informs us that Hircanus accompanied Antiochus VII. Sidetes into Parthia, and Nicolaus of Damascus says that a trophy was erected at the river Lycus to commemorate the victory over the Parthian general. The Hircanians were a nation whose territory was bounded on the north by the Caspian Sea, and would thus be at no great distance from Parthia, where John Hircanus had gained the victory. It is remarkable that the different statements agree in the position of the countries, Hircania, Parthia and the river Lycus (of Assyria) being contiguous. As Josephus, however, does not give any explanation of the name, and the son of Simon is nowhere called Hircanus in 1 Macc., the reason for its assumption is uncertain. See MACCABEES.

HIRELING (hire'ling), one who was employed on stipulated wages for a limited time, Job vii. 1, 2; xiv. 6. A laborer thus hired was by the Mosaic law to be paid when his work was completed, Lev. xix. 13; Mal. iii. 5. But serving merely for gain, and with no permanent interest, he could often have little real concern for anything he was set to keep. Hence our Lord's contrast between the good shepherd and the hireling, John x. 11-13.

HIRNEIM, or **HIRNHAYM** (hern'hime), **HIERONYMUS**, a distinguished Austrian theologian of the Romish Church, was born in 1635, at Troppau in Silesia. After completing his studies at Prague, he was teacher of philosophy in Norbertin College, and was successively abbé of Mount Sion and general vicar of Bohemia, Moravia, Silesia and Austria. He was a most malignant enemy of Protestantism, and unscrupulous in his methods of controversy. He is generally regarded as a skeptic, his works having been placed in the Index Expurgatorius. He died August 27, 1699.

HIRSCHAU (her'show), or **HIRSAU** (her'sow), a monastery of Speier, in Germany, founded probably about 830. It was long celebrated as the abode of monks distinguished for their scholarship, among whom were authors and others highly honored by their Church. After the Reformation it was a Protestant seminary, and so continued till it was destroyed by the French in 1692.

HIRSCHER (her'sher), **JOHANN BAPTIST VON**, a celebrated theologian of the Romish Church, was born January 20, 1788, at Alt-Ergarten, Wurtemberg. He graduated at the university of Freiberg. After teaching philosophy and theology in several institutions, he became professor of ethical and pastoral theology in the university of Tubingen, and afterward at Freiberg. As a theologian he ranked as a representative man of the Roman Catholic Church. He first urged liberal reforms within the Church, but gradually became a zealous advocate of the Romish tenets, in opposition to Protestantism, and promulgated his views with great ability in the “Theological Quarterly,” of which he was the founder and co-editor. He was a vigorous opponent of Ultramontanism, and was

therefore severely attacked by Ultramontane writers. He provided several houses of refuge for out-cast children, and throughout his life took an active interest in that class of children. His best known works are—"History of Jesus Christ," "Christian Morality," "Sorrow for the Morally Neglected Children." He died September 4, 1865.

HIRT (hert), JOHANN FRIEDRICH, one of the first theologians and Orientalists in Germany, was born August 14, 1719, at Apolda, in Thuringia. After graduating at the university of Jena, he was appointed extraordinary professor of philosophy, which department he changed for that of theology, and was afterward professor of theology at Wittenberg. He is best known by the impulse which he gave to the systems of Altling and Danz on the Hebrew language. His best works are—"Analytical Hebrew Bible," "Philologic and Exegetical Discussion of Psalm xv. 14, 15," and "Institutes of the Arabic Language." He died July 29, 1784.

HISS (hiss). The original word, "sharak," is, like our words "hiss," "whistle," onomatopoeitic, expressive of its own meaning. It implies sometimes to summon by a hiss or whistle, as bee-keepers are said to do, Isa. v. 26; vii. 18; sometimes to hiss at in scorn, Job xxvii. 23; Jer. xviii. 16; Mic. vi. 16.

HISTOPEDES (his-top'e-deez), the name of a heretical sect who baptized the upper portion of the body only, with the head down and heels raised.

HISTORIES (his'tor-eez), a term used to designate anthems composed on the basis of Scripture narratives or lives of saints.

HISTORY OF THE CHURCH. The sphere of any record of ecclesiastical matters must be limited by the idea that is attached to the term church. If the word be used so as to include the body of the professed people of God in all ages, then the events which are mentioned in the Old Testament, the incidents in the life of our Lord and in the ministry of the apostles, as well as all the occurrences in the different ages and nations where Christianity has existed, must be set forth in a History of the Church. Usually, however, there is a distinction made between Biblical and ecclesiastical history, the first being occupied with the events which transpired in Old Testament times, and the second being occupied with the events in the Christian Church from its establishment in Judæa until the present time. Then, again, in the method of treating these subjects, there has been a great difference, some writers merely aiming at setting forth the events which are mentioned in the Old Testament, stating them in their chronological order, while others aim at connecting the historical incidents mentioned in the sacred text with the great movements which occurred in those lands that adjoined Palestine, because the intercourse with these nations was influential in moulding the condition of the Jewish people. Then in treating of ecclesiastical times different methods have been adopted. Some writers consider that the life of Christ should stand apart, and occupy a prominent place as an introduction to the History of Christianity, and that Church History should be devoted to the consideration of the subsequent events connected with the spread of the gospel, recording its contests with opposing elements and its victories,

the rise of heresies, the contending of witnesses for the truth, and their triumphs amidst persecutions and all forms of repressive powers. One of the most valuable of modern histories—that of Neander—deals with the "Life of Christ" as a separate treatise. Succeeding that, he treats "The Planting and Training of Christianity by the Apostles," and then he follows these preparatory treatises by his "Church History," in which he states and reviews the spread and condition of the Church in succeeding ages. One of the most learned of the modern English ecclesiastical writers—Dr. Hinds—prepares his readers for the study of Church History by leading them over a condensed introduction, in which he treats of the religion of the Jews, the Samaritans and the other nationalities around Judæa. Then he reviews the ministry of Christ. Next he discusses the Apostolic Age, and afterward he reviews the Apostolic Fathers. Dr. Schaff, an eminently clear and evangelical writer, makes "The Church under the Apostles" the first part of his

of the Church stand out prominently, so as to justify the use of the title.

Among the early writers of Church History there was no attempt whatever at philosophical writing. They were rather chroniclers of events, and they told what they knew or believed in a bold, unadorned style, without any regard to method. So it was with Eusebius, with Socrates, Sozomen, Evagrius and others of the earliest ages. We have to come down to the period after the Reformation before we find any work of value that is worthy of the name of History, classified and arranged. The honor of preparing such a work belongs to the "Magdeburg Centuriators," as they have been called. See CENTURIES OF MAGDEBURG. Matthias Flacius Illyricus, with a band of learned assistants, produced this great storehouse of learning, which is arranged under the general heading of "Centuries," while each "Century" is subdivided into sixteen sub-heads, in which the external state of the Church, Doctrines, Rites,



TEMPLES AND BUILDINGS AT BENARES, HINDOOSTAN.—See HINDOISM.

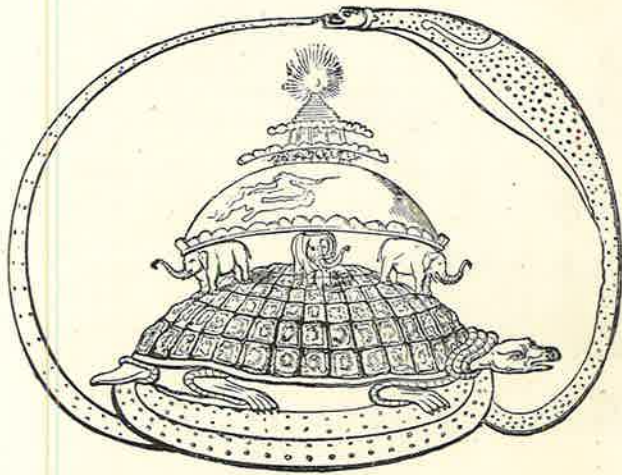
work, and in his review of the apostolical work he points out the character of Judaism and heathenism as the opposing systems with which the apostles had to contend. It must be admitted, however, with Dean Stanley, that any Church History will be found unsatisfactory that confines itself to a mere detail of ecclesiastical events, for all History of the Church that has any value must recognize the incidents of a civil character which took place in the lands where Christianity was planted. These affected the Church, and the Church reacted and influenced the nations, and to a great extent they are inseparable. Gibbon, in his "Decline and Fall of the Roman Empire," did not mean to write an Ecclesiastical History, but to all intents and purposes his great work is a narrative of the rise and progress of the Church, written by the pen of an infidel. A later work than "The Decline," which has deservedly become a standard in modern literature—"Latin Christianity," by Milman—is as much a condensed view of the condition and successive changes of the Western nations as it is a history of the rise and progress of the Romish Church, but in the work the movements

Polity, Schisms, Councils, Martyrs, Miracles and other important subjects are discussed. As the work was replete with learning, it is no wonder that it held its ground for two hundred years, and that still it has an honored place in the libraries of the learned. To counteract the influence of this work, Baronius undertook his celebrated "Annals," and it still stands at the head of the historical treatises in the interest of the Church of Rome. Baronius carried his work down to the year 1183, and Raynaldus, Spondanus, and lately Theiner, have continued the "Annals." A very masterly refutation of the part of the "Annals" by Baronius was given to the world by Spanheim. Following the plan of the "Centuriators," Mosheim produced his well-known History, which has served as a text-book in Great Britain and America until the present day.

The sources of Old Testament history are obvious. The incidents in the life of our Lord, and in the early Apostolic Church, are to be found in the New Testament part of the inspired volume. Passing the age when the New Testament closes, the sources, as Kurtz has said, "are partly primary,

such as monuments and original documents, partly secondary, among which we reckon traditions, and reported researches of original sources which have since been lost. Monuments, such as ecclesiastical buildings, pictures and inscriptions, are commonly only of very subordinate use in Church history. But archives, preserved and handed down, are of the very greatest importance. To this class also belong the acts and decrees of ecclesiastical councils; the official decrees and acts of the popes, bishops; the laws issuing from imperial chancelleries, so far as these refer to ecclesiastical affairs; the rules of monastic orders, liturgies, confessions of faith, letters of personages influential in Church or State; reports of eye-witnesses; sermons and doctrinal treatises of acknowledged theologians, etc. If the documents in existence are found insufficient, we must have recourse to earlier or later traditions, and to the historical investigations of those who had access to original documents which are now no longer extant."

The literature of Germany abounds with most valuable treatises on this department. The English universities have also contributed abundant and most precious stores, and the learning of younger America displays a research and an en-



HINDOO REPRESENTATION OF THE UNIVERSE.—See HINDOOISM.

ergy among her theologians and educated men which do honor to our land; and the great progress which of late years has been made among our students in the languages of continental Europe, as well as the more thorough culture in classical study which now obtains in all our prominent colleges, is a guarantee that the study of a branch so important as that of the history of the Church shall be prosecuted with commensurate industry and success.

HISTORY OF DOCTRINE. See **THEOLOGY**.

HISTRIOMASTIX (his-tre-o-mas'tix), the title of a book written in England shortly after the Restoration by William Prynne, a Puritan barrister, against the unbridled licentiousness of the court. The author was unsparing in his denunciations of the conduct of the royal household, and of the prelates who countenanced the profligacy of the time. He was arraigned before the Star Chamber, and sentenced to have his book burned by the common hangman, to be excluded from the bar and from the society of Lincoln's Inn, to stand in the pillory at Westminster and Cheapside, to have his ears chopped off, to pay a fine of five thousand pounds and to suffer perpetual imprisonment. The book appeared in 1663.

HITCHCOCK (hitch'kok) **EDWARD, D.D.**, an eminent American geologist, was born at Deerfield, Massachusetts, in 1793. In 1816 he became principal in the academy of his native place, and was ordained, after which he was appointed to the chair of chemistry and natural history in Amherst College, rising to the presidency in 1844. During this period he published several excellent works on geology and other subjects. The work by which he is best known is his "Religion of Geology and its Connected Sciences," which embodied the fruits of thirty years' study and reflection, and had a wide circulation both in America and Europe. Dr. Hitchcock was appointed in 1830 to make a geological survey of the State of Massachusetts, and in 1850 was sent to Europe to visit the agricultural schools there. He resigned his presidency in 1854, but still continued in the chair of geology. He died February 27, 1864.

HITCHCOCK, ENOS, D.D., a Congregational minister, was born in 1767, at Springfield, Massachusetts. He was a graduate of Harvard College, and began his ministry as pastor of the Second Congregational Church of Beverly. During the Revolution he was an army chaplain, and after its close had charge of a church in Providence, Rhode Island. He died in 1803, and bequeathed twenty-five hundred dollars for the support of the ministry.

HITCHCOCK, GAD, D.D., a Unitarian minister of Massachusetts, was born February 12, 1718, or 1719, at Springfield. He graduated at Harvard, and was ordained and installed in Pembroke, now Hanson, Massachusetts. He served as chaplain in the Revolutionary army. He died August 8, 1803.

HITCHCOCK, HENRY L., D.D., was born at Burton, Ohio, in 1813, and his life has been identified with the social progress and religious growth of his native State. His father

was an eminent lawyer, and rapidly rose to distinction until he was appointed chief-justice of Ohio. The son was educated at Yale College, graduating in 1832. He pursued his theological studies at Lane Seminary, and in 1837 was settled at Morgan. In 1840 he was called to the charge of the Second Presbyterian Church of Columbus, where his labors were crowned with eminent success. In 1855 he was chosen president of Western Reserve College. His established reputation, and the universal confidence which his name inspired, designated him as the man for the post. He found the college in a depressed condition. Its friends regarded its future with deep anxiety. But it was not long before their fears gave place to hope. Dr. Hitchcock entered upon his work with enthusiastic energy. The college needed funds; and assuming, in addition to his other duties, the burden of raising them, he accomplished a task under which many would have been crushed. He increased the endowment of the institution by securing contributions from those who were or whom he made its friends to the amount of \$170,000, thus placing it on a solid financial basis, and fitting it to become a permanent blessing to the Church and the world. After an energetic and successful presidency, he died in 1873, regretted as a public benefactor lost to the community.

HITTITES (hit-tites'), the descendants of **HETH**, the second son of Canaan, and constituting one of the tribes that possessed the land of Canaan at the time of the conquest. Their chief settlements seem to have been in the south, in the neighborhood of Hebron, Gen. xxiii. 3-18, extending toward Beer-sheba, since Esau married Hittite wives, and Isaac and Rebekah feared that Jacob might follow his example, xxvi. 34; xxvii. 46; xxviii. 10. Hittites, evidently, therefore, were in the neighborhood; they were subsequently in the mountainous region near the Amorites and Jebusites, Num. xiii. 29; Josh. xi. 3, and were, perhaps, some of the original inhabitants of Jerusalem, Ezek. xvi. 3, 45, as well as in the neighborhood of Beth-el, Jud. i. 22-26. Indeed, they had spread so extensively that Canaan, or at least the northern part of it, was called "the land of the Hittites," Josh. i. 4. A learned writer includes under the term "Hittites," used generally, all the junior branches of the two great Canaanitish stocks, descendants of Zidon and Heth, though more particularly she thinks it denotes but the elder tribe of the children of Heth. Some suppose them to have been a commercial people, Gen. xxiii. 16. This is, however, questionable, for they took fully their part in resisting Joshua, Josh. ix. 1, 2. In subsequent times we find two Hittites among David's warriors, Ahimelech, 1 Sam. xxvi. 6, and Uriah, 2 Sam. xi. 3. Solomon rendered those that yet remained in Palestine tributary, 1 Ki. ix. 20; and they are mentioned after the captivity, Ezra ix. 1.

But there are some remarkable notices of tribes of Hittites, Jud. i. 26; 1 Ki. x. 29; 2 Ki. vii. 6; 2 Chr. i. 17, which seem to point to a people, a branch of the great family or the descendants of those expelled from Palestine, who were settled independently beyond Lebanon, and it may be on the south-eastern frontier toward Arabia. And Egyptian annals speak of a war with Hittites, and Egyptian pictures are believed to represent Hittites. These representations may be taken not unfairly to figure the old Hittites of Canaan. We have them in both civil and warlike attire. The complexion given to them by the Egyptian artists is, though dark, rather florid than sallow, with black hair, regular features, with a very prominent and somewhat hooked nose. The civil dress is a plain bright-colored tunic, with a deep edging of lace or embroidery, gathered into a knot on the left shoulder, so as to leave the right arm at freedom. Under this was worn a kind of kilt or skirt, of similar color and pattern, but reaching only to the knees. They shaved not only the beard and mustaches, but even the eyebrows, as did many others of the nations of Canaan; besides which the Hittites had an almost peculiar custom of their own, of shaving a square place just above the ear, leaving the hair on the side of the face and whiskers hanging down in a long-plaited lock. This frightful custom, and other eccentric dealings of the nations with their hair, throw some light upon the injunctions to avoid such customs which we find in the books of the law. If we want to know what is meant by "marring the corners of the beard," Lev. xix. 27, a look at such pictures will satisfy us. The war-dress of the Hittites consisted of a helmet skull-cap extending down the neck, cut away high and square above the ear, so as to expose that bald place, which they seem to have regarded as peculiarly charming. It was fastened by a strong band or cheek-string, probably, like the helmet, of metal. The badges of distinction were one or two ostrich feathers worn drooping.

They wore a kind of cape or short mantle, tied close in front, either by the two ends of the cloth or by a cord with tassels at the end. Over this was the girdle, which was broad and thick, and hung down in front with a long end, terminating in a ball and tassel. It was long enough to pass around the neck, across the breast, and thus formed a species of defensive armor, illustrative of the military use of the girdle so often mentioned in Scripture. The only weapon assigned to the Hittites by the Egyptian artists is the arrow.

HIVITES (hiv'ites), the name of a tribe descended from Ham by his son Canaan, Gen. x. 17; 1 Chr. i. 15. They are enumerated among the nations of Canaan whom the Israelites were to dispossess, Ex. iii. 8, 17; xiii. 5. They appear to have gathered around two principal centres, in the middle of Palestine and toward the north. We first meet with them in Jacob's history, occupying Shechem, and very ready to be induced by what appeared worldly advantages to intermarry with the Hebrews at the cost of personal pain, Gen. xxxiv. 2, 20-24. Esau is also said to have taken a Hivite wife. The inhabitants of Gibeon and the neighboring towns were Hivites, Josh. ix. 7, 17; and in the deception they practiced upon Joshua we may see somewhat of the same crafty, calculating spirit which had distinguished this tribe at Shechem. As, however, these Hivites were not very powerful, and possibly because they were intermingled with others, they seem to have been sometimes termed Amorites, Gen. xlviii. 22; 2 Sam. xxi. 2. There was a large division of this tribe in the north, in Lebanon, under Mount Hermon, Josh. xi. 3; and these were left in a measure unsubdued by Israel, Jud. iii. 3. There were Hivite cities here at the time of David's census, 2 Sam. xxiv. 7. The remnant of them were brought under tribute by Solomon, 1 Ki. ix. 20; 2 Chr. viii. 7.

A learned writer has advanced a theory that is interesting, though not clearly proven; it is that Seir was originally a Hivite chieftain of the Lebanon, and that he emigrated before Abraham settled in Canaan into the south, where Mount Hor took its name from the northern Hor, and various Hivite cities were founded, from which the settlers were subsequently ejected by the Edomites. These Hivites were also called Horites, from, as the writer conjectures, their Mount Hor.

HIZKIAH (hiz-ki'ah), an ancestor of Zephaniah the prophet, Zeph. i. 1. The name is the same with that of Hezekiah, king of Judah, and it is very probable that that monarch was the person intended.

HIZKIJAH (hiz-ki'jah), a name among those who sealed the covenant, Neh. x. 17. Possibly it should be joined with Ater, which precedes.

HIZKLIAHU (hizk-li-a'hu), 1 Chr. iii. 23, marg., a form of the name HEZEKIAH.

HIZR (hiz'r), the founder of a monastic order of Mohammedans known as Hizrevites. He was buried at Brusa, and many visits are yet made to his grave by the Mohammedans.

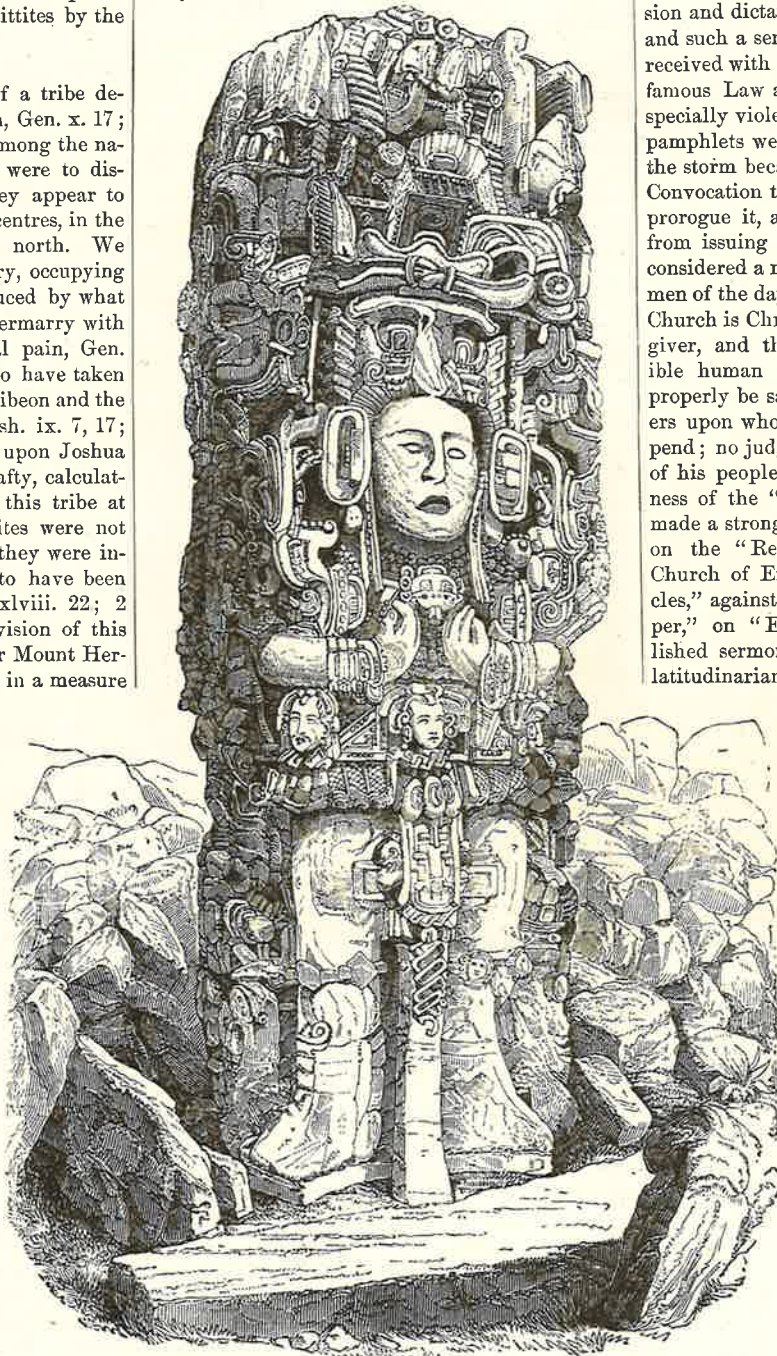
HOADLEY (hōd'le), BENJAMIN, who rose to be one of the most eminent of the English bishops in the first half of the eighteenth century, was born in 1676, at Westerham, in Kent. He was a student of Catherine Hall, Cambridge; he graduated in 1699. He entered the Church as "Lecturer" in St. Mildred's, in London, and thereafter he held the rectory of St. Peter-le-Poor. Very early in his career he became famous as a defender

and two years afterward he preached his famous sermon before the king, which led to one of the most keenly contested battles on the relation of the Church to the State which has ever been waged in England. The text of Hoadley's sermon was the declaration of our Lord, "My kingdom is not of this world," from which Hoadley deduced the conclusion that in doctrine and discipline the Church was and ought to be free from the intrusion and dictation of the State in spiritual things; and such a sentiment, uttered in the year 1717, was received with great surprise and indignation. The famous Law and the chiefs of the non-jurors were specially violent in their opposition. At least fifty pamphlets were published during the contest, and the storm became so violent in the lower House of Convocation that the government felt called on to prorogue it, and ever since it has been prohibited from issuing any authoritative decisions. It was considered a monstrous offence by the High-Church men of the day that a bishop should hold that "the Church is Christ's kingdom; that he alone is Lawgiver, and that he has left behind him no visible human authority, no vicegerents, who can properly be said to supply his place; no interpreters upon whom his subjects are absolutely to depend; no judges over the consciences and religion of his people." Holding as he did to the lawfulness of the "orders" in the English Church, he made a strong appeal to the dissenters in his work on the "Reasonableness of Conformity to the Church of England." He also wrote on "Miracles," against the non-jurors, on the "Lord's Supper," on "Episcopal Ordination," and he published sermons. He has justly been considered latitudinarian in his doctrinal statements. From Bangor he was removed in 1721 to Hereford, and two years afterward he was translated to Salisbury, where he remained until 1734; and his last removal in this great career of promotion was to Winchester, where he died in 1761.

HOADLEY, JOHN, LL.D., youngest son of Bishop Hoadley, was born in 1711. He graduated at Cambridge, and commenced to study for the bar, but took holy orders, and had no less than nine valuable preferments bestowed on him by his father when bishop of Winchester, seven of which he retained till his death. He edited the works of his father, to which he prefixed a brief biography. He also wrote several dramas, and was the friend of Garrick and Hogarth. He died in 1776.

HOAR (ho'r), LEONARD, one of the first presidents of Harvard College, was born about 1630. Shortly after graduating at Harvard he entered Cambridge University, England, and there continued his studies. While in England he entered the ministry, and preached at Wensted, in Sussex, until after the Restoration, when he was deposed for nonconformity. He soon after returned to Massachusetts, and was appointed assistant to Dr. Thatcher, in Boston. In 1672 he became president of Harvard College, but held the position less than three years.

HOARD (ho'rd), SAMUEL, D.D., an English clergyman, was born in 1599, in London. He grad-



HINDOO IDOL AT COPAN, CENTRAL AMERICA.—See HINDOOISM.

of civil and religious liberty against the assumptions of the High-Church party and the asserters of slavish obedience to civil rulers. His great opponent at this time was Atterbury, the non-juror, and the value of Hoadley's services was felt to be of such importance to the cause of freedom that they were recognized by the House of Commons, and forthwith his advancement became rapid. He was made rector of Streatham; and when George I. ascended the throne, he became court chaplain. In 1715 he was appointed to the see of Bangor,

uated at Oxford, and was afterward rector of Moreton, Essex. Toward the close of his life he renounced his Calvinistic views and ardently embraced the Arminian doctrine. He died in 1657. Among his works are "God's Love to Mankind" and "The Church's Authority asserted."

HOARE (ho'r), CHARLES JAMES, an eminent minister of the Church of England. The date of his birth is not certainly known. He graduated at St. John's College, Cambridge, of which he was elected Fellow. He held successively the offices of vicar of Blanford Forum, Dorsetshire, and of Godstone; archdeacon, and then canon, of Winchester. During the later years of his life he was an archdeacon of Surrey, but in 1860 resigned on account of his greatly advanced age. He was a prolific and able writer. His most important works are "Course of Divine Judgments" and "Sermons on the Christian Character." He died January 15, 1864.

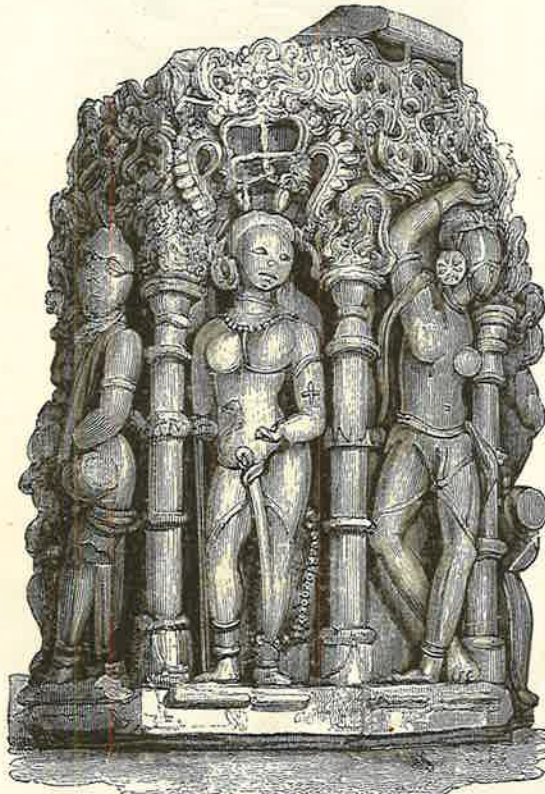
HOBAB (ho'bab), the father-in-law of Moses, who visited him in the desert after the departure from Egypt, and whom Moses invited to accompany Israel into their land, with a promise of good. Hobab, it would seem, at first declined the offer, and returned to his own habitation; but afterward he or his children must have complied, as we find descendants of theirs located in Palestine, Num. x. 29-32; Jud. iv. 11. Hobab was called also **JETHRO**, which see.

HOBAB (ho'bah), the place to which Abram pursued the confederate kings, Gen. xiv. 15. It was to the north of Damascus. The village of Jobar, where the Jews have a synagogue dedicated to Elijah, is said by them to be the ancient Hobah.

HOBART (ho'bart), JOHN HENRY, D.D., bishop of the Protestant Episcopal Church in the diocese of New York, was born September 14, 1775. His collegiate preparation was begun in the college of Philadelphia, but he afterward entered the college of New Jersey, where he graduated in 1793. He entered upon the ministry in the neighborhood of Philadelphia, where he had charge of two suburban churches. He afterward removed to New Brunswick, thence to Hempstead, Long Island, and then was appointed assistant of Trinity Church, New York. In 1811 he was elected assistant-bishop, and was afterward made rector of Trinity Church and diocesan of New York. The establishment of the General Theological Seminary is due, in a great measure, to his efforts, and for a time he held the professorship of pastoral theology and pulpit eloquence. In 1823 he visited Europe for the benefit of his health, and made a tour of the Italian States and preached in Rome, where Protestant worship was then scarcely tolerated. While abroad he prepared for publication his "Discourses preached in America," which elicited the highest commendation from the leading journals. After two years he returned to America, and with redoubled zeal devoted himself to his ministerial labors, taking a special interest in the cause of the Indians. Among his published writings are, "Festivals and Fasts," "Apology for Apostolic Order" and "The State of Departed Spirits." He died September 10, 1830, at Auburn.

HOBBES (hobz), THOMAS, a distinguished English philosopher and writer on government,

was born in 1588, at Malmesbury, Wilts. He was educated at Oxford, and in 1608 became tutor to the son of the earl of Devonshire, with whom he made a continental tour. He had afterward the advantage of the society and friendship of many of the most eminent men of his day, both in France and England, among whom were Bacon, Ben Jonson, Lord Herbert of Cherbury, who took an exactly opposite course in philosophy to Hobbes, Gassendi, Father Mersenne and Descartes. He also became acquainted with Galileo. In 1631 he accepted the office of tutor to the young earl of Devonshire, and traveled with him in France and Italy. He was appointed mathematical tutor to the prince of Wales in 1647, and won his sincere esteem, which was testified at the Restoration by the grant of a pension out of the king's privy purse. Hobbes spent the latter years of his life at Chatsworth, the seat of his former



HINDOO SCULPTURED IDOLS.—See **HINDOISM**. The original, now in the British Museum, is from the Cave-Temple of Elephanta.

pupil, the earl of Devonshire. He holds an important place in the history of the growth and development of free thought in Europe, but endeavored to give his speculations a practical direction. He did not openly oppose Christianity, but his principles were antagonistic to religion, and almost every form of infidelity since his day can be traced to the principles which he laid down. He was one of the first great English writers on government, and his views have exposed him to severe animadversion. He conceived the state of nature as a state of war, and government as the result of a compact suggested by self-love or reason for the sake of peace. He advocated absolute monarchy as the best form of government. His principal works are—the treatise "De Cive," "Leviathan," both of which were censured by Parliament in 1666, "Human Nature," "De Corpore Politico," "De Libertate, Necessitate, et Casu" and "Behemoth," a history of the civil war. He also published a metrical translation of the "Iliad" and the "Odyssey," which did not

add to his reputation. A complete edition of the works of Hobbes was published between 1839-45, under the direction and at the cost of Sir W. Molesworth. A portrait of Hobbes, by an unknown artist, is in the national portrait gallery. He died in 1679.

HOC or **HOKE DAY**, the day, November 13, of the massacre of the Danes by Ethelred, afterward commemorated on Whitsun Tuesday.

HOCHIN, or **HOSSEIN** (hōs'sine), **BEN-MANSOUR**, **ABOU'L MOGHITS**, a Mohamedan mystic of Persia, was born toward the close of the ninth century. After studying under several eminent philosophers, he traveled as far as China, and preached during his journey thither. He made some converts; but as his principles did not harmonize with each other, nor with his own practice, he was by many deemed an impostor. He led a life, however, of simplicity and his moral character was unexceptionable. At Bagdad he was condemned to death, and while undergoing torture he prayed for his tormentors. His body, after being burnt, was thrown into the Tigris.

HOCH (hok), or **ÆPINUS** (e-pe'nus), **JOHANNES**, an eloquent advocate of the Reformation, was born in Brandenburg, in 1499. He graduated at Wittenberg, and it was during his residence there that he embraced the principles of the Reformation. He was pastor at Hamburg for many years, and both by voice and pen ably promoted the cause of the Reformation. He wrote a work on "Purgatory." He died in 1553.

HOCHHEISEN (hōkh'i-zen), **JOHANN GEORG**, a German theologian, was born in 1677, at Ulm. He pursued his studies at the university of his native city, and at Tübingen and Wittenberg. At Hamburg he became acquainted with Fabricius, and under his influence turned his attention to the thorough mastery of Greek and Hebrew. In 1705 he delivered a course of lectures at Wittenberg, where he was appointed adjunct professor of philosophy. He was afterward professor of Hebrew in the gymnasium at Breslau. He died in 1712.

HOCHMANN (hōkh'mahn), **ERNST CHRISTOPH**, a German mystic, was born in 1661, at Hoehenau. He pursued his studies at Halle University, and while there obtained considerable notoriety by his efforts to convert the Jews to Christianity. He seems to have been a man of sincere piety and great boldness. During a journey through Germany he not only held devotional meetings in private dwellings, but publicly rebuked the clergy for their lukewarmness, often entering the pulpit during public service for that purpose. He died in 1721.

HOCHSTETTER (hōkh'stet-ter), **ANDREAS ADAM**, an eminent Lutheran minister of Germany, was born at Tübingen, July 13, 1668. After graduating at the university of Tübingen, he visited the principal universities of Holland and England, as well as of his native country, where he met with many distinguished scholars. He made considerable proficiency in the English language, from which he translated several works into Latin. He devoted much attention, also, to Hebrew. Returning to Tübingen, he received the appointment of professor extraordinary at the uni-

versity, and was afterward regular professor of theology. At the same time he was appointed city preacher of Tübingen, and a few years later was made court preacher and counselor of the consistory at Stuttgart. A few years before his death he resumed his professorship at the university. He died April 27, 1718.

HOCHSTRATEN (hōkh/'strah-ten), or **HOOGSTRATEN** (hoog/'strah-ten), **JACOB VAN**, a violent opponent of the Reformation, was born in 1454, at Brabant. He graduated at the university of Cologne, but made no great progress in his studies. What he lacked in proficiency of intellectual attainments, however, he made up in the virulence of his enmity to Protestantism, and he was rewarded with the office of inquisitor at Louvain, besides being appointed to the chair of theology at the university of Cologne, though but poorly qualified for the latter. Among the Reformers whom he summoned before him was Reuchlin, the coadjutor of Erasmus. As the latter lived in another state, Hochstraten transcended his jurisdiction thereby; and the chapter of Mentz having also taken cognizance of Reuchlin's case, Pope Leo X. commissioned Bishop George of Speer to decide between the contestants. Hochstraten, in default of appearance, not only lost his case, but was required to pay the costs. Refusing to obey the sentence, he was summoned to Rome. The matter being brought before Leo X., he declined to take a course which would offend the adherents either of Reuchlin or of Hochstraten, and issued a "mandatum de supersedendo." He died January 21, 1527, at Cologne.

HOCK TIDE. See **HOC DAY.**

HOD, a chieftain of Asher, 1 Chr. vii. 37.

HODIAH (ho-di'ah), one of the descendants of David, 1 Chr. iii. 24.

HODAVIAH (ho-da-vi'ah). 1. A chief of Manasseh, east of Jordan, 1 Chr. v. 24. 2. A Benjamite, 1 Chr. ix. 7. 3. A Levite whose descendants returned with Zerubbabel, Ezra ii. 40. He seems to be the Judah of Ezra iii. 9, and is called Hodevah in Neh. vii. 43.

HODEGETICS. See **METHODOLOGY.**

HODEGETRIA (ho-deh-ge't-re-ah), or the "guide," the Greek name of a painting inscribed to St. Luke which was carried in advance of the army of Michael Palæologus when he entered Constantinople after defeating the Latins. It is also the name under which the Sicilians worship the Virgin Mary.

HODESH (ho'desh), the wife of Shaharaim, a Benjamite, 1 Chr. viii. 9. Possibly she may be identical with Baara.

HODEVAH, Neh. vii. 43. See **HODAVIAH.**

HODGE (hoj), **CHARLES**, D.D., LL.D., who has long held a distinguished position in the Presbyterian Church in the United States of America. On his father's side he is of Scotch Irish extraction, and on his mother's of Huguenot descent. His father served as a physician in the Revolutionary army and his youngest son Charles was born in Philadelphia in 1797. He commenced his classical studies at twelve years of age under Dr. Boyer, and at fourteen he went to Princeton to prepare more thoroughly for entering college, which he did next year. At this time Dr. Ashbel Green had been made president of Nassau Hall, and Dr. Alexander was then distinguishing himself in the theological seminary. In 1816 he began the study of theology; and after a three years' course, Dr. Alexander advised him not to accept a pastoral charge, as he desired to secure his services as a theological teacher, and he was appointed assistant instructor in the seminary in 1820 by the General Assembly. In 1822 he was made a full professor, and in 1826 he went to Germany, where, at Halle and Berlin, he prosecuted his theological studies, becoming intimate with Tholuck and other emi-

HODGES (hoj'ez), **WALTER**, D.D., a divine of the Hutchinsonian school and provost of Oriel College, Oxford, flourished about the middle of the eighteenth century. He is the author of a book entitled "Elihu; or, An Inquiry into the Principal Scope and Design of the Book of Job." In this curious work the author endeavors to show that Elihu is intended to represent the Son of God. The discovery is one on which he lays great stress, and he has interpreted the whole book in accordance with this supposition. Another curious work by the same author is entitled "The Christian Plan," in which the whole meaning and extent of the Christian plan is represented as embodied, according to his interpretation in the Hebrew "Elohim." The latter book also contains remarks on the historical account of the life of David and on "Sheol." On the latter his remarks are described as a dissertation concerning the place of departed souls between the time of their dissolution and the general resurrection.

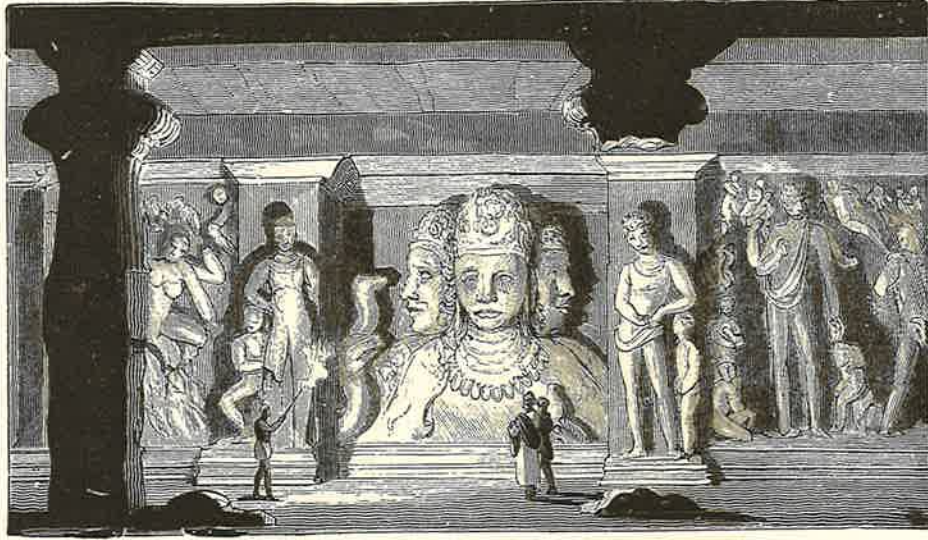
HODGSON (hoj'sun), **BERNARD**, LL.D., principal of Hertford College, England, author of "Solomon's Song, translated from the Hebrew." His chief design in this translation has been to give as literal a rendering of the original as possible. He has done something also toward illustrating its poetical beauties. He considers it an epithalamium. In chapter viii. 2 he interprets Talmadin to mean the bride's mother, and the "chariots of Amminadib," chap. vi. 12, he renders the "chariots of my loyal people." He is the author also of "The Proverbs of Solomon, translated from the Hebrew, with notes," "Ecclesiastes, a New Translation from the Original Hebrew." Both translations are directed to the lit-

eral rendering of the original; and considering the difficulties encountered in such an undertaking, especially when helps were fewer than they are now, Dr. Hodgson's success is deserving of commendation. He rarely deviates from the common version, and when he does assigns reasons which in most instances are convincing and satisfactory. The notes, of which there are not many, are principally devoted to verbal criticism.

HODHEILIDS (hōd-hi'lidz), a Mohammedan sect who hold the belief that the condition of the saints in Paradise is one of undisturbed repose.

HODIAH (ho-di'ah), the wife of Ezra and the mother of Jered and Heber and Jekuthiel, 1 Chr. iv. 18, 19, called Jehudijah in the preceding verse. The name is identical with Hodijah, 1.

HODIJAH (ho-di'jah). 1. One of the Levites who explained the law to the people on the memorable occasion when Ezra solemnly read it in the congregation, Neh. viii. 7; 1 Esd. ix. 48. It is probably the same who is referred to in Neh. ix. 5; x. 10; Heb. ii. 2. Another Levite mentioned in the list of those who sealed the covenant, Neh. x. 13.



HINDOO SCULPTURED IDOLS IN THE CAVE-TEMPLE AT ELEPHANTA.—See HINDOOISM.

nent literary men since well known on both sides of the Atlantic. In 1822 he married Sarah Bache, daughter of Dr. William Bache and granddaughter of Benjamin Franklin, and two of his sons became professors of theology, one of them in Alleghany Seminary and another at Princeton. He has filled the exegetical chair and the chair of theology, and his works are numerous and of the greatest value. His "Way of Life" has been greatly blessed. His commentaries on the Epistles to the Romans, Corinthians and Ephesians are of rare importance, and they have commanded a great circulation. He wrote a history of the Presbyterian Church, but his great life-work is his "Systematic Theology," in four volumes, which is acknowledged to take rank with any treatise on divinity ever published in any age of the Church. His labors as editor of and contributor to the Princeton Review occupied a large portion of his literary life, and many of his essays which originally appeared in that journal have been published in separate form. Dr. Hodge's eminence as a theologian is acknowledged on both sides of the Atlantic by those who belong to other portions of the Christian Church as freely as by the members of his own denomination, and the masterly character of his works must necessarily perpetuate his name.

3. One of the chiefs of the people mentioned in the same list, Neh. x. 18.

HODY (ho'de), **HUMPHREY**, D.D., an eminent English divine, was born January 1, 1659, at Oldcombe, Somersetshire, and was educated at Oxford University. He was elected a Fellow of Wadham College in 1684. He became greatly distinguished in the non-juring controversy, in which he published several works on the adverse side. For his services in this cause he was rewarded by being made domestic chaplain to Archbishop Tillotson, presented to a living in London, and appointed regius professor of Greek in the university of Oxford, 1698, and archdeacon of Oxford in 1704. He founded ten scholarships in Wadham College to promote the study of the Greek and Hebrew languages. He died January 20, 1706. His principal works are "Dissertation against Aristeas' History of the Septuagint," and "The Original Text, Greek and Vulgate Latin Versions of the Bible." The former of these works was rudely assailed by Isaac Vossius; but Hody, instead of replying to his antagonist, applied himself to his second great work, which occupied him nearly twenty years. It is divided into four books. The first contains his dissertation against Aristeas, with improvements, strengthening his former positions. The second treats of the true authors of the Septuagint version — of the time when, and the reasons why, it was undertaken, and of the manner in which it was performed. The third book contains a history of the original Hebrew text, of the Septuagint and of the Vulgate Latin version. The fourth book gives an account of the other ancient Greek versions. It still maintains its high rank as the classical work on the Septuagint.

HOE (ho), **MATTHIAS DE HOHENEGG**, a zealous Lutheran divine, was born at Vienna in 1580. He was preacher and spiritual guide to the elector of Saxony, over whom he exercised a very baneful influence. Besides a "Commentary on the Apocalypse," he wrote several controversial works against the Calvinists and Romanists, whom he strongly hated. He died in 1645.

HOEFLING, or **HÖFLING** (høf'ling), **JOHANN WILHELM FRIEDRICH**, a distinguished German divine of the Lutheran Church, was born in 1802, in Drossenfeld, near Baireuth. After graduating at the university of Erlangen, he was pastor at Wurtburg, and afterward at Jost, near Nuremberg. During his residence at the university he had been deeply influenced in his views of Christianity by the lectures of Schelling, and while at Jost he put forth two pamphlets against Rationalism, then making rapid advances. Probably in recognition of the ability of his defence of positive Christianity, he was appointed to the chair of practical theology at Erlangen. He was an able and prolific writer, especially on practical theology, worship and related dogmas. His most important work is "The Sacrament of Baptism." He also wrote "Principles of the Evangelical Lutheran Church." He died April 5, 1853.

HOEVEN (hoov'n), **ABRAHAM VAN DER**, a well-known preacher of Holland, was born in 1793, at Rotterdam. He was professor at the Arminian seminary at Amsterdam, and afterward at Utrecht. He died July, 1855.

HOFACKER (høf'e-ker), **LUDWIG** and **WILHELM**, two brothers, both celebrated preach-

ers of Germany. Ludwig, the elder, pronounced by F. W. Krummacher to be the most powerful preacher in the Suabian land, was born April 15, 1798, at Wildbad. While at the university of Tübingen he displayed remarkable religious zeal, and was specially active in the formation of Bible-classes among his fellow-students. He also preached quite frequently, and with marked effect. He was assistant to his father, who was preacher at Saint Leonard's, in Stuttgart, until the death of the latter, when he went to Rielingshausen, near Marbach. His preaching gained him a wide celebrity, strangers coming from long distances to hear the far-famed young preacher. His sermons have been published, and have reached the extraordinary circulation of more than one hundred thousand copies, having been translated into English, French, Danish and other languages. He died suddenly November 18, 1828, in the height of his fame and usefulness, at the early age of thirty years. Wilhelm, his younger brother, was born February 16, 1805. He was assistant to Ludwig while the latter was winning golden opinions at Rielingshausen, and after his untimely death made a literary tour through Northern Germany. He pursued a course of study at the university of Tübingen, meanwhile delivering a course of lectures on dogmatics. In 1853 he was preacher at Waiblingen, and later at Saint Leonard's, in Stuttgart, the scene of his father's and brother's former labors. He contributed to the various theological periodicals, and earnestly defended the doctrine of the divinity of Christ against the speculative philosophy of Hegel and Strauss, maintaining that the orthodox doctrine is fully borne out by modern science. He also published "Drops from the Fountain of Life" and "Sermons for Sundays and Holy Days." He died August 10, 1848.

HOFER (ho'fer), **JOSEPH ANTON**, a Roman Catholic priest of Germany, was born May 19, 1742, at Kastelruth. He graduated at the university of Innsbruck. He was prefect of the gymnasium at Brix, where he also taught rhetoric, and was afterward professor of ecclesiastical law. Besides his sermons on various subjects, and contributions to periodical literature, he published "A View of Ecclesiastical Law." He died in 1820.

HOFFBAUER (høf'bow-er), **CLEMENS MARIA**, a Roman Catholic of Germany, a distinguished member of the monastic order of Redemptorists, was born September 26, 1751, at Tasswitz, in Moravia. He established several monasteries, and is said to have made numerous converts. He died March 25, 1820. See **REDEMPTORISTS**.

HOFFEDITZ (høf'fe-ditz), **THEODORE L.**, D.D., a minister of the German Reformed Church, was born December 16, 1783, near Carshaven, on the Weser, in Germany. In 1807 he came to America; and after having engaged some time in school-teaching, he studied theology with Dr. Helfenstein of Philadelphia. He was pastor of German Reformed congregations in Northampton county, Virginia, and organized several congregations in adjoining counties. In 1843, in conjunction with Rev. Dr. Schneck, he bore a call from the Synod of the German Reformed Church to Dr. Krummacher to become professor of theology in the Mercersburg theological seminary, and visited Germany for that purpose, but the great preacher did not see his way clear to leave Elberfeldt. He died July 10, 1858.

HOFFMAN (høf'e-mahn), **ANDREAS GOTTLIEB**, an eminent German theologian and Oriental scholar, was born at Weltsleben near Magdeburg, April 13, 1796. He graduated at the university of Halle, where he thoroughly studied the Shemitic languages. He afterward delivered a course of lectures there on the Arabic language. He then removed to Jena, where he devoted special attention to the philological branch of theology, and lectured on Hebrew Antiquities, Church History, Isagogics, Exegesis of the Old Testament, and the Shemitic and Oriental languages. He contributed to the theological and philological periodicals, was one of the editors of the Encyclopedia of Ersch and Gruben, and published, among other works, "Syriac Grammar" and "Outline of Hebrew Antiquities." He died March 16, 1864.

HOFFMAN, **DANIEL**, a German theologian of the Lutheran Church, was born in 1540, at Halle. After graduating at the university of Jena, he was appointed to the chair of theology in the university of Helmstadt. He was an opponent to the Calvinistic doctrines concerning the sacraments and predestination, as well as the Lutheran doctrine of ubiquity. For his denunciation of philosophy as hurtful to the cause of religion, in which he defended his position by quotations from the Epistles of Paul and the writings of Luther, he was taken to task by Caselius and Martini, the great Aristotelian philosophers, and at their instance the duke of Brunswick obliged him to retract his opinions and leave the university. He died in 1611, at Wolfenbüttele.

HOFFMANN, **GOTTFRIED**, a popular hymnologist, was born in 1678, at Plagwitz, in Silesia, and died in 1712.

HOFFMANN, **HEINRICH**, one of the translators of the Bible into the Finnish language, was a German preacher in Finland during the seventeenth century.

HOFFMANN, **IMMANUEL**, was born at Tübingen, April 16, 1710. In 1741 he was appointed to the archdiaconate of Tübingen, and in 1756 professor of Greek in the university of that city. He died in 1772. Of his various dissertations published during his lifetime the following are the most important: "Dissertation on the Style of Paul's Epistles," "Dissertation on the Parallel Passages, 2 Pet. ii. 4-17, Jude 5-13," "Commentary on 1 Cor. i. 19-21." He was also the author of a posthumous work, entitled "Evangelical Demonstration of the Agreement between Scripture Passages quoted from the Old Testament into the New." Of this work T. G. Hegelmaier was editor, and prefixed to it an excursus on the method of interpreting the quotations made from the Old Testament in the New. It is described by Orme as "full of learning, and in general very judicious."

HOFFMANN, **JOHANN**, a theologian of Germany, and one of the founders of the university of Leipzig, was born at Schweidnitz, but the precise date of his birth is unknown. For a time he held the professorship of theology at Prague, and was afterward bishop of Meissen, where he died in 1481.

HOFFMANN, or **HOFMANN**, **MELCHIOR**, a celebrated Anabaptist, was a native of

Hall, in Suabia. He was brought up to the furrier trade; but going to Livonia when the Reformation was making rapid progress, he became an enthusiastic Protestant, and began preaching at Wolmar, where he met with bitter opposition, as also at Dorpat, whither he went in the hope of avoiding persecution. He went to the length of urging the people to destroy the monasteries and the paintings in the churches—a course which was disapproved even by his own friends. He went thence to Reval and to Stockholm, and in 1527 he was appointed preacher at Kiel by the king of Denmark; but here he again stirred up opposition among the followers of Luther by his persistence in interpreting the Scriptures apocalyptically, and deviating from the Lutheran doctrine of the sacraments; and a conference having been appointed to examine his doctrines, he was condemned for heresy, and obliged to leave the country. Going to Strasburg and thence to Emden, he soon became one of the leaders of the Anabaptists, and so infatuated were his followers that they regarded him as the prophet Elias and proclaimed the judgment day as at hand. Finally, in 1533, in consequence of the disturbances provoked by him, a synod was called, and condemned him to imprisonment. He died in 1542. Hoffmann maintained, in common with many other Anabaptists, that the birth of Christ was a mere phantom—that the Logos not merely took our nature, but actually became flesh. Regarding the Eucharist, he denied the real presence of Christ, and held that the bread is merely a sign or token in memory of the body, but that the body is partaken of by faith in the preaching of the word, thus retaining the idea of the real spiritual presence of Christ. For some time after Hoffmann's death his disciples flourished in Lower Germany, but soon allied themselves to the other sects of the Anabaptists. Some of them went to England, where they were persecuted, and finally banished from the country.

HOFFMIER (hof'me'r), JOHN HENRY, a German Reformed minister, was born March 17, 1760, at Anhalt-Cöthen, in Germany. After graduating at the university of Halle, and engaging for a short time in teaching, he began preaching at Bremen, and then came to America, where he had charge of several congregations in Northampton county, Pennsylvania. He subsequently preached in Lancaster; but experiencing considerable embarrassment from his inability to use the English language, he retired from active duty. He died March 18, 1838.

HOFMANN, JOHANNGEORG, a theologian of Germany, was born in October, 1724, at Windsheim. He pursued his studies at Erlangen and Leipzig. He delivered lectures on philosophy at Leipzig, where he was afterward professor; and he was successively professor of Oriental languages at Giessen, professor of theology at Altorf, and then archdeacon. He died May 10, 1772.

HOFMANN, KARL GOTTLÖB, D.D., a distinguished theologian of Germany, was born at Schneeberg, October 1, 1703, and died at Wittenberg, where he was professor of theology and general superintendent, September 19, 1774. Besides editing and greatly enlarging the "Introduction to J. G. Pritius's Version of the New Testament," he wrote "Introduction to Paul's Epistles to the Galatians and Colossians," and a collection of minor works under the title of "Varia Sacra." He was an eminent preacher as well as writer.

HÖFLING, JOHANN WILHELM FRIEDRICH. See HOEFLING.

HOFSTEDE DE GROOT (hofs'tede de groot), PETER, an eminent theologian of Holland, was born in 1720 at Rotterdam. He graduated at Groningen, and was appointed professor of theology at Rotterdam. He was one of the leaders of the "Groningen School" of theology, the doctrines of which are a sort of spiritual Arianism, according to which there is implanted in our human nature a divine element which must be developed before we reach our ultimate destiny of conformity to God. This problem has been solved by Christianity in a higher and purer manner than by all other religions which have preceded it. God prepared mankind for salvation by sending Christ, who is the embodiment of perfection. To know him aright an exegetical study of the Old Testament is necessary, of which the New Testament is only the fulfillment. It is denied that sin is a deep-seated evil; for since all sinners will ultimately be happy, it is merely a temporary inconvenience. The infallibility of the Scripture writers is also denied. Hofstede strenuously opposed Lutheranism, and by a work entitled "Ecclesiastical Affairs of India" uttered a loud protest against the establishment of a Lutheran church in 1779 at the Cape of Good Hope. He died November 27, 1803.

HOG. The animal is now found on the Syrian hills, and no doubt it existed in ancient times, for the allusions in Scripture to swine are manifold. In the later period of Jewish history swine were raised for sale to the Roman garrisons, and were therefore known where Roman soldiers were stationed. Swine were used in heathen sacrifices, and no doubt the flesh was eaten by the votaries, but the flesh of the hog was forbidden to the Jews who held it as an abomination.

HOGGE, JAMES, D.D., a Presbyterian clergyman, was born in 1784, at Moorfield, Virginia. His education was mainly conducted by his father. After his ordination he was sent as a missionary to Ohio, where he organized a congregation in Franklinton, and was afterward pastor of the First Church at Columbus. In the latter charge he remained during a period of fifty-one years, until his advanced age made it necessary for him to resign, in 1858. He was greatly beloved, and exerted a wide influence throughout his denomination. Many of the benevolent institutions in the State are much indebted to his untiring exertions in their behalf. He died September 22, 1863.

HOGLAH (hog'lah), one of the daughters of Zelophehad, in whose favor certain regulations were made as to the descent of property to a female, Num. xxvi. 33; xxvii. 1; xxxvi. 11; Josh. xvii. 3.

HOGMANARY (hog-ma'na-re), a name given in Scotland to the last day of the year.

HOHAM (ho'ham), a king of Hebron who joined a confederacy to resist the Israelites after the cession of Gibeon. He and his allies were signally defeated, Josh. x. 3, 5, 16-27.

HOHENBURG (ho'hen-burg). A monastery of this name, situated on the Rhine, in Germany, was long celebrated for the devotion of its members to learning. Odilia, who died in A. D. 720, was the first abbess; her father, Duke Ethicot, founded the establishment, and she caused another building to be erected at the base of the eminence for the reception of weary travelers. That learning was cultivated in Hohenburg is evidenced by the "Garden of Delights," a work prepared by one of the abbesses, which treats of Biblical history and theological doctrines.

HOHENLOHE (ho-hen-lo'heh), ALEXANDER LEOPOLD, prince of, a Hungarian Roman Catholic bishop, was born August 17, 1794, at Kupferzell. Destined from his infancy for the Church, he passed through his educational course at Vienna, Berne and Ellwangen. In 1816 he entered into holy orders at Olmutz; and after a journey to Rome, where he lived chiefly with the Jesuits, he discharged ecclesiastical duties at Bamberg and Munich to the satisfaction of all the members of his church. In 1820, having been struck with the



THE HOG OF SYRIA.

cures which the prayers of a Badenese peasant were said to have effected on many distinguished invalids, Prince Hohenlohe was induced to have recourse to similar means; and having healed some nervous patients, he was soon surrounded by a host of invalids eager to test the spiritual powers of one whose fame had been noised abroad as having effected cures which had baffled all ordinary medical skill. As in most similar cases, rumor was far in advance of the truth; but the prince was the dupe of his own credulity, and it was not until a thorough exposure of the whole proceedings was given to the world by the burgomaster of Bamberg that he abandoned his supernatural pretensions. He wrote several tracts and sermons, and died at Grosswaradin, in Hungary, in 1849.

HOHENSTAUFEN (ho-hen-stauf'en). See GUELPHS and Ghibellines.

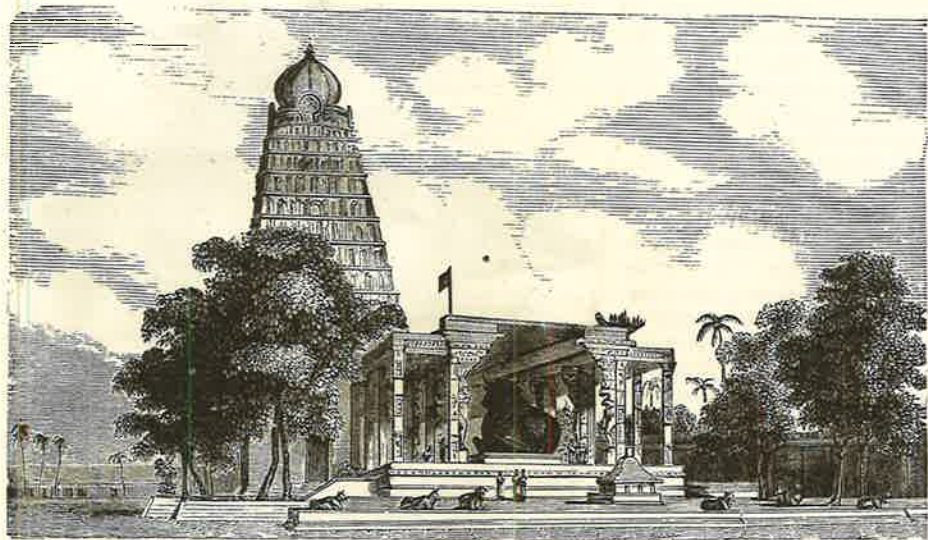
HOLJER (ho'e-yer), BENJAMIN CARL HENRIK, a Swedish philosopher, born in Dalecarlia, in 1767. He was educated at Upsal, distinguished himself among the party who strongly sympathized with the principles of the French Revolution, and soon after coolly defended arbitrary power. After many disappointments he be-

came professor of philosophy at Upsal in 1800, and obtained considerable reputation by his lectures and writings on metaphysics and the fine arts. He died in 1812.

HOLBACH (hōl'bakh), **PAUL HENRY THIRY**, who was one of the most influential of the French infidels of the eighteenth century, was born in 1723, at Heidesheim, in Baden. As Baron d'Holbach he succeeded to a large fortune on the death of his father, and at Paris he surrounded himself with all the eminent freethinkers and unbelievers in the capital. In their social reunions they elaborated their views, which afterward appeared in the celebrated "Encyclopedie," under Diderot. So far did Holbach carry his views that such men as Rousseau, D'Alembert and Buffon had to leave him, as he opposed every form of positive religion. His "Christianity Unveiled" was exceedingly bitter, and his associates confessed that in virulence it exceeded any book hitherto published. This was followed by "The Spirit of the Clergy" and "Sacerdotal Imposture," both of which appeared in 1767; and in the same year

army; and his talents and piety becoming evident, he was ordained and settled over the church at Pike Creek, South Carolina. He became so prominent here that he was appointed a delegate in the convention of his State to ratify the Constitution of the United States. After preaching in other places, he removed in 1799 to Savannah, aided in forming the female asylum, in conducting the "Georgia Analytical Repository" and in originating the Mount Enon Academy. Brown University recognized his great worth by an honorary degree in divinity, and in 1812 he removed to Philadelphia, where he remained until his death, in 1824.

HOLCOMBE, HOSEA, a native of South Carolina, where he was born in 1780, was also a Baptist minister. He held a charge in North Carolina, whence he went to Alabama, where he died, in Jefferson county, in 1818. He wrote extensively on baptism, published a collection of hymns, and prepared a "History of the Alabama Baptists." He was an excellent and laborious minister.



SACRED BULL IN PAGODA AT TANJORE.—See HINDOOISM.

his most carefully-prepared work, the "System of Nature," was issued. It bore the title "Mirabaud, Perpetual Secretary of the French Academy;" and so rabid was this book that even Voltaire assailed it in his "Philosophical Dictionary." A popular edition was published, in which materialism and atheism were openly proclaimed, and again Voltaire opposed him. He died at Paris in 1789, regretted by his associates, who represented him as a kind, benevolent man.

HOLBERG (hol'berg), **LUDWIG VON**, who was an eminent Danish divine, was born in 1684, at Bergen. He received his education in Copenhagen, and became a professor in the university in that capital, and afterward rector and treasurer. So eminent were his literary services that in 1747 he was created a baron by the king. To him above all others has Denmark been indebted for the awakening of the popular mind on literary subjects, and indeed he may be considered as the creator of the modern literature of that kingdom. He died in 1754.

HOLCOMBE (hol'kom), **HENRY, D.D.**, an influential Baptist minister who was born in Virginia in 1762. In his youth he served in the

HOLCOT (hol'kot), **ROBERT**, was a scholastic doctor of the Dominican order of the fourteenth century. He was educated at Oxford, and he became celebrated for his interpretations of Scripture. One of his works, "On the study of Scripture," was published at Venice, another appeared at Paris on the Proverbs of Solomon, and another at Venice on the Song of Solomon. The Dominicans have attributed many works of uncertain authorship to him.

HOLDA (hold'a). See **HULDA**.

HOLDEN (hold'en), **HENRY, D.D.**, was a celebrated English Romanist, born in 1596. He was educated at Douai and at Paris, where he graduated as doctor in divinity. He became famous as a theologian and a controversialist. He wrote on "Predestination" in opposition to Arnauld, and he edited a "New Testament, with Notes," but his greatest work was an "Analysis of Faith," which appeared at Paris in 1665, in which year he died.

HOLDER (hold'er), **WILHELM**, who belonged to the order of the Minorites, was born in 1542, at Marbach. He devoted himself to phil-

osophy and theology. He wrote against the scholasticism of his age, and he also issued a work on the mass and baptism. He turned his attention to cases of conscience also, and published a work on "Difficulties and the Resolution of Serious Doubts in Religion." He died in 1609.

HOLDHEIM (hōld'hīm), **SAMUEL**, who became one of the most influential of all the modern reformers among the Jews, was born in 1806, in Prussia. He studied at Prague and Berlin, devoting much attention to the Talmud. He settled at Frankfort-on-the-Oder, whence he was removed to Mecklenburg-Schwerin as chief rabbi. He labored here assiduously for the reform of the Jewish ritual, dealing freely with circumcision, marriage and other matters of weighty moment in Jewish law and practice. He was removed to Berlin in 1847 by the reform party in that city, where he continued to disseminate his views until his death, in 1860. He has been aptly characterized by a brother rabbi as "the great master in Israel, the high-priest of Jewish theological science and the lion in the contest for light and truth."

HOLDSWORTH (hōldz'wūth), **OLDSWORTH**, or **OLDISWORTH, RICHARD, D.D.**, a learned English divine, was born in 1590. He was educated at St. John's College, Cambridge, of which he afterward became a Fellow. He was subsequently professor of divinity at Gresham College, archdeacon of Huntingdon and master of Emmanuel College. He was a very popular preacher, and was much followed by the Puritans; but when the rebellion broke out, he adhered to the cause of Charles I., and on account of his loyalty was sent to the Tower, where he died of grief after the king's execution, in 1649.

HOLE, MATHEW, D.D., Fellow of Exeter College and prebendary of Wells, was born in 1640. He was the author of some of the best sermons in the language on the liturgy and on general subjects. He died in 1730.

HOLGATE (hol'gate), who rose to be archbishop of York under the reign of the young reforming king Edward VI., was seized and imprisoned in the Tower under Mary, who had previously silenced him. He escaped more easily than his friends anticipated, for he was only held from October 4, 1553, until January 18, 1554, when he was pardoned and set at liberty.

HOLINESS (ho'le-ness), the perfectly pure rectitude of God, being that excellent attribute of his which is opposed to evil or sin. In created beings holiness may be regarded as such a conformity to the nature and will of God as evidences itself in purity of conduct. Holiness is predicated of the Deity, Ps. xxii. 3; cxiv. 17; Isa. lvii. 15, and distributively of the Father, John xvii. 11; of the Son, Luke i. 35; Acts ii. 27; iii. 14; iv. 30; of the Spirit, i. 2. 5; 2 Cor. xiii. 14. So angels are called holy, Matt. xxv. 31, and their holiness is a perfect holiness. Holiness is ascribed to men, to such as are sanctified by the Holy Ghost, their hearts being renewed and cleansed, Heb. iii. 1, comp. Gal. v. 22-25; and though perfect holiness is not attained in this sinful world, it is set before the believer as the privileged state to which he is called, 1 Thess. iv. 7; 1 Pet. ii. 9, as the end to which he is to aspire, i. 15, 16. So prophets are called holy, Luke i. 70; also apostles, Eph. iii. 5, and the brethren generally, 1 Thess. v. 27. The term is

descriptive of persons and things dedicated to God, Ex. xxx. 25, 35; Luke ii. 23; 1 Cor. vii. 14. It denotes, therefore, sometimes what men ought to be, rather than what they are, Num. xvi. 3; and in the sense of dedication or consecration to a holy purpose, or as a means of worshiping God or leading men to him, the word is applied to a multitude of things—to the Scriptures, Rom. i. 3, the Sabbath, Ex. xvi. 23, the ark of the covenant, 2 Chr. xxxv. 3, the furniture of the tabernacle and temple, 1 Ki. viii. 4, the city of Jerusalem, Matt. xxvii. 53, the temple, Jon. ii. 4, etc. And specially the inner part of the tabernacle and temple was regarded as holy, and that beyond the inner veil as the holy of holies, Heb. ix. 2, 3, 24. The name of God, too, was peculiarly holy, Ps. cxi. 9. Sometimes the term means pure, chaste, undefiled, 1 Sam. xxi. 5; Rom. xvi. 16. Several words, especially in the New Testament, are used which present different shades of meaning, but in which holiness is the fundamental idea. Holiness of heart and life is inculcated upon Christians, whom God would have to be "holy and without blame before him," Eph. i. 4.

HOLLAND (hol'land), GUIDO, a Jesuit and Roman Catholic missionary of England, was born about 1587, in Lincoln. After graduating at the university of Cambridge, he pursued a course of theology in Spain, where he also became a Jesuit, and returned to his native country as a Romish missionary. He wrote "Prærogativa naturæ humanæ," a treatise on the immortality of the soul. He died November 26, 1660.

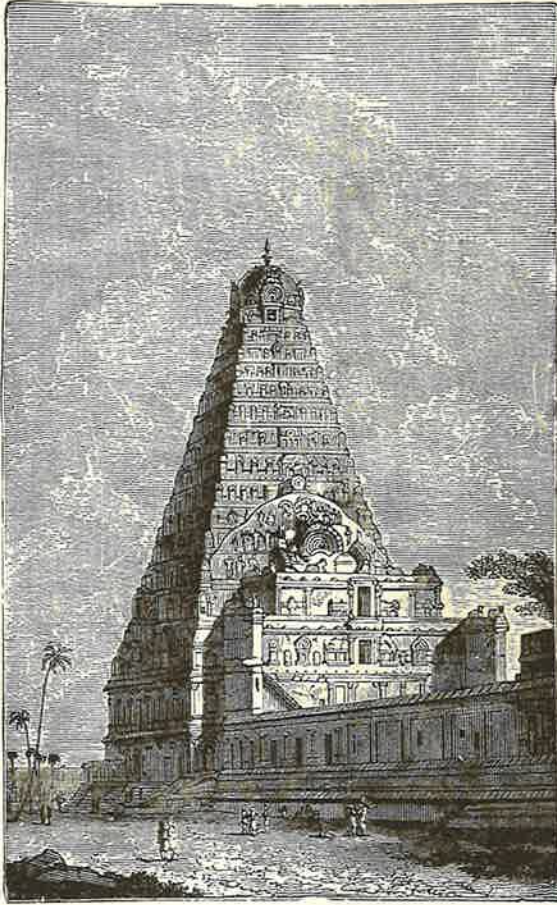
HOLLAND, THOMAS, a learned divine of England, was born in 1539, at Ludlow, in Shropshire. He graduated at Exeter College, Oxford, and was afterward honored by the appointment of regius professor—a position in which he notably displayed that broad and profound scholarship for which he was universally esteemed. He was zealous in the cause of Protestantism, and labored assiduously to rid the university of all papists and their sympathizers—a task which in that early period of Protestantism was by no means easy. He died March 17, 1612.

HOLLAZ (hol'laz), DAVID, a German divine of the Lutheran Church, was born in 1648, at Wulkow, near Stargard. After graduating at the university of Wittenberg, he was successively pastor of Putzerkin, near Stargard, co-rector of Stargard, rector of Colberg, and provost and pastor of Jakobshagen. Among his numerous writings, that which enjoyed the greatest popularity is entitled "A Theological Examination of Polemical Divinity." This work is characterized by a most liberal spirit, and its orthodoxy is unquestionable. He died in 1713.

HOLLEBECK (hol'le-bek), EWALD, a theologian of Holland, was born in 1719 at Hamstede. He graduated at the university of Leyden, where he afterward held the chair of theology. He specially deserves notice here as the first to do away with the old exegetical mode of preaching, substituting in its stead the more acceptable and profitable mode now generally adopted, of making the sermon a means of doing practical good to the people. As a recognition of his efforts he was made rector of his university. He died October 24, 1796.

HOLLESHOW (hol'le-show), JOHANN VON, a monk of the Benedictine order who chiefly contributed to the execution of John Huss, was born in 1366, at Holleshow, in Bohemia. The Hussites afterward retaliated for the part he had taken by destroying the monastery to which he belonged. He died in 1436.

HOLLMAN (höl'man), SAMUEL CHRISTIAN, a theologian of eminence in Germany, was born December 3, 1696, at Stettin. He graduated at the university of Wittenberg, in which he was a short time after professor of philosophy, and was then called to the university of Göttingen. His life was spent chiefly in philosophical studies, and he wrote several works, the most important of which are "Harmony between Mental and Bodily Excel-



PAGODA AT TANJORE.—See HINDOOISM.

lence," "Institutes of Philosophy," "Institutes of Pneumatology and Natural Theology." He died in 1787.

HOLM (hōm), PETER, JR., a Danish theologian, was born June 6, 1706, at Moun, Norway. After graduating at the university of Copenhagen, he became professor of theology and philosophy, giving instruction, at the same time, in Hebrew and Greek, and assisting in revising the Danish version of the Bible. He died June 9, 1777.

HOLMES (hōmz), ABIEL, D.D., an American Congregational minister, was born December 24, 1763, in Woodstock, Connecticut. He graduated at Yale College, and began his ministry in Midway, Georgia, whence he removed to Cambridge, Massachusetts, where he continued as pastor of the First Church until 1831. His best known publications are "Life of President Stiles," "American

Annals," "Historical Sketch of the English Translations of the Bible." He died June 4, 1837.

HOLMES, ROBERT, D.D., a learned divine, was born in Hampshire in 1749, and educated at Winchester school and New College, Oxford. In 1790 he succeeded Thomas Warton as professor of poetry in that university. He became rector of Staunton, canon of Salisbury, canon of Christ Church, and in 1804 dean of Winchester. He died in 1805 at Oxford. He published "The Resurrection of the Body deduced from the Resurrection of Christ," "Alfred, an Ode," in imitation of Gray's style, the Bampton lectures "On the Prophecies and Testimony of John the Baptist and the parallel Prophecies of Jesus Christ," four tracts on the "Principles of Religion as a Test of Divine Authority," on the "Principles of Redemption," on the "Angelical Message of the Virgin Mary," and on the "Resurrection of the Body, with a Discourse on Humility." The great work on which his reputation depends is his collation of the Septuagint. As early as 1788 he had published at Oxford proposals for a collation of all the known manuscripts of the Septuagint—a labor which had never yet been undertaken on an extensive scale, and the want of which had long been felt among Biblical scholars. His undertaking was promoted by the delegates of the Clarendon Press. In addition to the learned editor's own labors, literary men were engaged in different parts of the Continent for the business of collation, and Dr. Holmes annually published an account of the progress which was made. In 1798 he published at Oxford the book of Genesis, which was successively followed by the other books of the Pentateuch, making together one folio volume, with one title-page and one general preface. From this preface it appears that eleven Greek manuscripts in uncial letters and more than one hundred manuscripts in cursive writing—containing either the whole or parts of the Pentateuch—were collated for this edition. The text of this edition being a copy of the Roman edition of 1587, the deviations from it which occur in three other cardinal editions—the Complutensian, the Aldine and Græbe's—are constantly noted. The quotations found in the works of the Greek Fathers are likewise alleged, and finally the various readings of the ancient versions which were made from the Septuagint. The plan of this edition thus bore a close resemblance to what had been

already applied by Mill, Wetstein and Griesbach to the criticism of the Greek Testament, and the execution of it has been highly commended as displaying uncommon industry and apparently great accuracy. The learned editor died in the midst of his honorable labor in the year 1806, but shortly before his death he published the book of Daniel both according to the Septuagint version and that of Theodotion, the latter having only been printed in former editions because the Septuagint translation of this book is not contained in the common manuscripts, and was unknown till it was printed in 1772 from a manuscript belonging to Cardinal Chigi. The work was continued by the Rev. J. Parsons, B.D., and completed on the original editor's plan in the year 1827. Notwithstanding the high opinion which contemporary critics formed of this edition of the Septuagint, Tischendorf complains of the work having been done in a careless and inaccurate manner.

HOLMPATRICK (hōm-pat'rik), **COUNCIL OF**, was held in 1148, at Holmpatrick, an island near the eastern coast of Ireland. It was called to deliberate upon granting the pall to the archbishops of Armagh and Cashel. After meeting for four days, a petition to the pope was adopted in favor of the proposed grant.

HOLM TREE, Hist. Susan., ver. 58, probably a species of oak, the *Quercus coccifera*.

HOLOBOLUS (ho-lo-bo'lus), **MANUEL**, a Byzantine prelate of the third century who, having



ENTRANCE TO THE CHAPEL OF THE ANGEL, IN THE CHURCH OF THE HOLY SEPULCHRE.—See HOLY SEPULCHRE; also the Ground Plan on page 591.

declaimed against the cruelties inflicted on John Lascaris by the emperor Michael Paleologus, had his nose and lips cut off by order of the latter. Retiring to a monastery, he there became so eminent for his learning that the patriarch of Constantinople obtained his pardon; but having opposed the views of the emperor respecting the union of the Greek and Latin Churches, he was led through the streets of the city with a cord round his neck.

HOLOCAUST (ho'lo-kaust). See SACRIFICE.

HOLOFERNES (hol-o-fer'nez). This name occurs only in the Apocrypha, Judith ii. 4. Nebuchadnezzar, king of Nineveh, having resolved to avenge himself on all the earth, appointed Holo-

fernes general of the expedition intended for this purpose. Holofernes marched westward and southward, carrying devastation everywhere he came. Having reached Esdraelon, he encamped between Geba and Scythopolis a whole month to collect his forces. The Jews, however, resolved to resist him, and fortified all the mountain passes. Dissuaded by Achior, captain of the sons of Ammon, from attacking the Jews, he resented the advice, and delivered Achior into the hands of the Jews in Bethulia, from whom, however, he met with a kind reception. Holofernes proceeded against Bethulia, where he was brought to bay, and instead of attacking it, seized upon two wells on which the city depended for water, and sat down before it to take it by siege. While here, he fell a victim to the treachery of Judith, a beautiful Jewish widow, who artfully managed to be brought into his presence, and who, by playing the hypocrite, secured his favor and confidence. Having invited her to a banquet, he drank freely, and having fallen asleep, fell beneath the arm of his fair guest, who cut off his head with his own sword, and escaped with her bloody trophy to her own people in Bethulia. The Jews immediately fell on their enemies, who, finding their general dead in his tent, fled in confusion. Such is the story. It is scarcely necessary to add that it is wholly unhistorical.

HOLOMERIANS. See SPIRITUALISM.

HOLON (ho'lon), a town the name of which occurs in the enumeration of the places set apart as "the inheritance of the tribe of the children of Judah according to their families," Josh. xv. 20, and one of a number of towns in the mountains of Judah, Josh. xv. 51. In 1 Chr. vi. 58 the name is written *Hilen*. 2. Also one of a number of cities in "the plain country" or level districts of Moab, east of the Jordan. Jeremiah mentions it as one of the cities on which judgment had come, Jer. xlviii. 21. Both localities are now unknown.

HOLY CANDLE, the candle used in the Romish form of blessing the dying and the dead.

HOLY CITY. See JERUSALEM.

HOLY CROSS, INVENTION OF, the feast which commemorates the day on which the cross was said to have been discovered by St. Helena—*i. e.*, May 3d, A. D. 326. The term "invention" has its original signification of "found" or "discovered."

HOLY DOORS, the doors which separate the choir from the sanctuary of an Eastern church.

HOLY FAMILY. When art was used to depict Scriptural subjects, the family at Nazareth was felt to be a most attractive one. At first, when the object was to stimulate devotion, the Virgin and Child only were represented. "At a later period," as has been said by an art critic, "Joseph, Elizabeth, St. Anna (the mother of the Virgin) and John the Baptist were included. Some of the old German painters added the apostles as playfellows of the infant Christ, as well as their mothers, as stated in the legends. The Italian school, with its fine feeling for composition, was the first to recognize how many figures the group must comprise if the interest is to be concentrated on the Madonna or Child."

HOLY GHOST. The distinctive name of the third Person of the blessed Trinity, called also the "Holy Spirit," the "Spirit of God," the "Comforter," and with various attributive additions to the word Spirit, as the "Spirit of adoption," etc.

The name Spirit is given to this divine Person not simply as if he alone of the Sacred Three were a spirit, but as specially indicating his relation to the Father and the Son, from whom he is breathed forth, emanates, eternally proceeds, and as being the Agent of divine operation upon men, the breath of grace, John xx. 22, like the wind, blowing where it listeth, communicating the heavenly gift. He is called "holy," both as in himself essentially holy and also as the worker of holiness in men, the sanctifier of God's Church.

The personality and the Deity of the Holy Ghost are abundantly proved in Scripture; for just as the Father and the Son are known to be persons by the operations and the power ascribed to them, so is the Holy Ghost distinctly said to work, to be sent, to come, to will, to have a mind that is known of God, etc., John xvi. 7-15; Rom. viii. 26, 27; 1 Cor. xii. 11. Such expressions would be improper and unintelligible if the Holy Ghost were but a quality. See also Matt. iii. 16, 17. Again, he speaks by the prophets, Acts xxviii. 25; 1 Tim. iv. 1; he teaches, Luke xii. 12; he may be grieved, Eph. iv. 30; and he is joined with, and yet distinguished from, the Father and the Son in the form prescribed of Christian baptism, Matt. xxviii. 19. This last text alone would prove that if the Father and Son are persons, so is the Holy Ghost. As to his Deity, he is called "God," Acts v. 3, 4; and the body of the believer is called the "temple of God" because the Holy Ghost dwells therein, 1 Cor. iii. 16, 17; vi. 10; 2 Cor. vi. 15. This last argument Augustine thinks very convincing, and says that if we were commanded to build him a temple, like Solomon, of wood and stone, it would show that we were to pay him divine worship; but far more must this be when we do not make him a temple, but are his temple. Still further, he may be sinned against; and sin against the Holy Ghost hath no forgiveness, Matt. xii. 31, 32. From this his essential Deity is easily concluded. Sin against the Holy Ghost, it may be added, is so fatal because it is sin against Him who alone communicates spiritual life; it is a refusal, therefore, of the means of salvation, a rejection of that gracious agency by which men are brought to avail themselves of the precious blood-shedding of the Lord Jesus Christ. It is not that coming to Christ they are refused, but that they will not come to him. See BLASPHEMY.

The Holy Ghost is said to proceed from the Father and the Son. He is distinctly said to proceed from the Father, John xv. 26, and as distinctly is termed the Spirit of the Son, Gal. iv. 6.

On this point there has been a difference in the teaching of the Eastern and Western Churches.

In the Western Church the clause which declares in the creed that the Holy Ghost proceedeth from the Father and the Son appears to have been first used in Spain (see *FILIOQUE*), as it was not contained in the early creed. In A. D. 381 the Council of Constantinople added to the old formula, "We believe also in the Holy Ghost," the expression "who proceedeth from the Father." The Council of Chalcedon, A. D. 451, left the clause as thus enlarged, and only when the Council of Toledo, in A. D. 447, sanctioned the addition "and from the Son," which had been in use in Spain for some years, was there any formal authority given, even in the Western Church, for the clause as it now stands in the creed. The Western Church objected to the usage, and in the seventh and ninth centuries the controversies between the East and West on this point were of the most violent character. At length, in the eleventh century, an entire separation took place, and among the causes which led to it this was one of the most influential.

The reason for the admission of the clause as it appears in the creed of the Western Church may be briefly given. In Scripture it is clearly taught that Christ is divine, or the Son by an eternal filiation; so the Holy Ghost, who proceedeth from the Father, must also proceed from the Son, for the Son sendeth him, John xv. 26. On this point Bishop Pearson has well said: "Though it be not expressly spoken in the Scripture that the Holy Ghost proceedeth from the Father and the Son, yet the substance of the same truth is contained there; because those very expressions which are spoken of the Holy Spirit in relation to the Father, for the very reason that he proceedeth from the Father, are also spoken of the same Spirit in relation to the Son; therefore there must be the same reason presupposed in reference to the Son which is expressed in reference to the Father. Because the Spirit proceedeth from the Father, it is therefore called 'the Spirit of God' and 'the Spirit of the Father,' Matt. x. 20; 1 Cor. ii. 11, 12. Now, the same Spirit is also called 'the Spirit of the Son,' Gal. iv. 6; 'the Spirit of Christ,' Rom. viii. 9; 1 Pet. i. 11; Phil. i. 19. If, then, the Holy Ghost be called 'the Spirit of the Father' because he proceedeth from the Father, it followeth that, being called also 'the Spirit of the Son,' he proceedeth also from the Son. . . . The Father is never sent by the Son, because he received not the Godhead from him; but the Father sendeth the Son, because he communicated the Godhead to him; in the same manner, neither the Father nor the Son is ever sent by the Holy Spirit, because neither of them received the divine nature from the Holy Spirit; but both the Father and the Son send the Holy Ghost, because the divine nature common to the Father and the Son was communicated by them both to the Holy Ghost. As, therefore, the Scriptures declare expressly that the Spirit proceedeth from the Father, so do they also virtually teach that he proceedeth from the Son."

The relation of the Spirit's work to the Son's, as unfolded in New Testament Scripture, may readily be inferred from the places they respectively occupy in the progressive evolution of the divine plan. The one, in point of time, takes precedence of the other, while without this other to follow it up and turn it to practical account, the former would remain disappointed of its aim. Christ's work provides the materials of salvation, or lays open the sources of life and blessing; the Spirit's work applies what is provided to the souls of men, and renders it effectual in their experience. Hence, in so far as the Spirit works to saving purposes, "he

takes of Christ's and shows it unto men," John xvi. 15. He has nothing of his own to bring, for all is already Christ's, even all that is the Father's, and the salvation he effects consists simply and exclusively in making men sincerely responsive to the call of Christ, and participant of the benefits secured for them by his obedience unto death. The Holy Ghost, therefore, was not and could not be given (namely, after the way and measure of New Testament times) till Christ had finished his work on earth and entered into his glory, John vii. 39. But on the other hand, from the time that Christ's glorification commenced the Holy Ghost could not fail to be given; the materials were now all prepared for his peculiar agency, and to have left them without the saving application for which they were intended would have been to mar the glory of Christ. It is henceforth the dispensation of the Spirit, 2 Cor. iii. 8, 17, as contradistinguished not only from the ministration or covenant of law in former times, but also from the personal ministration of Christ in the days of his flesh, and doing for his people the work of a servant. On this account the Fathers sometimes called the Acts of the Apostles "the gospel of the Holy Ghost"—indicating, even under a wrong title, a right feeling as to the relation of the Spirit's work to Christ's. He only who has received the gift of the Spirit, and with the baptism thereof has been born again to God, has a right to a place in the household of faith, Acts xix. 1-5; 1 Cor. xii. 3, 13; for he alone knows spiritually the things of God, and has the standing, the life, the liberty, of his children, 1 Cor. ii. 12-15; Rom. viii. 9; 2 Cor. iii. 17. The immediate relation of such a one to the Godhead is through the Spirit—"he lives in the Spirit and walks in the Spirit;" he is himself "an habitation of God through the Spirit," or, as it is otherwise expressed, "his body is the temple of the Holy Ghost," Gal. v. 25; Eph. ii. 22; 1 Cor. vi. 19. And to the operation of the Spirit in his soul are to be ascribed all the gifts and graces which distinguish his character and adorn his life; so that while they are his in possession and exercise, as to efficacious working and moral worth they are the Spirit's, 1 Cor. xii. 11; Gal. v. 22; Phil. ii. 13.

It is, however, to be carefully borne in mind that the distinction belonging in this respect to New Testament times is relative only, and not absolute. As prior to the appearance of Christ his work was anticipated in the efficacy that was imputed through the divine foreknowledge to services that were of no intrinsic value in themselves, and the pardon that was granted to believers, Rom. iii. 25; Heb. ix. 15, 26; xi. 40; so also was it with the work of the Spirit. Wherever there was a true believer there

was a work of the Spirit, though imperfectly developed and carried on as in a mystery. Neither was all law in former times, nor now is all Spirit. The same elements belong to both, but the relations of the two have changed with the advance in the divine dispensations; the law formerly occupied the foreground, the Spirit the background, in the believer's condition, while now it is the reverse—the Spirit is in the foreground, the law in the background. But there is no contrariety, for in scope and character law and Spirit are one—alike "holy, just and good." And the men who were pre-eminently the law's representatives, ex-



INTERIOR OF THE CHAPEL OF THE ANGEL.
See the engraving on the preceding page.

pounders and advocates—the prophets of the old dispensation—were also the men who were most replenished with the Holy Spirit; simply as moved and guided by him they saw the visions and uttered the words of God, 2 Sam. xxiii. 2; Isa. lxi. 1; Ezek. viii. 3; 2 Pet. i. 21, etc.

HOLY LAND. See *PALESTINE*.

HOLY OF HOLIES. See *TEMPLE*.

HOLY OFFICE, a title of the Inquisition.

HOLY OIL, oil blessed and brought from Jerusalem to Europe. It was carried in cotton within small vials, and distributed among the faithful.

As the superstitious regard for relics increased oil blessed at the tombs of saints began to be appreciated; and oil taken from lamps which burned before the graves of martyrs in the catacombs was also called "holy oil."

HOLY ORDER. In the Romish Church the ordination of priests has been counted among the five lesser sacraments of the Church. The "character" which is given in ordination is held to be indelible. This Church has seven degrees of orders, priests, deacons and sub-deacons being esteemed holy orders, the rest minor orders. The Sundays following the four ember seasons [see EMBER WEEKS] are appointed for ordinations.

HOLY ROOD, the name of the large cross often raised in churches. In cathedrals and large churches it stood on the "rood loft," which was usually over the entrance to the choir, on the top of the choir-screen, and thus it was visible to all who stood in the nave.

HOLY ROOD DAY, the same as Holy Cross Day.

HOLY SCRIPTURES. See SCRIPTURES.

HOLY SEPULCHRE. The place of the Crucifixion, according to Luke, was called Calvary. Matthew, Mark and John call it Golgotha, and John says: "Now, in the place where he was crucified there was a garden, and in the garden a new sepulchre wherein was never man laid; there they laid Jesus therefore because of the Jews' preparation day, for the sepulchre was nigh at hand," John xix. 41, 42. We are further told, Heb. xiii. 12, that Jesus was crucified "without the gate" of Jerusalem, "nigh to the city," John xix. 20, and apparently near some public thoroughfare, Matt. xxvii. 39, and that the sepulchre in the garden where his body was laid was hewn out of a rock, Mark xv. 46. Such is all the information which the New Testament presents respecting the locality in which the Crucifixion and Burial of Jesus took place. The modern traveler on reaching Jerusalem, when he finds the "Holy Sepulchre" in a church, not "nigh" but actually a considerable distance within the city, is at once prepared to receive with caution the statements that are made by the guardians of the "holy" places respecting all the localities which are grouped together in a very remarkable proximity. That the Crucifixion took place without the second wall, in a locality where people could easily assemble in numbers and witness an execution, is undoubted, and that the place is apparently toward the north-west of the city is also admitted. The place on which the Church of the Holy Sepulchre now stands lies far within the range of the third wall, which was built by Agrippa only eleven years subsequent to the Crucifixion, and this wall enclosed a large suburb which had extended beyond the second wall of the city, but any person acquainted with the manner in which suburbs extend, will admit that there may have been a space lying outside the second wall on which the Crucifixion took place, and which, eleven years afterward, was enclosed by the wall of Agrippa. The real difficulty lies in the fact that the range of the second wall cannot be accurately determined. The modern city does not actually cover the site of the old city. Much of Zion on the south has been deserted, and the streets and houses have been carried farther to the north-west. That the second

wall commenced at the gate Gennath in the northern wall of Zion, and that this gate was near the tower of Hippicus, and that it ran so as to include the pool of Hezekiah, is known, but still the actual range of the wall cannot be determined. Ancient foundations are found within the present wall at the Damascus gate, and also near the Latin convent: and if these belonged to the second wall, then the present Church of the Sepulchre could not include the place of Christ's crucifixion or his burial. On one side of this controversy, the "Holy City" by Williams, and "Jerusalem" by D. Vogue, present the arguments, which in a most forcible manner go to show, that the present Church of the Sepulchre is erected on the place of the Crucifixion, and the "Researches" of Dr. Robinson, and the various works of Fergusson, may be read on the other side.

No one will deny that the apostles, and their early followers who dwelt at Jerusalem, knew the place where their Master was crucified and the place where he was buried, but there is no evidence that in the apostolic age any idea of sanctity was attached to these localities. The whole teaching of the apostles tended to withdraw men from reverencing times, places and physical objects, and to lead them to worship God in spirit and in truth. Thus it was with Paul, and John, who wrote his Gospel toward the close of the first century, or from sixty to seventy years after the Crucifixion, only alludes to the Sepulchre in general terms. As yet it is evident that no honor was given to "holy" places. In A. D. 70 the city was captured and all destroyed, with the exception of a section of the wall of Zion. The Christians fled over the Jordan to Pella, and when they returned is uncertain. In A. D. 132 Hadrian rebuilt the city, and shortly afterward, in a rebellion, it was captured by the Jews, but in A. D. 135 it was retaken, fortified and adorned with temples by the Romans. During all this time the Christians only lived on sufferance, and all the localities around the ancient walls must have been greatly changed in their appearance.

Not until the fourth century, or about three hundred years after the Crucifixion, do we find any reference in history to the site of the Holy Sepulchre. Eusebius informs us "that impious men, or rather the whole race of demons through the agency of impious men, had labored to deliver over that illustrious monument of immortality (the Holy Sepulchre) to darkness and oblivion." They had covered the Sepulchre, it seems, with earth brought from other places, and had erected over it a temple of Venus. Jerome, who wrote toward the close of the fourth century, says that this temple was built by Hadrian, that a marble statue of the goddess was set up on the Rock of the Cross, and an image of Jupiter over the place of the Resurrection. Socrates, who wrote fifty years later, is still more explicit, for he says, "Those who followed the faith of Christ after his death rendered to that monument (the Sepulchre) the highest honor;" and Sozomen, a still later authority, states that the enemies of Christianity set up this statue of Venus in order that Christians who came to worship at the Sepulchre might have the appearance of worshiping that goddess. These statements evidently show that a spirit had arisen in the Church of a different character from that of the apostolic age, and that a critical examination of evidence and an earnest demand for indubitable proof was not likely to prevail against those who sought to gratify the taste of inquirers after sacred scenes.

In his life of Constantine, Eusebius tells us that the emperor, "not without a divine admonition,

the Saviour himself prompting him," became desirous of performing "a glorious work" in Palestine by beautifying and rendering sacred the place of the Resurrection of our Lord. He caused the sanctuary of Venus to be removed, the earth and stone to be cast aside, and the holy cave laid bare. It was then purified and adorned with splendid buildings. The emperor, in his letter to Macarius, speaks of the discovery of "the sign of the Saviour's most sacred Passion, which had so long been hidden below the ground," as "a miracle beyond the capacity of man sufficiently to celebrate, or even to comprehend." The buildings were completed and dedicated in the thirtieth year of his reign, A. D. 335. A council of bishops was held at Tyre by order of the emperor, and they assembled from all the provinces. They adjourned to Jerusalem, and Eusebius himself, who was in the council, delivered several public discourses in connection with the dedication. So Eusebius, who was an eye-witness, and who took part in the proceedings, has recorded, and yet succeeding historians give an entirely different version of the facts and incidents. The writers of the next century all state that it was Helena, the mother of Constantine, who was directed to search for and find the Holy Sepulchre, the True Cross and the different minute localities connected with our Lord's Crucifixion and Burial. After a tedious, difficult search she discovered the Sepulchre, and by its side three crosses, with the tablet bearing the inscription. In order to discover the real Cross of Christ, they were all taken, by the advice of Macarius the bishop, to a lady in Jerusalem who was sick of an incurable disease. Two of the crosses were presented to her without any effect; but when the third was brought near, she opened her eyes, recovered her strength and sprang from her bed in the enjoyment of health. Thus it was Helena, according to later writers, and not Constantine, who caused the church to be erected and the holy places adorned.

That a sepulchre was found and a church was erected at this time is undoubted. The buildings are described by Eusebius. An open paved area with cloisters appears to have been around the tomb, and on the east stood a great basilica, oblong, and having double aisles on each side of the nave or main body of the church. A vaulted apse, supported by twelve columns having silver capitals, occupied the centre of the western end, and opposite, or at the east, was a triple doorway. The interior was adorned with marbles, and the church, as it stood on the place of our Lord's Passion, was called the "Martyrion," and the chapel at the Sepulchre was called the "Anastasis" or "Resurrection." The Martyrion was destroyed by the Persians A. D. 614.

In about sixteen years new buildings were erected on a plan which differed considerably from the former structure, one object being to gratify a desire to include additional "holy places," which were now found around the Sepulchre. Areulf, who visited Jerusalem in the seventh century, describes these buildings, and it is evident that by his time the work of discovery and invention had rapidly advanced. In 1010 Hakim destroyed these buildings, and about forty years subsequently they were rebuilt. In the twelfth century Sæwulf, an English monk who had accompanied the Crusaders, describes them, and he also shows that the work of discovering additional "holy places" was still going on. For instance, the prison where our Lord was confined, the place where he was stripped, where the purple robe was

put on him, where the soldiers cast lots, the rent made in the rock by the earthquake, where Adam was raised from the dead, where the Body was wrapped in the linen clothes, where he indicated with his own hand the centre of the world, where he appeared to Mary Magdalene and where the Virgin stood during the Crucifixion, were now all "invented" and shown.

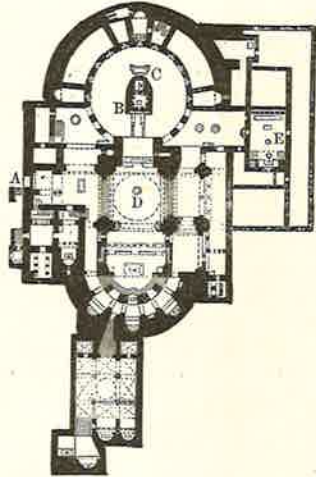
The Crusaders, who took Jerusalem in 1099, remodeled the buildings and added several new shrines. Thus changed and enlarged, they continued as the Crusaders left them until they were considerably injured by fire in 1808. Permission was obtained from the porte with great difficulty to restore the church, and under Comenes, a Greek architect, the work was finished and the church consecrated in 1810.

The church itself, in external appearance and internal arrangements, is altogether different from edifices designed for general religious services. A large part is held by the Greeks. The Latins or the members of the Romish Church have a part which they own. So also the Syrians, the Copts and the Armenians. In addition to the "chapels" of these branches of the church, there are chapels of the Angel, of Longinus, of Helena, of the Mocking, of Notre Dame des Douleurs, of Adam, of the Invention of the Cross, of Golgotha, of the Elevation of the Cross and of the Crucifixion, and even a place is found for the tomb of Melchizedek. The place shown as the Holy Sepulchre is in a large dome at the western end of the great church. The sepulchre is covered by a building twenty-six feet long by eighteen feet broad. It is cased in yellow and white stone, ornamented with semi-columns and pilasters, and surmounted by a dome resembling a crown. The entrance is on the east, where a low door opens into the first apartment, called the Chapel of the Angel; for it is said that here the angel sat on the stone which had been rolled away from the door of the sepulchre. A fragment of this stone is placed on a pedestal in the middle of the floor, but it is asserted that the Armenians stole the real stone, and that it is in the chapel of the palace of Caiaphas, outside of the Zion gate. Through a door on the western side of this antechamber visitors enter the "Sepulchre," a small quadrangular vault about six by seven feet, covered with a dome roof upheld by short marble pillars. On the right side of the entrance is the couch, about two feet above the floor, and covered with a slab of white marble, which is cracked and worn by the lips of pilgrims. The slab is used as an altar, and it is ornamented with pictures. There are forty-three lamps of silver and gold kept burning over this shrine. The vault is said to have been hewn in the rock, but no vestige of rock is now visible, as tomb, walls and all around are marble, and incense, long burned in the place, has blackened the upper part and made it invisible. Such is the Sepulchre.

Want of space will prevent a detailed criticism of the claims which have been put forth by the "inventors" and managers of these "sacred places," and even an enumeration of the glaring absurdities which have been associated with this place cannot be attempted. One "miracle," however, cannot be passed by. It is affirmed that on Easter eve of each returning year a flame descends from heaven into the Holy Sepulchre, kindling all the lamps and candles there, as it did of yore Elijah's sacrifice on Carmel. At the prescribed time the Greek patriarch enters the tomb alone, and the fire, soon appearing, is given out to the expectant and excited multitude through a hole in the wall.

All the churches originally were engaged about this holy fire, but one by one they have fallen away. When the Roman Catholics were expelled by the Greeks, they denounced it as an imposture, and the Armenians likewise gave it up as a fraud. It is now believed that the Greeks would abandon it if they knew how to avoid the shock which their followers would experience at the cessation of a miracle which has continued for a thousand years. The effect of the imposture is most degrading. It makes the clergy, high and low, deliberate impostors, and it tends to convert that system of pure religion which Christ came to establish into a fraudulent, debasing superstition.

The Turks are obliged to maintain an armed guard at the sepulchre to preserve the peace among the rival sects who contend for mastery here. Frequently scenes of bloodshed and loss of life occur. At a fearful struggle which took place in 1834, which is described by Curzon in his "Monasteries of the Levant," 400 persons lost their lives, and it is fully time for one or other of the enlightened nations of the world to interfere and put an end to these enormities, which are a disgrace to the Christian name.



GROUND PLAN OF THE CHURCH OF THE HOLY ANGELS.—See engraving on page 888.

A. Principal entrance. B. Chapel of the Angel. C. The Holy Sepulchre. D. The Greek Chapel or 'the centre of the Earth.' E. The Latin Chapel.

HOLY STOUP (stoup), the name of the basin placed at the entrances of Romish churches to hold holy water. They are usually made of stone.

HOLY SYNOD is the title usually claimed and given to the highest governing body in the Greek Church.

HOLY TABLE. A distinction between this term and altar is thus made by Romanists—when the Eucharist is viewed as a sacrament, it is called the holy table, and an altar when it is viewed as a sacrifice.

HOLY THURSDAY, called **ASCENSION DAY,** as it is observed in commemoration of our Lord's Ascension. In the Romish calendar it is the thirty-ninth day after Easter Sunday.

HOLY WATER, water blessed by a priest and placed at the entrance of churches. Before high mass it is customary to sprinkle it over the people. It is used in the Romish, Greek and Eastern Churches. It was originally introduced

and used as an emblem of purity in the early Church, but it was also considered efficacious in exorcising devils and evil spirits. The canon law orders salt to be put in the water. At present it is held in high esteem by Romanists, who often carry it to their homes for special uses in the most superstitious manner. The Greeks do not put salt into their holy water, as they are contented with the consecration of the element by the bishop, and the Armenians make their water holy by plunging a cross into it on Epiphany day, at which time they make large offerings to their clergy.

HOLY WEEK. The last week in Lent has been thus called. It has also been called **PASSION WEEK.** In the usages of the Romish Church the services assume a peculiarly solemn character. Ornaments are removed from altars, instrumental music is dispensed with, pictures and images are covered, and all festivals which fall in that week are deferred until after Easter. The important days of this week are Palm Sunday, Spy Wednesday, Holy or Maundy Thursday, Good Friday and Holy Saturday. Maundy or Holy Thursday is set apart as the day of commemoration of the institution of the Lord's Supper. On all these days services of a symbolical character are observed.

HOMAM (ho'mam), an Edomite chief, 1 Chr. i. 39, whose name appears in the form Hemam in Gen. xxxvi. 22.

HOME MISSIONS. See **MISSIONS.**

HOMER (ho'mer), **WILLIAM BRADFORD,** a minister of the Congregational Church, was born January 31, 1817, at Boston, Massachusetts. After graduating at Amherst, and completing his theological studies at Andover, he was ordained at South Berwick, Maine. He manifested in early life an extraordinary intellectual capacity, being thoroughly acquainted with French and the classics at eleven years of age. He died March 22, 1841.

HOMERITES. See **HIMYARITES.**

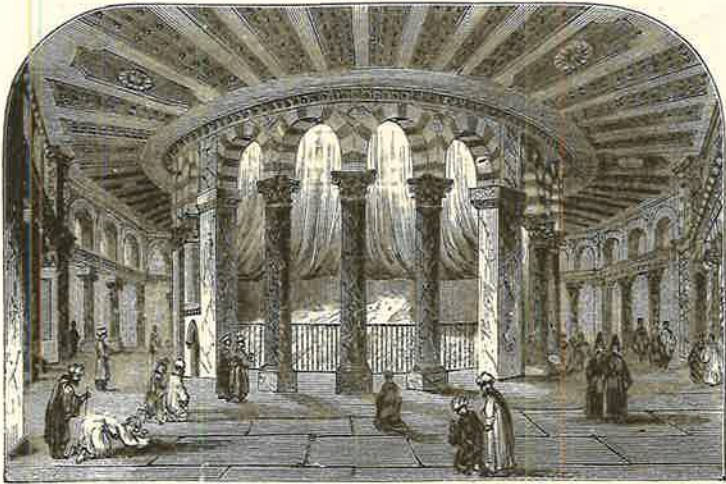
HOMICIDE. See **LAW, MORAL,** *subhead* **TEN COMMANDMENTS.**

HOMILETICS (hom-il-et'ics) is a term which has come into use in theological language, and which is applied to that department of study which is connected with preaching. It is derived from a Greek word which means "conversation or address," and the word is of more general use in the United States than in Great Britain. As theology became the subject of critical study, the leading branches soon received special names. Thus to apologetics, or the argument on behalf of revelation and the authenticity and inspiration of the text, together with the history of the canon, was assigned a distinct place. Dogmatics, or the exposition of the doctrines of revelation, in their actual matter and relations, was also marked out, hermeneutics or the department of textual criticism, and polemics or the literature of controversial theology, were distinguished from each other. To the department of homiletics belong such matters as bear on preparation for all forms of pulpit addresses, sermons, lectures and the ministration of the word. A course on homiletics would include a history of the pulpit—the pulpit of different lands and ages—the construction of sermons and the most effective means of reaching the masses in the preaching of the gospel.

HOMILIARE (ho-mil'e-a'r), or **HOMILIARIUS** (ho-mil-e-ah're-us), a collection of homilies of the Fathers which were read on Sunday and on holy days.

HOMILIARIUM. See **HOMILY.**

HOMILY is the name given to a class of pulpit address or sermon in which the chief aim is the discussion or opening up of the meaning of a text or passage. It resembles the address which is known by the term "lecture" more than the discourse which is called a "sermon." The sermon is more formal, more logical in arrangement, is expository of a topic, doctrine, duty or principle, and it is closed with an application. Among the Jews, when the Scriptures were read in their synagogues, it was customary to invite persons who were present, and especially any important strangers, to comment on the lesson which had been read. Jesus availed himself of such opportunities, and Paul, Peter and Stephen also used this privilege. Such addresses did not assume the form of a modern sermon. In the early Greek Church addresses adhered to the homiletic class rather than to the



ROCK UNDER THE DOME.—See **HOLY SEPULCHRE**; also the Ground Plan on page 891.

sermonizing form, and in the use of language the fact that many of the preachers came from different philosophical heathen schools is obvious. The form of address in the early Latin Church was modeled after the Greek, and the want of education among many of the clergy told on the style of their addresses. In England, during Anglo-Saxon times, there were many of the clergy who knew no Latin, and for their use homilies were constructed by those who had some learning. Alfric, the archbishop of Canterbury toward the close of the tenth century, prepared eighty homilies for such use; and there is an especial value in these and other homilies of the Anglo-Saxon period for the evidence that they afford to prove that the peculiar doctrines of Romanism were then resisted as their propagators sought to spread them abroad. Many manuscripts lately recovered show that this was the case, and in repeated instances parts are found to have been cut out by monks of a later age when the homily bore against a doctrine or a practice which had been denounced as obnoxious. In the English Church, at the Reformation, it was found that, in consequence of the widespread ignorance of the clergy, it was absolutely required that some helps should be prepared for general use where the people were left without instruction from the Word of God. A number of short discourses were prepared

accordingly, and Cranmer is credited with their authorship, assisted by Ridley and Latimer. The first volume was issued in the early part of the reign of Edward VI., and the second appeared in 1563, under Elizabeth, although it was written during Edward's reign. The subjects of these discourses are as follows, viz.: 1. Of the Right Use of the Church; 2. Against Peril of Idolatry; 3. Of Repairing and Keeping Clean of Churches; 4. Of Good Works; first of Fasting; 5. Against Gluttony and Drunkenness; 6. Against Excess of Apparel; 7. Of Prayer; 8. Of Time and Place of Prayer; 9. That Common Prayers and Sacraments ought to be ministered in a Known Tongue; 10. Of the Reverend Estimation of God's Word; 11. Of Alms-doing; 12. Of the Nativity of Christ; 13. Of the Passion of Christ; 14. Of the Resurrection of Christ; 15. Of the Worthy Receiving of the Body and Blood of Christ; 16. Of the Gifts of the Holy Ghost; 17. For the Rogation Days; 18. Of the State of Matrimony; 19. Of Repentance; 20. Against Idleness; 21. Against Rebellion.

HOMINES INTELLIGENTIÆ (hom'e-nayz-in-tel-le-jen'sh'ay), "men of understanding," a heretical sect founded by Ægidius Cantor, which flourished in the Netherlands in the beginning of the fifteenth century. They denied the Resurrection, and held that there was an immediate translation to heaven. They also regarded sensual pleasures as foretastes of celestial joys, and therefore not to be prohibited. The sect was dissolved upon Hildernissen, one of their leaders, having recanted.

HOMEOUSIAN (ho-me-oo'zh'an), or **HOMOIOUSIAN**

(ho-moy-oo'zh'an). See **ARIANISM.**

HOMOLOGUMENA (ho-mo-lo-goo'me-na), the name under which Eusebius includes the four Gospels, the Epistles of Paul and the First Epistles of Peter and John, which were universally recognized by the Church as having canonical authority.

HOMOIOUSIAN (ho-mo-oo'zh'an), the term applied to the doctrine concerning the Person of Christ which was established by the Council of Nice in opposition to the opinions of Arius and his fellow-heretics. See **ARIANISM.**

HOMPESCH (hom'pesh), **FERDINAND, BARON DE**, was the last invested grand master of the Hospitallers of St. John of Jerusalem. He was born in 1744, was of noble pedigree, and was page to the grand master Rohan, who raised him to the dignity of grand cross, and on the death of the latter he was named grand master through the influence of Austria. When, however, Bonaparte, on his way to Egypt, appeared before Malta, Hompesch made no resistance to him, though he afterward protested against the seizure, and abdicated in favor of Paul I., emperor of Russia, who paid him a pension for some years. On the with-

drawal of it he fell into great indigence, and had to appeal, successfully, to the French government for help. He died in 1803.

HONE, WILLIAM, an English author, born at Bath in 1799. Bound to an attorney, he set up as a bookseller in 1800; struggled on for some years; attempted to establish a savings-bank; essayed social reforms; published unsuccessfully; was twice bankrupt; took to writing political squibs; travestied the prayer-book; was three times tried for blasphemy and acquitted. He died in 1842. Amongst his best known works are—"The Apocryphal New Testament," "Ancient Mysteries," "Every-day Book," "Table Book" and "Year Book," all of considerable value as repertoires of curious and antiquarian matter.

HONERT (hon'ert), **JOHANN VAN DEN**, an eminent preacher of Holland, was born December 1, 1693, near Dortrecht. He was bred a soldier, but afterward determined upon literary pursuits, and studied at the university of Leyden, in which his father was a professor. In 1718 he was pastor at Catwick, on the Rhine, afterward at Enkhuysen and at Haarlem. Later he occupied the chair of theology in the university of Utrecht, and a few years after was appointed professor of Church history. He removed thence to Leyden, where he was professor of theology and homiletics. Honert was an accomplished scholar and wrote several theological works, most of which are now out of date. He died April 7, 1758.

HONEY (hun'e). Canaan is frequently described as a land "flowing with milk and honey," Ex. iii. 8, 17; xiii. 5, and travelers now speak of the immense swarms of bees found in some rocky parts of the country. Several Hebrew words are in our version rendered "honey." *Ya'ar*, or *ya'arav*, is honey from the bee, 1 Sam. xiv. 27; Song Sol. v. 1, flowing from the combs. *Nopheth* is also honey dropping from the combs, and is often joined with a word signifying comb, Ps. xix. 10; Prov. v. 3; xxiv. 13; xxvii. 7; Song Sol. iv. 11. There is another term of wider signification, *debash*, meaning sometimes bee-honey, Deut. xxiii. 13; Prov. xvi. 24, and sometimes honey of grapes, syrup—that is, the newly-expressed juice of grapes boiled down to the half or third part. This, called *dibs*, is still prepared in many parts of Syria and Palestine, especially in the neighborhood of Hebron, and is in great quantities exported into Egypt. Diluted with a little water, it is frequently used instead of sugar, or as a substitute for butter, and sometimes it is applied to wounds instead of wine. The same product is likewise mentioned together with balm, Ezek. xxvii. 17, and is stated to have been sent from the land of Israel to the markets of Tyre. As Egypt abounds in excellent bee-honey, but was perhaps unacquainted with the preparation of grape jelly, the latter was appropriately chosen as a part of Jacob's present, Gen. xliii. 11. There is a vegetable honey distilling from trees found in the peninsula of Sinai. Some have supposed this the "wild honey" John Baptist ate, Matt. iii. 4, but his food was more probably the honey of wild bees. There was, still farther, a kind of honey-syrup obtained from dates. Honey was forbidden as an offering, Lev. ii. 11, most likely because it fermented. It is often joined with milk, both being natural products, and "honey and milk" are sometimes figuratively put for pleasant discourse, Song Sol. iv. 11.

prise, did not our knowledge of its divine origin permit us to suppose that even the style and mode of expression were so far controlled as to exclude what in other ages and countries might excite pain and offence, and prove an obstacle to the reception of divine truth. Nor is the usage of hyperbole of modern growth. We find it in the oldest Eastern writings which now exist, and the earlier rabbinical writings attest that, in times approaching near to those in which the writers of the New Testament flourished, the Jewish imagination had run riot in this direction, and had left hyperboles as frequent and outrageous as any which Persia or India can produce.

The strongest hyperbole in all Scripture is that with which the Gospel of John concludes: "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that the world itself could not contain all the books that should be written." This has so much pained many commentators that they have been disposed to regard it as an unauthorized addition to the sacred text, and to reject it accordingly. Now, this is always a dangerous process, and not to be adopted but on such overwhelming authority of



CAROB TREE.—See HUSKS.

collated manuscripts as does not exist in the present case. How much more natural and becoming is it to regard the verse simply as a hyperbole, so perfectly conformable to Oriental modes of expression, and to some other hyperboles which may be found interspersed in the sacred books, that the sole wonder really is that this one should be rare enough to afford ground for objection and remark!

This view of the matter might be illustrated by many examples in which we find hyperboles of the like kind and signification. In Num. xiii. 33 the spies who had returned from searching the land of Canaan say that they saw "giants there of such a prodigious-size that they were in their own sight as grasshoppers." In Deut. i. 28 cities with high walls about them are said to be walled up to heaven. In Dan. iv. 7 mention is made of a tree whereof "the height reached unto heaven, and the sight thereof unto the end of all the earth;" and the author of Ecclesiasticus, xlvii. 15, speaking of Solomon's wisdom, says, "Thy soul covered the whole earth, and thou filledst it with parables." As the world is here said to be filled with Solomon's parables, so in John xxi. 25, by one degree more of hyperbole, it is said that the world could not contain all the books that should be written concerning Jesus's miracles if a particular account of every one of them were given.

HYPERDULIA (hi-per-du'le-a), the adoration paid to the Virgin Mary in the Romish Church.

HYPERIUS (hi-pe're-us), ANDREW GERHARD, an eminent Protestant theologian, was born May 16, 1511, at Yperu, Belgium, in which city he commenced his studies. In 1532 he began to attend a course of theology; but dissatisfied with the dry scholasticism of the Sorbonne, he read in private the Fathers, especially Augustine, and made himself well acquainted with Church history and the canon law. At the conclusion of his studies he went through the Netherlands and the North of Germany, as well as Hesse and Saxony, and made the acquaintance of the Protestant theologians in Marburg, Erfurt, Wittenberg and Leipzig. Soon after, he openly joined the Reformers, and declined a lucrative post in the papal court which his friends, without his knowledge, had obtained for him. He ultimately became professor of theology at Marburg, where he died, February 1, 1564. Besides several works in theology, he prepared a commentary on the epistles of Paul and the Epistle to the Hebrews, which was published after his death. This, though comparatively but little known, is one of the most valuable of the exegetical remains of the Reformers. Hyperius pursues the grammatico-historical method of interpretation, examining the meaning of the words, carefully tracing the connection of the passage, taking note of the analogy of Scripture, and so arriving at the true sense of the place. Not until he has thus done justice to the exegesis does he proceed to the dogmatical or practical use of the passage. He also frequently gives citations from the Fathers to show the agreement of his conclusions with the understanding of the ancient Church. In his "Minor Works" are to be found also some exegetical treatises.

HYPOCRITE (hip'o-krit), one who merely acts a part—that is, a dissembler in religion who has the form without the power of godliness. There are many severe censures upon hypocrites in our Lord's addresses, Matt. vi. 2, 5, 16, and elsewhere. The word rendered "hypocrite" in Job viii. 13; xiii. 16, and elsewhere, is more properly goddess, profane.

HYPOSTASIS (hi-po-stah'sis), a term applied by the Greek Fathers to signify the distinct personality of the three persons of the Godhead.

HYRCANUS. See HIRCANUS.

HYSSOP (his'sop). Until very lately it was generally agreed that this plant must be a member of the labiate family. To this extensive order, so named from its tubular lipped corolla, belong plants like thyme, lavender, rosemary, mint, sage, etc., many of them remarkable for their agreeable perfume, all of them harmless, and some of them noted for their healing properties. The hyssop "that springeth out of the wall," 1 Ki. iv. 33, would be very well represented by the common hyssop, which, besides, with its numerous small, pointed, downy leaves, is admirably adapted for sprinkling. Maimonides and those who follow Jewish tradition say that the hyssop of the Bible is an origanum (or marjoram), of common occurrence in the desert of Sinai, and with a strong straight stalk, downy leaves and white blossoms, growing freely on stony soil, dust-hills and similar places.

But for the last few years there has been a general acquiescence in the conclusion arrived at by Dr. Forbes Royle. Finding that *aszef* or *asuf* is one of the names given by the Arabs to the caper plant, it struck him that this might be identical with the *esobh* or *esof* of Scripture, and in a paper read before the Royal Asiatic Society he has brought together a great mass of ingenious evidence in support of this conclusion. Besides the apparent identity of name, the arguments in favor of the caper may be reduced to these three: 1. It occurs in Egypt, in the desert of Sinai and in Palestine. 2. By the ancients cleansing or healing properties were ascribed to it. 3. Its trailing stem would easily furnish a rod sufficiently long to convey to the lips of the dying Redeemer the restorative mentioned, John xix. 29. To these the learned author might have added that its sprawling, creeping habit, so like the bramble, makes the caper a good antithesis to the cedar: "Solomon spake of trees from the cedar to the *esobh*," suggesting a similar contrast in Jotham's parable: "Let fire come out of the bramble, and devour the cedars of Lebanon," Jud. ix. 15.

At the same time, after carefully pondering the arguments of this able botanist, we own that we are by no means satisfied. It is true that with its bright green foliage the caper plant springs from the rocky clefts in the desert; and its thorns notwithstanding, it might suit tolerably well for a sprinkler. But would not a fragrant plant answer the purpose still better? and one, like the origanum, also a native of the same regions, which with its straight twigs could readily be formed into a "bunch," Ex. xii. 22, and the slightly villous leaves of which are excellently adapted for both taking up and freely scattering a fluid? Nor do we attach much importance to the healing or cleansing properties which are ascribed to the caper, for it would be easy to make out a still stronger case for the mints, sages and hyssops which still retain a chief place in popular pharmacy. As for the difficulty founded on John xix. 29, other evangelists mention that the sponge was affixed to a reed (*calamo*), Matt. xxvii. 48; Mark xv. 36. As Rosenmüller says: "The plain reason why the soldiers presented to the Redeemer a sponge dipped into vinegar, along with some hyssop, seems to be this—that sucking the vinegar from the sponge was to quench the thirst of which he complained, and the aromatic scent of the hyssop was to refresh and to strengthen him;" and the sponge with the hyssop around it was affixed to a cane or reed—not a caper stalk, but a calamus. If we accept the statement of Gesenius, there need be no difficulty: "Under this name, *esobh*, the Hebrews appear to have comprised, not only the common hyssop of the shops, but also other aromatic plants, especially mint, wild marjoram," etc. If so, whether in the desert or at Jerusalem, it would at all times be possible to procure the suitable herb from which to make a sprinkler. From its being associated, Lev. xiv. 4, 6, 51; Num. xix. 18, with the fragrant cedar-wood, there is an additional presumption in favor of its being some sweet-scented plant like the hyssop of the Greeks and the origanum of Jewish tradition.

HYSTASPES (his-tas'pes), a work of probably heathen origin which circulated among the early Christians, so called from its reputed author's name. The precise contents of the book are not now certainly known, but it is believed to have contained prophecies relating to Christ and his kingdom.

work of a liturgical character which answers to the Breviary in the Roman Church.

The hymnology of the Latin Church is much more limited in quantity than that of the Greek Church, but it is wonderfully more precious and useful. The best Latin hymns have come through the Roman Breviary into general use, and through translations and reproductions have become naturalized in Protestant Churches.

The authorship of most of the ancient hymns cannot be determined, and to Ambrose and others hymns are attributed which it is doubtful that they really composed. This is specially the case with the celebrated "Te Deum Laudamus" and the "Gloria in Excelsis," which he was reputed to have composed for the baptism of Augustine, but all reliable evidence goes to establish the fact that these most precious hymns were the product of a later age.

Ambrose, Hilary of Poitiers, Augustine, Damasus of Rome, Prudentius of Spain, Paulinus of Nola, Sedulius, Enodius and Fortunatus have been recognized as among the most eminent Latin hymnologists. Gregory the Great has justly become celebrated for his influence on the music of the Church. The Gregorian Tones or Chants are attributed to him, and their influence on Church song extended very rapidly over the empire. Charlemagne introduced the Gregorian Tones into France, where in the eleventh, twelfth and thirteenth centuries hymn-writing was sedulously cultivated. It was in the middle of the thirteenth century that the memorable "Dies Iræ" of the Franciscan Thomas of Celano was composed—a hymn which has attracted as much attention as has been devoted to any uninspired poetical composition.

English hymnology really dates from the revival of religion in the last century. In the thirteenth and fourteenth centuries religious poems were produced, such as "Mary at the Cross" and "The Mourning Disciple," and in the reign of Elizabeth their numbers greatly increased, as Parker, Spenser, Drayton, Sidney, Donne, countess of Pembroke and Raleigh, must all be included in the list of writers of devotional poetry. Then followed Quarles with his "Sion's Elegies," "Divine Poems," "Divine Fancies," "Emblems," the last being still known and recognized as one of the most interesting quaint collections of sacred verse in the language; and to Quarles succeeded George Herbert, a younger brother of the celebrated skeptic. The genius of Milton led him to produce in stately measures his shorter sacred verses, but in all these nothing can be found that resembles a "hymn." The emotional fervor which must needs break out in a short utterance of the soul's joys, its sorrows or its wants, with rapturous hallelujah to the Lord, seemed to be foreign to the spirit of those ages. It is true Bishop Ken, in the latter part of the century, gave forth his precious "Morning and Evening Hymns," and he endowed the Church with his magnificent doxology which is known all over Christendom, "Praise God, from whom all blessings flow." The verses of Addison, beginning "When all thy mercies, O my God," can scarcely be considered as a hymn, as they rather belong to the class of sacred poems, and Dr. Watts must certainly be placed at the head of English hymn-writers. Montgomery truly says, "Dr. Watts may almost be called the inventor of hymns in our language, for he so far departed from all precedent that few of his compositions resemble those of his forerunners, while he so far established a precedent to all his successors that none have departed from it otherwise than according to the

peculiar turn of mind of the writer and the style of expressing Christian truth employed by the denomination to which he belonged." Very speedily his hymns found their way into the ritual of different denominations, and many thousands of English-speaking Christians have been familiar with his words without knowing the author of the sweet strains which they have been using in the sanctuary. In how many households have tender children become familiar with the words "Hush, my dear, lie still and slumber"! in how many assemblies of God's people has not devotion been kindled by the invitation "Come, let us join our cheerful songs," and "Come, ye that love the Lord"! There is a peculiar interest attaching to the well-known incident that developed his poetical power. To his father, who was a deacon in an independent church at Southampton, he had complained of the bald and tasteless character of the hymns in use. "Give us something better, young man," he replied. The young man made the effort, and forthwith he produced "Behold the glories of the Lamb." So, also, as his residence overlooked the Southampton water, and the picturesque scenery of the New Forest beyond, the view became suggestive, and his meditations took the form of the precious lyric, "There is a land of pure delight," etc.

Philip Doddridge succeeded the immortal Watts, and he endowed the Church with many gems of rare and precious value, such as "Grace, 'tis a charming sound," "Thine earthly Sabbaths, Lord, we love," "Hark the glad sound, the Saviour's come," which have been dear to the hearts of God's people, and which still continue to live in their affections. Then came both John and Charles Wesley, the former the preacher, revivalist and organizer of the Church, the latter its celebrated hymn-writer. Allusion can only here be made to a few of the great body of hymns which Charles Wesley produced, such as the well-known "Hark, the herald angels sing," "Jesus, lover of my soul," "Come, let us join our friends above." On the rugged promontory of the Land's End, where the south-western coast beats back the surge of the ocean, he stood on the wild rock and wrote "Lo! on a narrow neck of land." Then arose Toplady to sing "Rock of ages," and Cennick to give the Church "Lo! he comes with clouds descending," and Beddome, Harveis and the countess of Huntingdon. The strain was prolonged by Berridge and Anna Steele, the latter of whom produced, among others, the precious devotional gems "Come, ye that love the Saviour's name" and "Father, what'er of earthly bliss." In 1779 the Olney hymns appeared, of which Cowper wrote sixty-two and Newton supplied two hundred and eighty-six. Robinson, Ryland, Medley and Henry Kirke White in England and Logan in Scotland still produced new treasures, which were vastly increased by James Montgomery, and from his time the strain of sacred song has never been silent, as may be evidenced by the lyrics of Lyte, Sarah F. Adams, Trench, Keble, Millman and Bonar, the latter of whom has done much for sacred poetry in Scotland.

In America, Dr. Dwight gave a great impulse to the cultivation of sacred poetry, and among the clergy there have been many who have contributed largely to sacred verse. The names of Doane, Muhlenbergh, Coxe, James Alexander, George Bethune, Gause and Ray Palmer will live in the sacred literature of the country, and the last-mentioned name can never be dissociated from the powerfully emotional hymn, "My faith looks up to thee." In the Unitarian body several hymn-wri-

ters have appeared; and as in England female writers have taken a high place in the preparation of sacred song, so in this country also Mrs. Sigourney, Mrs. Phoebe H. Brown, the sisters Phoebe and Alice Cary and Mrs. Harriet Beecher Stowe have produced a number of attractive and exceedingly sweet specimens of devotional poetry.

HYPATIA (hi-pa'she-a), a female philosopher of Alexandria, was born in 370. She early exhibited extraordinary genius, and became a teacher in the school in which Hierocles and other celebrated philosophers had presided. Her beauty and erudition made her house the resort of all the learned in Alexandria, among whom was Orestes, the governor. This roused the jealousy of Cyril, the patriarch of Alexandria, and his monkish partisans conspired against Hypatia's life; and a furious band of assassins seizing her as she was returning home from the schools, they dragged her through



HYSOPI.—See HYSSOP.

the streets, murdered her in the most barbarous manner and threw her mangled limbs into the flames in the year 415.

HYPERBOLE (ai-per'bo-le). Any one who carefully examines the Bible must be surprised at the very few hyperbolic expressions which it contains, considering that it is an Oriental Book. Some of these few have occasioned so much difficulty to sincere men that we have reason to bless God that the scene of those great events which comprise the history of man's Salvation was laid in Western and not in Eastern Asia, where the genius of hyperbole reigns without limit or control. In Eastern Asia the tone of composition is pitched so high as to be scarcely intelligible to the sober intellect of Europe, while in Western Asia a medium seems to have been struck between the ultra-extravagance of the far East and the frigid exactness of the far West.

But, even regarded as a Book of Western Asia, the Bible is, as compared with almost any other Western Asiatic book, so singularly free from hyperbolic expressions as might well excite our sur-

ing race eventually entered Egypt; and as they came from the east, whence marauders had long made incursions into Egypt, it was no wonder that all such invaders were abhorred. Even yet the Arabs are disliked in Egypt. Another event is referred to by Josephus, in which the narrative of Manetho seems to allude to the Israelites, who are spoken of as a people who settled on the east of the Nile, and whose ruler gave them laws forbidding them to worship the gods of the Egyptians; that these settlers sent for auxiliaries to Jerusalem, and having received aid to the number of 200,000 men, they were eventually driven out and forced to the confines of Syria. Lysimachus and Diodorus also describe the exodus of the Israelites in similar terms, showing the influence of the Jewish records on surrounding nations.

HYLE (hi'le). The ancient Manichæans held that two opposing principles held sway in the universe—good and evil, or light and darkness. Good they held to be the lord of the world of light, who was happy, wise and just. The lord of darkness, called "Hyle," or in Greek *hulē*, was miserable in himself, and he desired to see others wretched and unhappy. These were eternal in their being,



VILLOSE HYÆNA.—See HYÆNA.

and they were also unchangeable, yet there was a superiority on the part of the god of light. Such were the essential principles of Manichæism, by which an attempt was made to account for the introduction of moral evil into the universe.

HYLOZOISM (hi-lo-zo'izm), a philosophical term used to state the theory that life is inseparable from matter. One form of this philosophy asserted that life inhered in every ultimate particle of matter, and at the head of that school stood Strato of Lampsacus. The Stoics maintained that the universe, as a whole, had a soul or principle of life; and later still, Spinoza held that all things were alive in different degrees. Touching these theories, it has been well observed that the confusion arose from mistaking force for life, the latter being always associated with organization, while attraction, repulsion and chemical affinity affect unorganized forms.

HYMENEUS (hi-me-ne'us), one who is said to have erred from the faith, and in conjunction with Philetus to have taught that the resurrection was past, 2 Tim. ii. 17, 18. He is elsewhere coupled with Alexander, and was, we are told, delivered to Satan—that is, excommunicated, 1 Tim. i. 20. But probably this intends something more than

mere exclusion from the church. There was a special power for remedying disorders with which the apostles were invested, 2 Cor. x. 8; xiii. 10, and some peculiar exercise of this may be meant.

HYMN (him). Our Lord is said to have sung a hymn with his disciples on the night of his passion, just before he went out to the Mount of Olives, Matt. xxvi. 30; Mark xiv. 26. Critics are not altogether agreed what this hymn was. Many suppose it to have been a part of what the Jews called the great Hallel—that is, Ps. cxiii.—cxviii., of which Ps. cxiii., cxiv., were sung before the rest after the passover feast. Hymns are generally distinguished from psalms in the New Testament, Eph. v. 19; Col. iii. 16; and the term may probably have been applied first to some of those sacred compositions, apart from psalms which are preserved in Scripture, such as the songs of Moses, of Hannah, of Zecharias, of the Virgin, of Simeon, etc., and also to those praises which spiritual persons had the gift of uttering, 1 Cor. xiv. 26. In this last named place, however, it is observable that the composition is called a psalm. Paul and Silas perhaps sang hymns in the Philippian prison, Acts xvi. 25; and no doubt the grateful joy of the first believers would soon find vent in hymns of praise of which the doxology, the angelical and cherubical hymns in the communion office are examples.

HYMNOLOGY (him-nol'o-je). A hymn is a religious song in which expression is given emotional feeling. In a hymn feelings of gratitude and praise are uttered, and references to historical matters, to deliverances and mercies may be made as incentives to devotion. As Dr. Schaff has well said, "Poetry and its twin sister Music are the most sublime and spiritual arts, and are much more akin to the genius of Christianity, and minister far more copiously to the purposes of devotion and edification, than architecture, painting and sculpture. They employ word and tone, and can speak thereby more directly to the spirit than the plastic arts by stone and color, and give more adequate expression to the whole wealth of the world of thought and feeling. In the Old Testament, as is well known, they were essential parts of divine worship; and so they have been in all ages, and almost all branches of the Christian Church. Of the various species of religious poetry, the hymn is the earliest and most important. It has a rich history, in which the deepest experiences of Christian life are stored. But it attained its full bloom in the evangelical Church of the German and English tongue, where it, like the Bible, became for the first time truly the possession of the people, instead of being restricted to priest or choir." Although the idea of a hymn is altogether foreign to that of mere didactic or theological poetry, still, doctrine may be taught in the most emphatic manner by means of hymns. The fervid utterance of truths in poetic forms affects the heart more powerfully than the more staid and sober teachings of prose, and this fact has been recognized by errorists as well as by the great preachers and defenders of the truth. The heretic Bardesanes "diffused his Gnostic hymns;" and till that language ceased to be the living organ of thought, the Syrian Fathers adopted this mode of inculcating truth in metrical compositions. The hymns of Arius were great favorites, and contributed to spread his peculiar doctrines. Chrysostom found the hymns of Arian worship so attractive that he took care to counter-

act the effect of them as much as possible by providing the Catholic Church with metrical compositions. Augustine also composed a hymn in order to check the errors of the Donatists, whom he represents as making great use of newly-composed hymns for the propagation of their opinions. The writings of Ephraem Syrus of the fourth century contain hymns on various topics, relating chiefly to the religious questions of the day which agitated the Church. To be effective a hymn must be lyrical in form, pure and spiritual in sentiment, and powerfully expressive of the inward heartfelt experiences of the life.

Controversies arose in the early Church on the propriety of using any lyrical matter in the service of the sanctuary except such poetry as was found in the psalms, or as might be produced from other parts of the Divine Word. As early as A. D. 563 a Council at Braga restricted public praise to the psalms and paraphrases of Scripture. Bingham has said that no objection was made against the psalmody of the Church, that sometimes psalms and hymns of human composition were used besides those of the sacred and inspired writers, and he refers to the fact that St. Augustine reflects on the Donatists for their psalms of human composition, "yet it was not merely because they were human, but because they preferred them to the divine hymns of Scripture, and their indecent way of chanting them to the grave and sober method of the Church. St. Augustine made a psalm of many parts in imitation of the 119th Psalm; and this he did for the use of his people, to preserve them from the errors of Donatus. A full disquisition on this subject would include a chapter on ancient hymns, including—1. Oriental and Greek. 2. Those of the Latin Church. Modern hymnology, comprehending the hymns of the Reformation period. English hymns of the seventeenth century. German and English hymns of the present age, and the extensive and very fertile field occupied by the sacred writers of America.

Of the very ancient lyrical compositions a few have been preserved. Coleman, in his "Ancient Christianity," states that "Basil cites an evening hymn from an unknown author, which he describes as in his time (fourth century) very ancient, handed down from the Fathers, and in use among the people. Dr. J. Pye Smith considers it the oldest hymn extant. The following is his translation of it: 'Jesus Christ, joyful Light of the Holy! Glory of the Eternal, Heavenly, Holy, Blessed Father! Having now come to the setting of the sun, beholding the evening light, we praise the Father and the Son and the Holy Spirit of God. Thou art worthy to be praised of sacred voices, at all seasons, O Son of God, who givest life. Wherefore the universe glorifieth thee.'" That psalms and hymns were common in the worship of the earliest age of the Church is shown by the letter of Pliny to Trajan in the beginning of the second century, in which it is stated that the Christians sung hymns to Christ as to God. A specimen of these hymns has been preserved both in Greek and Latin, and its interest is increased by the fact that it is the production of Clemens Alexandrinus. A critical analysis of ancient hymns shows that until the middle of the seventh century writers were gradually freeing themselves from the trammels of the classical writers, and adopting an ecclesiastical style and form. Then followed a period in which hymn-writing attained to great excellence, but from A. D. 850 to A. D. 1400 there is a marked decline. The hymns of the Eastern Church are comprehended in a very voluminous

ran away, persuaded that he could better serve God and man than by being a monk. He traveled over Europe, served in the Austrian army, was head of the league formed to oppose the monkish persecutors of the great Hebraist Reuchlin, and had the chief hand in the powerful satire entitled "Epistolæ Obscurum Virorum." In 1517 he was knighted by the emperor Maximilian, who also gave him the laurel crown and the title of imperial poet and orator. He soon after published several satires against the papacy, and to escape the storm raised against him he retired to one of the castles of his friend Franz von Sickingen, from which he sent forth frequent letters, orations and poems. After the death of Sickingen, Hutten went to Switzerland; and after visiting Basel, Mulhausen and Zurich, and meeting Zwingli at the latter, he spent his last days in the little island of Uffnau, in the Lake of Zurich. Courage and hope did not fail him, and in the autumn of 1523 he died. No monument has been raised to him, and his burial-place now belongs to the monks of Einsiedeln.

HUTTER (hut'ter), ELIAS, a German linguist, was born in 1554, at Gortitz. He was a zealous student and teacher of Hebrew and the cognate languages. Having formed the scheme of an edition of the Hebrew text on a peculiar plan, accompanied with a series of translations in different tongues, he procured a printing-press for the purpose, and devoted himself to this object. In 1596 he brought out at Hamburg the first of his Polyglot Bibles, in which the Hebrew text of the Old Testament appears with three versions. In 1599 he issued at Nurnberg the New Testament in twelve different languages; and in 1602 appeared his "Harmony of the New Testament in Hebrew, Greek, Latin and German." These works are now more curious than useful. Hutten aimed at more than he could accomplish, and ruined himself in the attempt. He died in 1605.

HUZ, the eldest son of Nahor, Abraham's brother, Gen. xxii. 21. The original word is that elsewhere rendered Uz. See Uz.

HUZZAB (huz'zab) appears in the English Bible as the name of a queen of Nineveh, Nah. ii. 7. And so certain authorities, both Jewish and Christian, have held. But it is not a probable opinion, as it is against the usage to bring into a prophetic description the name of any one, especially of a woman, otherwise unknown. It is better, therefore, to take the word as a participle, and to render perhaps, with Gesenius, who joins it to the preceding clause, thus: "The palace shall be dissolved and melt away." But the passage is certainly obscure.

HYACINTH (hi'a-sinth). See JACINTH.

HYÆNA (hi-e'na). This word occurs in our version only in the Apocrypha, Ecclus. xiii. 18. But some critics believe that the hyæna is meant in Jer. xii. 9, rather than "speckled bird." This ferocious animal is common to the present day, and no doubt existed formerly in Palestine; but the great difficulty of such a rendering is that a word is adjoined in the passage in question which wherever else it occurs implies a bird. Perhaps, therefore, it is better to adhere to the reading of our translation.

HYDASPES (hi-das'pez), a river only once mentioned in the Bible, Jud. i. 6. It is doubtful

whether we may identify it with the river of the same name mentioned by Arrian and Strabo, which flowed westward into the Indus, is now called Jelum, and is one of the five streams which give the name Panjab to the district. Some suppose it more probable that the Choaspes or Eulœus is meant, which was called Hydaspes by the Romans.

HYDE (hide), THOMAS, D.D., a learned English divine and Orientalist, was born in 1636, at Billingsley, in Shropshire, and studied at King's College, Cambridge. He assisted Walton in preparing his great Polyglot Bible, and in 1658 he went to Oxford, where he became successively Hebrew reader and keeper of the Bodleian Library. He was next promoted to a prebend in Salisbury Cathedral, and afterward appointed regius professor of Hebrew and canon of Christ Church, Oxford. He died in 1703. His "History of the Religion of the Ancient Persians" is his most important work.

HYDRIA (hid're-a), a word of Greek origin which signifies a vessel to hold water, as our common word hydrant designates an instrument for drawing water. The Greeks and Romans had vessels in their household economy thus named, and among the wealthy they were made of silver. It was also common to place a hydria on the tomb of a person of rank, and the illustration in the text shows one which was found on the tomb of a Scythian queen in the Crimea. It is of silver-gilt, twenty-seven and a half inches high and fifteen and a quarter inches in diameter. Its style shows that it may have been manufactured about the fourth century before Christ.

HYGDEN (hig'den), JOHN, D.D., holds a distinguished place in connection with the largest college in Oxford. When Wolsey formed the plan of the great institution which he called Cardinal College, he called Hygden to the position of dean, and the canons were selected from the different colleges connected with the university. Hygden had been president of Magdalen, but before Wolsey's ideas were carried out he forfeited the favor of Henry, and in 1529 incurred the penalty of a "præmunire," arresting the perfecting of the scheme, which was not resumed until 1532, when Peckwater Inn and Canterbury College were united with Cardinal College, under the name of King Henry the Eighth's College. See WOLSEY.

HYGINUS (hig-i'nus), bishop of Rome, who held that office from A. D. 137 to 141. Very little is known of his previous life, but it is believed that he was born in Athens and taught philosophy there.

HYKSOS (hik'sos), the name of a race greatly celebrated in history who invaded Egypt and con-

stituted several dynasties of the rulers of that kingdom. In Manetho, where reference is made to this people, it is said: "In the reign of King Timaus there came up from the east men of an ignoble race who had the confidence to invade our country, and easily subdued it without a battle, burning the cities, demolishing the temples, slaying the men and reducing the women and children to slavery." One of them ascended the throne and reigned at Memphis, over Upper and Lower Egypt. It was believed that in the eighteenth dynasty the Shepherd Kings, who belonged to this race, were ex-



A SILVER HYDRIA.

pelled, that they left Egypt in great numbers; and according to Manetho, they "marched through the desert toward Syria, and built the city of Jerusalem," evidently showing that they were confounded with the Israelites; whereas the fact is almost certain that they were Phœnicians. In the days of Joseph and Jacob the term shepherd was an abomination to the Egyptians, showing that the "shepherd" invasion had preceded their time. No doubt this invasion from the east was occasioned by the pressure of a growing people who, finding the deserts of Arabia and of the regions lying east of Palestine so inhospitable, were led to cast their eyes on the fertile valley of the Nile, and in their advance to the west, the settlers of many districts fled from before them. Hence, the onward mov-

bigotry have few more grievous sins to answer for than the martyrdom of Huss. Well might Erasmus say, "Joannes Huss exustus non convictus;" "John Huss was burned, not convicted." In a few months Jerome, his companion, met a similar fate.

Huss in early life came under the influence of Matthias Janow, a Bohemian, who awakened his mind to the prevailing errors of the age, and the writings of Wycliffe, which had reached Bohemia, carried him still farther on his way toward clearer views of the gospel. Still, his aim was in the main to reform the Church, purify the clergy and reform the age. He differed from Luther, in that the latter went down to the foundation, and began with gospel doctrine, which he insisted should be drawn from the Word of God. He made gospel doctrine and gospel principles the mainsprings of life, and hence his reformation lived, whereas Huss and his followers, aiming so much as they did at externals, failed in effecting a great and permanent reform.

HUSSITES (huss'ites), the name for the followers of John Huss, who adopted the views which he had taught in Bohemia. After his martyrdom disturbances soon began in Bohemia, and the followers of the martyr soon found themselves



THE HYENA.—See HYENA.

in trouble when 452 of their number were cited to appear before the council for signing a protest against the murder of Huss. Speedily, however, a serious division appeared in their ranks. One section became known as the "Calixtines," so called from "calix," chalice, because they demanded the cup for the laity in the eucharist, and a party who went much farther in their views of reform were designated "Taborites," from a mountain (Tabor) where Huss had preached, and where they had been accustomed to meet. The Calixtines held the doctrine of purgatory, they prayed for the dead and used holy water, but they sought many reforms, though they differed greatly from the Taborites, who aimed at purifying churches, removing images and repressing luxury. In 1418 Martin V. issued a bull of a most determined character, calling for chastisement on all the followers of Huss and Wycliffe, and thereafter, under the great leader Zisca, the troubles of Bohemia began. In 1420 the pope invited a crusade against them, offering plenary pardon of their sins and eternal life even to those who died on their way to the war of massacre, and full remission of all their sins to all and sundry who in any way aided the cause. The imperial army of 140,000 men threw themselves against the Hussites, and were signally defeated at the memorable battle of Witkow, and the war went on with varied fortunes until the death of

Zisca, in 1424, when he had attained the highest point of his fortunes. Three papal crusades were directed against these sternly determined people, and all in vain. Army after army was hurled back in ignominious defeat by their prowess. Treachery did its utmost, and thus through varied scenes the struggle went on, until their numbers decreased, and they became known as the United Brethren. An influence from Germany passed over a part of Bohemia, and many of the descendants of the Hussites fell into the Lutheran Church. Then came the Thirty Years War, and not until the time of Joseph II. did the Calixtines really gain religious liberty. That any portion of a race so warlike as the Taborites were should pass over into a communion so entirely different as that of the United Brethren, can only be accounted for by the fact that, notwithstanding all the warlike struggles of their leaders, their people must have had in their hearts a loving regard for the word of God, and a willingness to frame their lives, when permitted, by its precepts.

HUTCHESON (huch'e-sun), FRANCIS, LL.D., philosopher, sometimes considered as the founder of the Scottish school, was the son of a Presbyterian minister in Ireland. He was born in 1694, studied at Glasgow, and on his return to Ireland officiated in a Presbyterian congregation for some time in the northern part of that kingdom, but in 1729 he was elected professor of moral philosophy at Glasgow. He had previously published "An Inquiry into the Original of our Ideas of Beauty and Virtue," and a "Treatise on the Nature and Conduct of the Passions." In 1755 his son, Dr. Francis Hutcheson, a physician of Glasgow, printed from his father's papers, "A System of Moral Philosophy," 2 vols. 4to, to which is prefixed an account of the author. Died in 1747.

HUTCHESON, GEORGE. Very few facts are known in regard to the personal history of this able expositor. He was minister first at Colmonell, and then at Edinburgh. In early life he held Arminian views, which he afterward abandoned. In 1650 he was one of the Scotch commissioners sent to treat with Charles II. at Breda. He was ejected from his charge in Edinburgh for nonconformity; and although he was noted for his steady refusal to comply with the Episcopal liturgy, he availed himself of one of the indulgences, and accepted a charge in Irvine in 1669. His death took place from apoplexy in 1678. The works which he has left behind him are all of an expository character: "A Brief Exposition of the Twelve Small Prophets;" "An Exposition of the Gospel of Jesus Christ according to John;" "An Exposition upon Job, being the Sum of Three Hundred and Sixteen Lectures;" "Forty-five Sermons upon the 130th Psalm."

HUTCHINS, JOHN, an English divine and topographer, was born in Dorsetshire, in 1696, and died in 1773. He was the author of the "History and Antiquities of the County of Dorset," 2 vols.

HUTCHINS, THOMAS, geographer-general to the United States of America, was born in New Jersey, about 1730. He served in the army against the Indians in Florida, was imprisoned in England in 1779, on the charge of having corresponded with Dr. Franklin, then American agent in France, af-

terward joined the army of General Greene, and died at Pittsburg in 1789. He published several topographical and historical works of considerable interest.

HUTCHINSON (huch'in-sun), JOHN, a theologian and natural philosopher, was born at Spennithorne, Yorkshire, in 1674. He is best known as the originator of the peculiar system of Biblical interpretation usually denominated, from its author, "Hutchinsonianism." He maintained that the Hebrew language was formed by God, and is, therefore, perfect; that the Old Testament contains a complete system of philosophy as well as theology, beyond which the human mind can never get; that Newton's principles are anti-Scriptural and false, and Newton himself no philosopher; that the whole of Christianity is contained in the Old Testament, so that the Jews understood it as well as we; and that a knowledge of Hebrew is essential to a right understanding of the New Testament, because the latter is written in the language of the Gentiles. He wrote numerous treatises in exposition and defence of his views, the most important of which are—"Moses' Principia, part i.;" "An Essay Toward a Natural History of the Bible—Moses' Principia, part ii.;" "A New Account of the Confusion of Tongues;" "The Covenant in the Cherubim."

Hutchinson had many followers, although he formed no sect. His style is rambling and obscure, his dogmatism unbounded, and his language toward opponents often rude and offensive. His works are worth examining, although the task of reading them is difficult. He died August 28, 1737.

HUTCHINSON, JOHN (Colonel Hutchinson), governor of Nottingham Castle in the civil war of the seventeenth century, was born at Nottingham in 1616. He was son of Sir Thomas Hutchinson of Owthorpe, a member of the Long Parliament, was educated at Peterhouse, Cambridge, studied law for a short time at Lincoln's Inn, and in 1638 married Lucy, daughter of Sir Allen Apsley, lieutenant of the Tower of London. He settled at Owthorpe in 1641, was soon known for his sympathies with the popular party, became a lieutenant-colonel in the Parliamentary army in 1642, and in the following year was appointed governor of Nottingham Castle. In 1645 he was chosen member of Parliament for Nottingham, acted with the Independents, had several interviews with Cromwell, was member of the High Court of Justice for the trial of Charles I., and afterward of the Council of State. He was a true patriot, honest and earnest in his endeavors to serve the best interests of his country, an uncompromising republican, thoroughly brave, high-minded and unaffectedly pious. He was discharged from Parliament at the Restoration, and from all offices of state for ever, and retired to Owthorpe. In October, 1663, he was arrested and imprisoned at Newark, thence carried to the Tower, and in the next year removed to Sandown Castle, where he fell ill and died, September 11, 1664. His noble wife was refused permission to share his confinement. She wrote the memoirs of his life, which form one of the most charming volumes of biography in our literature. It was first published in 1806.

HUTTEN (hut'ten), ULRICH VON, a German knight and reformer, was born at the castle of Steckleberg, in Franconia, in 1488. After spending five years at the monastic school of Fulda, he

dresses, in "The Whole Works of John Hurrion." He died in 1731.

HURTER (hur'ter), **FRIEDRICH EMANUEL VON**, a Swiss theologian, was born March 19, 1787, at Schaffhausen. He graduated at the university of Göttingen, took orders in the Reformed Church, and after preaching a few years to a country congregation became first pastor of his native city. His intimacy with Roman Catholics led to a suspicion of his orthodoxy, and he was requested to make a declaration of his views, which not being deemed satisfactory by his colleagues, he resigned his position, and soon after made open profession of his adherence to the Roman Catholic Church. In 1845 he was appointed imperial historiographer at Vienna. Included in his published works are "History of Pope Innocent III.," "Birth and Regeneration," "History of Ferdinand II." He died August 27, 1865.

HURWITZ (hur'witz), **HYMAN**, a learned Jewish scholar. Scarcely anything is known concerning his early life or education. For many years he was professor of Hebrew in the University College, London. The work which established his reputation is entitled "A Defence of the Hebrew Scriptures." It was succeeded by a volume of "Hebrew Tales," compiled in the main part from the Talmud. He rendered an essential service to the study of the Hebrew language by a series of text-books which have not been excelled in the English language. He died about 1850.

HUSBAND. See **MARRIAGE**.

HUSBANDMAN, HUSBANDRY. See **AGRICULTURE**.

HUSHAH (hush'ah), a name found in the genealogies of Judah; it may designate a person, but more probably a place, 1 Chr. iv. 4.

HUSHAI (hush'i), a person styled David's friend, whom the king desired to stay in Jerusalem during Absalom's rebellion that he might defeat the sagacious counsel of Ahithophel. Hushai was completely successful, 2 Sam. xv. 32-37; xvi. 16-18; xvii. 5-16; 1 Ki. iv. 16; 1 Chr. xxvii. 33. He is called the **ARCHITE**, which see.

HUSHAM (hush'am), one of the early kings of Edom, Gen. xxxvi. 34, 35; 1 Chr. i. 45, 46. Mr. Wilton supposes him connected with Heshmon, a town of Judah.

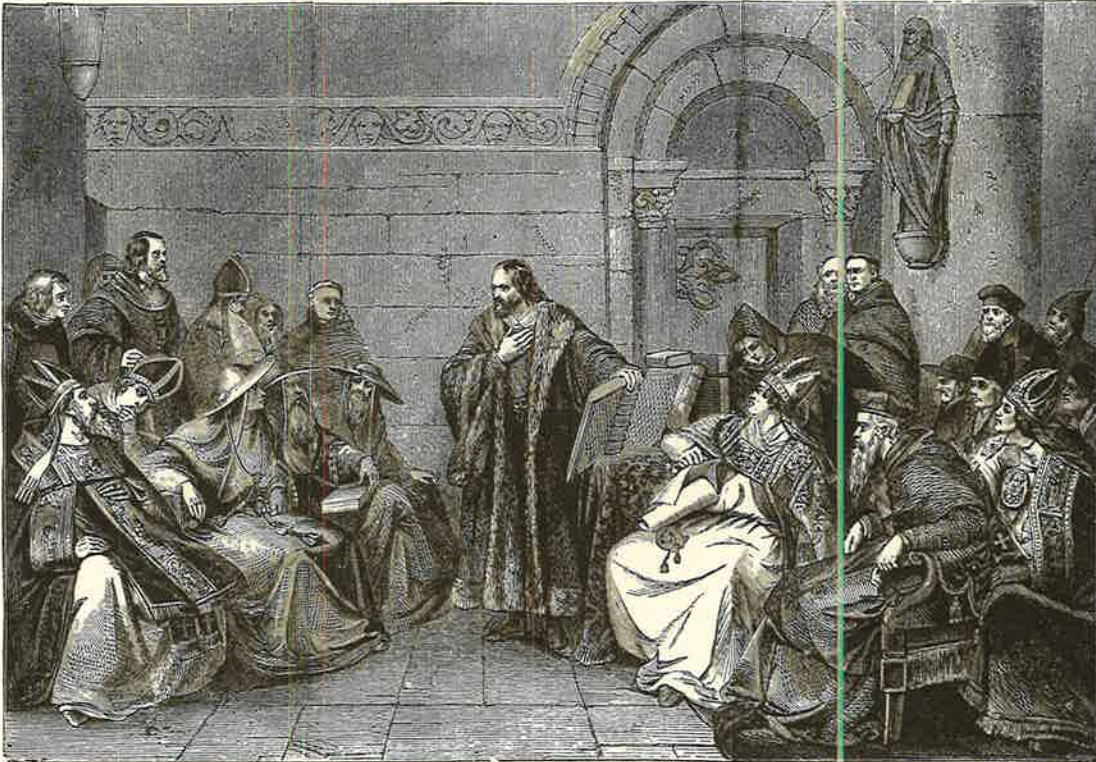
HUSHATHITE (hush'ath-ite). This designation is given to Sibbechai, one of David's warriors, 2 Sam. xxiii. 18; 1 Chr. xi. 29; xx. 4; xxvii. 11; in the last-cited passage he is said to be of the Zarhites—i. e., of the descendants of Zerah, the son of Judah. See **HUSHAH**.

HUSHIM (hush'eem). 1. The son of Dan, Gen. xlii. 23, called also Shuham, Num. xxvi. 42. 2. A descendant of Benjamin, 1 Chr. vii. 12. 3. One of the wives of Shahraraim, a Benjamite, 1 Chr. viii. 8, 11.

HUSK. The "husk" of Num. vi. 4 is the translucent skin of the grape. By the word rendered "husk" in 2 Ki. iv. 42 Gesenius understands a sack or bag, see marginal rendering. We once more meet with "husks," Luke xv. 16. "These," says Dr. Trench, "are not the husks or pods of some other fruit," as of peas or beans, "but themselves the fruit of the carob tree. . . . They are in shape something like a bean-pod, though larger and curved more, . . . thence called little horn (the literal meaning of the Greek word). . . . They have a hard dark outside and a dull sweet taste." The shell or pod alone is eaten.

HUSS, JOHN, one of the Reformers before the Reformation, was born at Hussinatz, in Bohemia, about 1375. He was of a poor family, but through the kindness of a wealthy seigneur was sent to study at the university of Prague, where he graduated master of arts, and became a profes-

boldly condemned the pope, was again cited to Rome, and at last, in 1414, to the Council of Constance, where a general council had been summoned to meet on November 1, 1414, under the protection of Sigismund, who was designated emperor. Thither, trusting to the safe-conduct given by the emperor Sigismund, who pledged himself to grant a safe-conduct, and to send him back in safety even if he did not feel warranted in submitting to the decision of the council, he went, with an earnest desire to assert his principles and maintain the faith of the gospel. He reached Constance on the 3d of November, having preached and expounded his views as he journeyed through Bohemia and Germany. After a few days of rest and retirement he was seized and thrown into the dungeon of the Dominican monastery; and now the effort was commenced to persuade the emperor that it would be wrong to keep faith with a heretic. Three months afterward he was sent to a wretched den in the



JOHN HUSS BEFORE THE COUNCIL.

sor, dean of the theological faculty, and eventually, in 1409, he was made rector, and soon began propagating the doctrines of Wycliffe. In his bold course he was encouraged by King Wenceslaus and his queen, Sophia, to whom he was confessor. He was soon after suspended from his office of priest, through the influence of Zbyněk, the archbishop of Prague, because of the zeal that Huss displayed in support of the Reformed doctrines and his energy in denouncing the immorality of the clergy. Continuing to preach in the fields and in houses against the pope, the authority of tradition, indulgences, etc., he was denounced at the court of Rome, and on his failing to answer the charges made against him was excommunicated by Alexander V., and in order to root out heresy more than 200 copies of the writings of Wycliffe were discovered and burnt. Tumults occurring in Prague between the followers of Huss and the Romish party, Huss retired for a time to his native village. When Pope John XXIII. proclaimed a crusade against Ladislaus, king of Naples, Huss

castle of Gottlieben, where, in a cell so low that he could not stand upright, with his feet fastened to a block by means of heavy irons, and at night with his right hand chained to a wall, he was kept by men who said that they were ambassadors of the Lord of life and of mercy. From March until June, in spite of all the efforts of his friends and the reclamations of the Bohemian people, he was subjected to these tortures, and at length, on the 5th day of June, he was brought before the council. On the 7th and the 8th he was taken to the council, where the scenes were of a stormy, furious character, abounding in invective against him, without any opportunity being given him to explain and defend his views. Finally, on the 6th day of July he was again brought out, degraded from the priesthood, condemned and handed over to the secular arm for execution. Forthwith he was hurried out of the city, and about the hour of ten o'clock he was burned alive at the stake, while the members of the council were at the same time engaged with their proceedings. Romish cruelty and relentless

Lev. xvii. 13, 14. Herod the Great, we are told by Josephus, was a keen sportsman. He kept a regular hunting establishment, and was often very successful. Hunting was a favorite pastime in Egypt and Assyria, and hunting-scenes are represented on the monuments.

Terms connected with hunting and fowling are often figuratively used to indicate the wiles of treacherous enemies and the dangers to which men are exposed, Ps. ix. 16; lvii. 6; xci. 3; Prov. xxvi. 27; Is. xxiv. 17; xlii. 22; Jer. v. 26; xvi. 17; xlviii. 44; Amos iii. 5.

HUNTINGDON (hunt'ing-dun), **SELINA**, countess of, the second daughter of Washington Shirley, earl of Ferrers, was born in 1707, and married in 1728 to Theophilus Hastings, earl of Huntingdon. After she became a widow, in 1746, she espoused the principles of the Calvinistic Methodists, and patronized the famous George Whitfield, whom she made her chaplain. She cast her fortune and influence into the cause of religion, and her exertions for the spread of the gospel by the erection of chapels, the support of preachers, and her schemes to teach the upper as well as the lower classes, were continued with great system during her life. She adopted the views of Whitfield in preference to those of Wesley, and after her death the congregations which had been collected in her chapels were known as "Lady Huntingdon's Connection." She was a lady of fine mental powers, of great spirituality and decision of character, and her zeal for religion was productive of great good among all classes of society. She died in 1791.

HUNTINGDON, **WILLIAM**, a noted religious enthusiast, was born in 1744. After indulging in vice and dissipation for several years, he was converted, and became a preacher among the Calvinistic Methodists. He was compelled at one time to earn his bread as a coal-heaver at Thames Ditton. He soon engaged in religious controversies, published a vast number of tracts and was regarded as the head of a sect. His publications are very numerous, and some of them contain curious details relative to his personal history and religious experience. After the death of his first wife, he married the wealthy relict of Sir James Sanderson, a London alderman, and passed the latter part of his life in affluence. After his conversion, he generally appended to his name the mystical letters, S.S., or "Sinner Saved." He died at Tunbridge Wells in 1813. His portrait, by Pellegrini, is in the national portrait gallery.

HUNTINGFORD (hunt'ing-ford), **GEORGE ISAAC**, bishop of Hereford, a distinguished classical scholar, was born at Winchester in 1748, received his education there and at New College, Oxford, and subsequently became an assistant under Dr. Joseph Wharton in the seminary in which he had been educated, and over which he afterward presided as warden for a period of forty years. Through the patronage of Lord Sidmouth, who had been his pupil at Winchester, he obtained the see of Gloucester in 1802, and that of Hereford in 1815. This venerable prelate was the author of "Greek Monostrophics," "A Call for Union with the Established Church," "Thoughts on the Trinity," etc. With a profound knowledge of Greek literature and a truly poetical taste, he possessed the more desirable qualities of Christian piety and humility united with an independent mind and a spirit of pure benevolence. He died in 1832.

HUNTINGTON (hunt'ing-tun), **JOHN**, B.D., who lived in the fifteenth century, held the office of rectory of Ashton-under-Line, from which place he was transferred to Manchester, and made first warden of the institution in that city, which was afterward incorporated with a view to provide a church commensurate with the necessities of the place, and also the erection and management of a common dwelling for the clergy. Huntington, who entered on his office in 1422, had a fair share of the learning of his age, and he was recognized as one of the worthies of his day. He held his appointment thirty-seven years, and on his death, in 1453, he was buried in the choir which he had himself constructed. The collegiate church thus founded became afterward the cathedral of the see of Manchester. See **THOMAS DE LA WARRE**.

HUNTINGTON, **ROBERT**, an Oriental traveler and linguist, was born in Gloucestershire, in 1636, and educated at Oxford. He spent eleven years in the East, as chaplain at Aleppo; and during that period he traveled in Palestine, Egypt and Cyprus, chiefly for the purpose of procuring Oriental manuscripts, of which he obtained a very large number, which are now in the Bodleian library. After his return he was provost of Trinity College, Dublin; then held a rectory in Essex; and shortly before his death was appointed bishop of Raphoe, in Ireland, where he died in 1701.

HUPFELD (hup'feld), **HERMANN**, D.D., an eminent theologian and Hebrew scholar, was born at Marburg, in Germany, March 31, 1796. He graduated at the university of his native city, and after a few years spent in teaching, he went to the university of Halle and there completed his theological preparation. In 1825 he was called to the department of theology in the university of Marburg, and a few years later the department of Oriental languages was added. In 1843 he succeeded Gesenius at the university of Halle. In theology, Hupfeld held what has been termed "liberal" views; for example, he maintained that only some parts of the Bible are inspired. As a scholar he had few equals in his generation. In his religious life he was devout, though but little acquainted with devotional methods and exercises. Among his works may be named, "On the Notion and Method of Biblical Introduction," "The Psalms, Translated and Explained," "Modern Theosophical and Mythological Theology and Exegesis." He died April 24, 1866.

HUPHAM (hu'fam), one of the children of Benjamin, Num. xxvi. 39. He is called Huppim in Gen. xlv. 21; 1 Chr. vii. 12.

HUPHAMITES (hu'fam-ites), a family of Benjamin, Num. xxvi. 39.

HUPPAH (hup'pah), a priest, the head of one of the courses, 1 Chr. xxiv. 13.

HUPPIM (hup'peem), a son or descendant of Benjamin, Gen. xlv. 21; 1 Chr. vii. 12, 15. He is called Hupham in Num. xxvi. 39.

HUR. 1. A person evidently of some note in the camp of Israel, as he was chosen along with Aaron to hold up the hands of Moses during the war with Amalek, Ex. xvii. 10-12. He is again mentioned in connection with Aaron, and as having a joint share in the oversight of the people

during the period of Moses' absence on Mount Sinai, Ex. xxiv. 14. No further notice is taken of him; but the apparent intimacy of his relation to Moses and Aaron probably gave rise to the tradition that he was the husband of Miriam, and which is stated by Josephus as a fact. The same authority reports him to have been the Hur who was the grandfather of Bezaleel, which is quite probable, though, in the absence of any specific intimation of Scripture, we cannot hold it for certain. 2. One of the five kings of Midian slain at the close of the sojourn in the wilderness bore the name of Hur, kings in this case being equal to princes or leaders, Num. xxxi. 8; Josh. xiii. 21. 3. Two others are mentioned in later times of the name of Hur, but without any particular marks of distinction, 1 Ki. iv. 8; Neh. iii. 9.

HURAI (hu'ri), one of David's warriors, 1 Chr. xi. 32. He is also called Hiddai, 2 Sam. xxiii. 30.

HURD, **RICHARD**, D.D., a distinguished English prelate, was born at Congreve, in Staffordshire, in 1720. He was educated first at Brewood Grammar School, and then at Emmanuel College, Cambridge. In 1750, on the recommendation of Bishop Warburton, he was appointed Whitehall preacher, and in 1767 was promoted to the archdeaconry of Gloucester. The next year he took his doctor's degree at Cambridge, and was appointed to open the lecture founded by Warburton for the illustration of the prophetic Scriptures; his twelve discourses he published in 1772, under the title of "An Introduction to the Study of the Prophecies concerning the Christian Church, and in particular concerning the Church of Papal Rome." This was the first of the "Warburtonian Lectures." Notwithstanding the polemical cast of some of these sermons, the clear exposition of the general principles of prophecy and of the claims which this portion of the Sacred Scriptures has on the serious and unprejudiced attention of thoughtful readers, conveyed in perspicuous and even elegant language, has secured a large amount of popularity for the work even up to recent times. Hurd, who was promoted to the see of Lichfield and Coventry in 1775, and six years afterward was translated to the bishopric of Worcester, was pressed by the king to accept the primacy, which he declined. He died in 1808.

HURDIS (hur'dis), **JAMES**, D.D., an English divine, was born at Bishopstone, Sussex, in 1763, and was educated at St. Mary's Hall, Oxford. He was elected a Fellow of Magdalene College, 1782, and presented to the living of Bishopstone in 1791. In 1793 he was elected to the professorship of poetry in the university of Oxford. He died in 1801. His works of Biblical interest are the following: "Select Critical Remarks upon the English Version of the First Ten Chapters of Genesis," and "Twelve Dissertations on the Nature and Occasion of Psalm and Prophecy."

HURI (hu're), a descendant of Gad, 1 Chr. v. 14.

HURRION (hur're-on), **JOHN**, an Independent minister of England, was born about 1675. At the age of twenty-one he began his ministry as pastor of a church in Denton, Norfolk, from which he removed to a congregation in London. He published "Treatise on the Holy Spirit," which was afterward included, together with a number of miscellaneous sermons and ad-

HUMTAH (hum'tah), a city in the hill-country of Judah, Josh. xv. 54. Its site has not been identified.

HUNGARIAN CONFESSION, the Confession of Faith adopted in 1558 by the Synod of Czenger, for the Reformed Church of Hungary. The Reformed churches of Poland refused to accept it in consequence of its strongly Calvinistic doctrines, particularly on the subject of the Lord's Supper.

HUNNIUS (hoon'ne-us), ÆGIDIUS, an eminent Lutheran Reformer, was born in 1550, at Winenden, in Wurtemberg. He enjoys the unhappy distinction of having materially promoted in every way the disunion of the Protestants. He drew up the well-known test articles which are used in the Saxon Church to the present day. He died in 1603.

HUNS, a nation of Asiatic origin, probably identical with the Scythians, who made incursions into the Roman empire during the fifth century. Their ancient seat was near the boundaries of China, upon the vast plains north of the Great Wall, which was built in order to prevent their continual aggressions. After this they broke up into two separate camps, one of which went to the south, and the other traveled westward to the Volga, and invaded the territory of the Alani, whom they defeated. After the lapse of two centuries they crossed the Bosphorus and invaded Rome under their leader Attila, after whose death their power was utterly broken. Numbers of them joined the Avars and other northern tribes, and were hence called Hunnavares. When, in the eighth century, they were reduced to slavery, they first became acquainted with Christianity, but resisted its advances. In 799 Charlemagne completely overpowered them, and subsequent Christian princes took special interest in their conversion, founding monasteries among them, and peopling their territory with Germans, till they were gradually amalgamated with the latter race.

HUNT, ABSALOM, a popular preacher of the Methodist Episcopal Church, was born December 4, 1773, in Virginia. He began his ministry as a local preacher, but afterward joined the Kentucky Conference, and, though comparatively uneducated, preached with most useful results, and was acceptable even to the learned and refined. He died February 21, 1841.

HUNT, THOMAS, D.D., an eminent English Hebrew scholar, was born in 1696, and educated at Hart Hall, Oxford, of which he became a Fellow. He was first elected the regius professor of Hebrew, next Laudian professor of Arabic, and canon of Christ Church in 1747. He died in 1774.

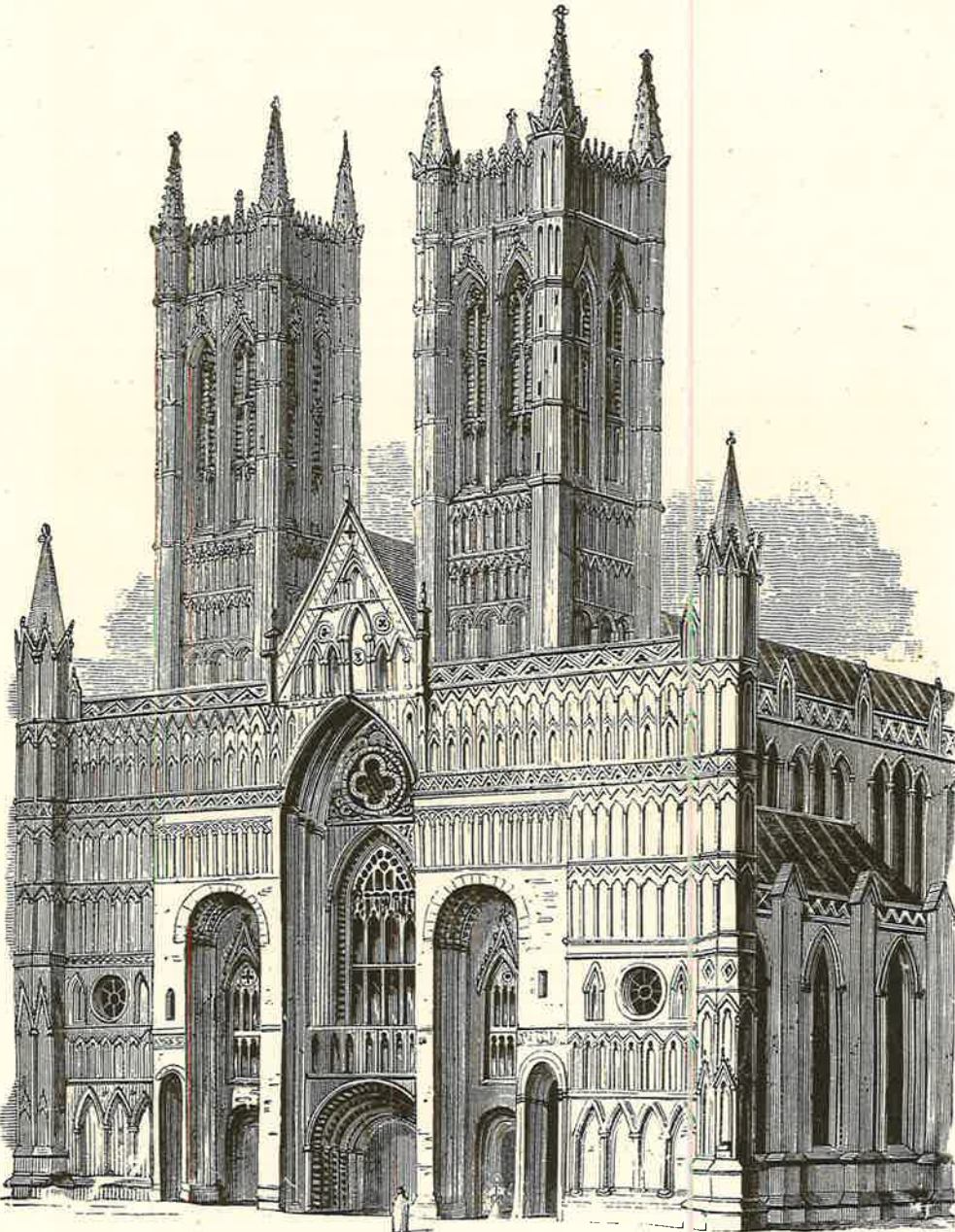
He is noticed here for his work entitled "Observations on several Passages in the Book of Proverbs, with two Sermons." This work embraces some twenty-six passages of the book of Proverbs. His proposed emendations of the translation are generally important, and throw much light on some of the more difficult passages of the book. Dr. Hunt was the author also of a Latin dissertation "On the Use of the Oriental Dialects" in the interpretation of the Hebrew Scriptures.

HUNTER (hun'ter), HENRY, D.D., a Scotch Presbyterian divine, was born at Culross, in Perth-

shire, in 1741, was educated at the university of Edinburgh, and became tutor to the sons of Lord Dundonald. He was subsequently pastor of the Scottish Church, London Wall, and was elected secretary to the corresponding board of the Society for Promoting Christian Knowledge in the Highlands. He was the author of "Sacred Biography," and translated Sonnini's Travels, St. Pierre's Studies of Nature, Lavater's Physiognomy, and other French works. He died in 1802.

travels. In 1790 he came to this country, and labored successfully as an itinerant in Delaware and Pennsylvania. He died September 27, 1833.

HUNTING (hun'ing). We read of hunters in the early ages of the world, as Nimrod, Gen. x. 9, Ishmael, xxi. 20, Esau, xxv. 27. There were savage beasts in Palestine, Ex. xxiii. 29, lions, Jud. xiv. 5; 2 Sam. xxiii. 20; 1 Ki. xiii. 24; xx. 36; 2 Ki. xvii. 25; Jer. xlix. 19, wild boars, Ps.



WEST FRONT OF LINCOLN CATHEDRAL, ENGLAND.—See HUGH OF GRENOBLE.

HUNTER, HUMPHREY, a Presbyterian minister, was a native of Londonderry, Ireland, where he was born May 14, 1755. He came to this country during his infancy. He fought gallantly in the patriot cause during the Revolution, and after the close of the war he was ordained and installed as pastor of Steele Creek Church, North Carolina. He died August 21, 1827.

HUNTER, WILLIAM, a minister of the Methodist Episcopal Church, was born May 5, 1755, in Ireland. Shortly after his conversion he began to preach, and accompanied Mr. Wesley in his

lxxx. 13, bears, 1 Sam. xvii. 34; 2 Ki. i. 24, etc., and it must have been necessary to hunt and destroy them for personal protection. There were also harts, roebucks and fallow-deer, animals coming under the description of game, 1 Ki. iv. 23, which were hunted and captured for food, Prov. xii. 27. Bows and arrows were used by the hunter, Gen. xxvii. 3. Pitfalls were also employed for larger and fiercer beasts, Ezek. xix. 4, also nets, Is. li. 20; Ezek. xix. 8, and traps, Job xviii. 9, 10, Prov. xxii. 5. Care was taken when animals for food were caught in the chase to pour out their blood on the ground, as blood might not be eaten,

Chief Part of the Acts of the National Synod." In consequence of the publication of this work he lost the friendship of many of his former associates, who even went to the length of presenting charges against him. He afterward published "The Reunion of Christians into a Single Confession of Faith," which was condemned by the synod of Anjou, who refused to allow him to explain his views. Emigrating to England after his deposition from the priesthood, he was reinstated without retracting his views. He died in England in 1690.

HUKKOK (huk'kok). 1. A border-place of Naphtali, Josh. xix. 34. On its site is the modern village Yakuk to the west of the northern end of the sea of Galilee. 2. A Levitical city of Asher, 1 Chr. vi. 75. For this we find Helkath in Josh. xxi. 31.

HUL, a son of Aram and grandson of Shem, Gen. x. 23; 1 Chr. i. 17. His descendants probably occupied the district to the north of the Lake Merom, now Huleh.

HULDAH (hul'dah), a prophetess, the wife of Shallum, keeper of the wardrobe, perhaps the royal wardrobe. Her residence was in the "col-



LINCOLN CATHEDRAL, ENGLAND.—See HUGH OF GRENOBLE.

lege" or "second part," 2 Ki. xxii. 14, marg.; comp. Zeph. i. 10, probably the second or lower city, afterward called Akra. To her Josiah sent for counsel on the finding of the book of the law, 2 Ki. xxii. 12-20; 2 Chr. xxxiv. 20-28. Jeremiah had begun to prophesy before this time, and it has been questioned why the king did not apply to him; but he was young, and was, it is most likely, still residing at Anathoth.

HULSE, JOHN, the founder of the Hulsean lectures, was born in 1708, at Middlewich. He was a clergyman of the Church of England and member of St. John's College, Cambridge. He bequeathed landed estates to found an annual prize essay, and the offices of "Christian Advocate" and "Christian Preacher," whose duties were to deliver in the year twenty sermons on either the evidences of Christianity or the difficulties of Scripture. This bequest accumulated for thirty years, and subsequently the number of Hulsean lectures was reduced to six. The office has been held by eminent members of the university, such as the well-known writers Blunt, Archbishop Trench, Dean Alford, Wordsworth, Darling and Farrar.

HULSEMANN (hool'seh-man), JOHANN, a distinguished Lutheran divine, was born in 1602, in Ostfriesland. After completing his studies at

the universities of Wittenberg and Leipzig, he held the chair of theology in the former institution, and some years later in the latter. He was a thoroughly able theologian, and was strongly opposed to Calvinism, presenting his views in a work entitled "Calvinism Irreconcilable." His chief work was an "Abstract of Theology." He died in 1661.

HUMANISTS (hu'man-ists), the designation given to a party, during the sixteenth century, who devoted themselves to the study of belles lettres, and at first arraying themselves against the prevailing systems of the schools, soon extended their controversies into the field of philosophy and theology, under the leadership of Erasmus and Reuchlin.

HUMANITARIANS (hu-man-e-tay're-anz). 1. A term applied to those who deny the divinity of Christ and assert that he was merely human. They must not be confounded, however, with the Arian sects, for these latter at least admit the pre-existence of Christ. The earliest known author of Humanitarianism is generally believed to have been Theodotus of Byzantium, who flourished during the second century. 2. The name is also sometimes given to those who totally deny the need of supernatural aid, and rely solely upon the all-sufficiency of human nature to attain perfection.

HUMANITY OF CHRIST. See JESUS CHRIST.

HUMAN SACRIFICES. See SACRIFICES, HUMAN.

HUMBERT (hung-bayr'), an eminent Benedictine, a native of France, was born in the latter part of the tenth century. He was made archbishop of Sicily, and afterward cardinal bishop of Silva Candida, probably the first Frenchman who ever received the latter honor. He was held in high esteem by Pope Leo IX., and by several of his successors. He was sent upon an embassy to Constantinople, with a view to effecting a union with the Eastern Church. Pope Victor III. honored him with the appointment of chancellor and librarian at the Vatican, and he continued in these offices for many years. He died about 1603. Among his works are two treatises against the Eastern Church, and one against the Simonians.

HUME, DAVID, the English historian and philosopher, was born in 1711, at Edinburgh. He produced his first work, "Treatise of Human Nature," during a lengthened sojourn in France. Though in it he vigorously attacked the existing systems of philosophy, he did not attract any general attention until the appearance, five years after, of his "Essays, Moral and Political," but even this was but little noticed. An appointment as tutor to a young Scotch nobleman of weak intellect relieved Hume from the embarrassment of small means. Soon after, he obtained the more congenial post of secretary to General St. Clair, whom he accompanied to the courts of Vienna and Turin. His next work was an "Inquiry Concerning the Principles of Morals," shortly after the appearance of which he took up his residence in Edinburgh, where he was appointed to a librarianship. Here he composed the first part of his "History of Great Britain," which was

received with an outburst of reprobation from men of all classes and parties. The appearance of the second part, however, not only met with a better reception, but was the means of commending the previous one to the public. Between the appearance of these two he published his "Natural History of Religion," which was violently assailed by Hurd. What Hume had now written was of sufficient power to bring him under the notice of influential men, and in 1763 he accompanied Lord Hertford to Paris in the capacity of secretary of the British embassy. There he formed an intimacy with the philosophers and literati who crowded the salons, and among these were Rousseau, whose alliance became the cause of much annoyance. Returning to London, he became under-secretary of state, and the next and last ten years of his life were passed in the enjoyment of the society of men of letters, and in a state of luxurious ease, which formed a strong contrast to the exigencies of his earlier days. Hume's philosophy is of a thoroughly infidel character; it denies the existence of Providence and the truth of miracles, and of the religion which is built upon them, and reduces everything to a hazy idealism and nihilism; and though his history is incomparable as respects its composition, it is often inaccurate in its facts and partial in its judgments.

HUMERALE (hu-mer-ah'lay), a square piece of linen worn by the priests of the Roman Catholic Church in going to and from the altar and the sacristy, and at high mass when the priests seat themselves. It is placed first on the head, and then allowed to fall on the neck. The humerale symbolizes the humanity which conceals the divinity of our Lord, and the cloth with which his face was covered and the helmet of salvation.

HUMILIATION OF CHRIST. See JESUS CHRIST.

HUMILITY (hu-mil'i-te), a Christian grace, the opposite of pride and self-confidence. This grace it was, perhaps, which could least be understood by the heathen, words exactly to express the idea not existing in the Greek and Latin languages, and, so far as it was comprehended, it was contemned by proud and vain-glorious men. Humility is impressed on believers both by the example of Christ, John xiii. 2-15; Phil. ii. 5-8, and by precept, 1 Pet. v. 5, 6. It was the fruit of the Spirit, and cautions were given against a false humility, Col. ii. 18.

A special use of a kindred word may be here noted: To "humble" a woman is to have unjustifiable carnal connection with her, Gen. xxxiv. 2, marg.; Deut. xxi. 14; Ezek. xxii. 10.

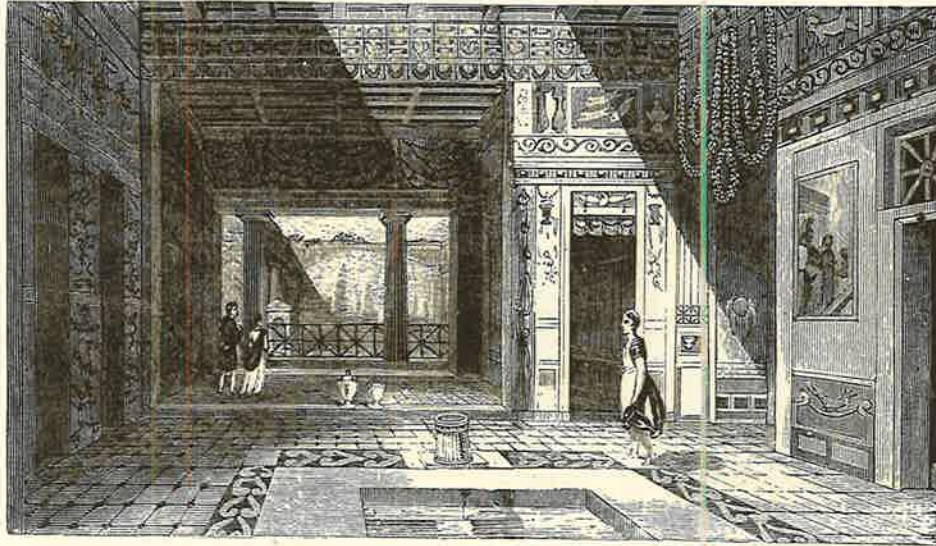
HUMPHREY (hum'fre), LAURENCE, a learned English divine, was born at Newport-Pagnel, in Buckinghamshire, about the year 1527. He studied at Oxford, where he became Regius professor of divinity, and Fellow and president of Magdalen College. He was successively dean of Gloucester and Winchester, and might have been a bishop but for his puritanical principles. He died in 1590, leaving several scholarly works, among which is a "Life of Bishop Jewel."

HUMPHREYS, PELHAM, an English musician of the time of Charles II., by whom he was patronized. He was celebrated for his anthems. He died in 1674.

the scenes enacted among the Vaudois in Provence showed the utterly heartless policy of the party in power; and yet while murder stalked abroad the cause of Reform advanced, and men of learning, of rank and influence threw themselves into the struggle on behalf of the Reformed cause. "The heads of the house of Bourbon, Antoine, duke of Vendôme, and Louis, prince of Condé, declared themselves in its favor. The former became the husband of the celebrated Jeanne d'Albret, queen of Navarre, daughter of the Protestant Margaret of Valois, and the latter became the recognized leader of the Huguenots. The head of the Coligny family took the same side. The Montmorencies were equally divided, the constable halting between the two opinions, waiting to see which should prove the stronger, while others of the family openly sided with the Reformed. Indeed, it seemed at one time as if France were on the point of turning Protestant." Such an appearance was presented by a synod which the Huguenots held in 1559 as led De Sainte-Croix to write to the pope, that "the kingdom is already half Huguenot." To stir up Henry II. to vigorous measures the policy was adopted of making him believe that he was in personal danger, and to bring matters to a crisis, he was assured by the cardinal of Lorraine that, "if the secular arm failed in its duty, all the malcontents would throw themselves into this detestable sect;" and the result was another terrible storm of persecution. Confiscation, banishment and death became the order of the day; and when Henry was succeeded by Francis II., the atrocities not only continued, but they became so intolerable that the suffering people were obliged to rise in self-defence. Such conduct was denounced as revolt and rebellion; and the plans which had been laid to set aside the Guises, remove the king and make the prince of Condé governor of the kingdom being betrayed, the Huguenots who had taken arms were easily captured, and as many as 1200 of them were executed. During the minority of Charles IX. the policy of Catherine de Medicis aimed at balancing the parties against each other, and a proposal for a conference was agreed to, which led to a discussion between the cardinal of Lorraine on the one side, and Beza on the other side, in which the cardinal suffered a signal defeat. This meeting, known in the history of the French Church as the "Conference of Poissy," encouraged the Protestants, and they proceeded to adopt the Calvinistic Confession as the standard of their Church, and their prospects became apparently much brighter in consequence of a royal edict being issued in January, 1562, in which they were secured in the liberty of their worship. Believing in the honesty of the party in power, the Protestants now met publicly in great numbers, as many as 3000 having assembled at Vassy for the dispensation of the Lord's Supper. The bishop of Châlons interfered to prohibit such assemblages; but a few months afterward, when 1200 persons had met in the same place for worship, they were attacked by the duke of Guise and massacred. Such a barbarous outrage, instead of filling the land with horror, only stimulated the virulence of the leaders of the Romish party; the work of butchery went on, and the result was that such a convulsion took place as led to the struggle known as the first Huguenot war, which continued until the dread of English interference led to a settlement, known as the peace of Amboise, concluded in 1563. Utterly faithless, the court fell from its engagements, and one act of cruelty and treachery after another, led to the second Huguenot

war, which began in September, 1567. At St. Denis 2700 Huguenots withstood the assault of 20,000 royal troops, and the victory was undecided; and Condé, being reinforced, advanced and threatened Paris, whereupon a treaty of peace was concluded by Catherine, who had become greatly alarmed. No regard, however, was paid to the terms of the treaty, for in less than three months more than 3000 Protestants were mercilessly butchered. Thus fraud, violence and murder continued to oppress the Protestants, and eventually, the policy of the court and the Romish leaders having arranged a grand concerted plan, the bloody tragedy of St. Bartholomew was enacted, in which, according to Romish historians, no less than 100,000 persons, in different places in France, were massacred. This butchery weakened the Protestant cause. "In the Cevennes, Dauphiny and other quarters they betook themselves to the mountains for refuge. In the plains of the South fifty towns closed their gates against the royal troops. Wherever resistance was possible, it showed itself;" and so the fourth Huguenot war began, which closed in 1573 by concessions being made to the Protest-

desire to escape from such a devoted land became general. Crowds of fugitives managed to flee, and ere long Holland, England, Ireland and the British colonies were replenished by multitudes of the best citizens of France, who carried with them into their new homes, the knowledge of the arts and manufactures which made these new settlers a blessing to the lands which fostered them; while their loss to France was beyond all calculation. These Huguenot emigrants who fled for conscience's sake made their mark in all places where they settled. In Belfast and other places in Ireland, in New York and Carolina, in Northumberland and other places in the North of England, and in Spitalfields in London, where a large colony settled, the names of the people, and even the forms of the houses, showed the influence of the Huguenot settlements. At the present time, in the United States, the old forms and the liturgy of the old Calvinistic Church are only to be found in the Huguenot Church in Charleston, South Carolina; elsewhere the influence of intermarriages and social usages have prevailed to modify the ritual of the olden times. When Louis XV. ascended the



ATRIUM OF A ROMAN HOUSE, SHOWING THE PLUVIUM AND THE DECORATIONS ON THE WALLS.

ants, and certain towns in the South being given to them, together with freedom of conscience. Thus, from time to time, the treacherous and bloody policy continued, the sufferings of the people becoming more and more intolerable, until at length they were obliged to have recourse to arms. A fifth, a sixth, a seventh and an eighth war showed the tenacity of the fell purpose that existed, to root Protestantism out of the land, and the magnanimity of the people who held to their faith in the midst of such wasting of human life and the sufferings which seemed to be perennial. When Henry IV., who abjured Protestantism for the sake of the crown, ascended to power, a measure of security was vouchsafed to his former coreligionists, and on April 15, 1598, their privileges were guaranteed by the celebrated Edict of Nantes. See NANTES. After his death their trials began, and under Louis XIII., by the policy of Richelieu, they were deprived of many of their privileges, and the plan was projected for crushing them altogether; but it remained for Louis XIV., by his "revocation of the Edict of Nantes" and the steadfast adherence to the plan of extermination when begun under his reign, to fill the hearts of a noble people with feelings of despair. Amidst the proscriptions and murders which now commenced, the

throne, the Jesuits again made another movement to evil entreat the Protestants who remained, but the nation seemed to have had enough of blood, and in the provinces a measure of toleration was vouchsafed to them. When the Revolution broke out, in 1793, a resolution was carried in the General Assembly to admit the Protestants to equal rights, and the "Code Napoleon" placed them on the same footing as the members of other churches. For matters which bear on the present condition of their descendants in their native land, see FRENCH REFORMED CHURCH.

HUISE (heu'ish), ALEXANDER, a distinguished scholar and divine of the Church of England, lived during the seventeenth century. He assisted Bishop Walton in the preparation of his "Polyglot Bible," and published "Lectures on the Lord's Prayer."

HUISSEAU (wis'so), JACQUES D', a distinguished French theologian of the seventeenth century. His fame chiefly rests upon a work published by him while professor of theology at Saumur. It is entitled "The Disciple of the Reformed Church of France, with a Collection of Observations and Inquiries respecting the

towers, for magnitude, proportion and style, would be worthy to hold the place of a central tower in any cathedral. The edifice itself stretches from west to east considerably above five hundred feet, the western transept is two hundred and twenty-five feet long, while the eye is at once arrested by the splendid central tower, rising up, with a breadth of fifty feet, to the enormous elevation of two hundred and thirty-eight feet, with a stateliness and dignity such as can be seen in no other tower of any cathedral of England, France or perhaps any other country. The chapter-house, which is decagonal in form, is wondrously beautiful, and the rose windows in the transepts are most imposing, because of their magnitude and delicate tracery. Altogether, Lincoln Cathedral stands out as a splendid monument of the talent, energy and liberality of the men who raised this gorgeous pile. He died in 1200, and was canonized in 1221.

2. DE WELLS was a very celebrated bishop of the diocese of Lincoln, England, in the thirteenth century. He was famed for his liberality and profuse use of the great wealth which he commanded. He persevered in carrying out the

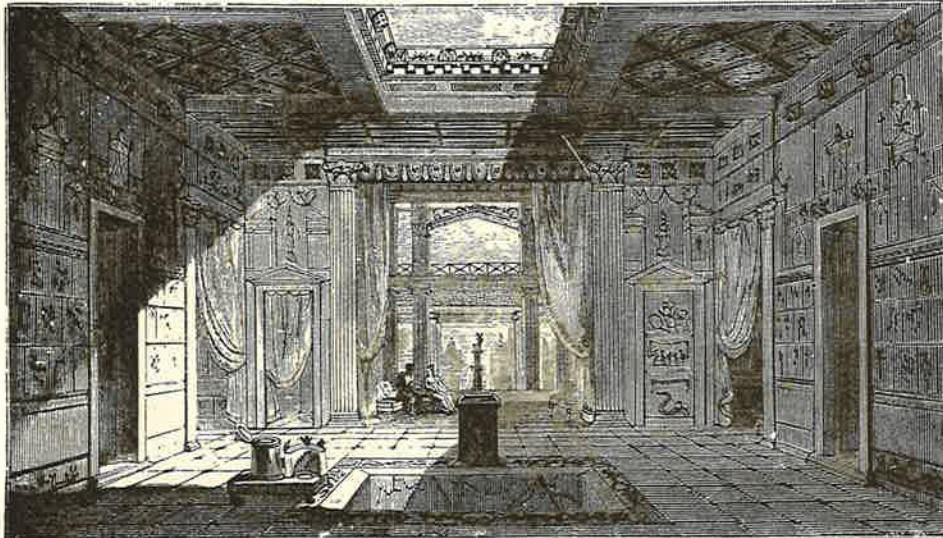
tenure of church property, then vested in lay trustees; and by his superior administrative talent he was enabled to accumulate an immense property, which he used in extending the denominational schools and institutions of his Church. Having purchased property at Fordham, in West Chester county, and organized the St. John's College and the theological seminary of St. Joseph, he became involved in a controversy on the subject with a prominent daily journal of New York. He has been severely reprobated for the part he took in the movement made by the Roman Catholics to secure a modification of the public school system in their favor. Archbishop Hughes possessed considerable political influence in the United States, and was held in high esteem by all sects and parties. In 1847, by invitation of Congress, he delivered in the Representatives' Hall a lecture on "Christianity the only Source of Moral, Social and Political Regeneration." At the opening of the rebellion, in 1861, he was selected by the Secretary of State to go to Europe to counteract the plottings of rebel agents. The discussions already alluded to have been collected in book form, and

the Latin Vulgate. Hugo was also the author of a "Concordance to the Holy Bible." It is the earliest Scriptural concordance—understanding by this term an alphabetical index to the words of Scripture. In addition to these works he was the author of a commentary on the entire Scriptures, written on the principle of discovering a fourfold sense in every passage—literal, allegorical, moral and mystical.

3. OF NONANT, an English prelate, was a native of Nonant, in Normandy, where he was born in the early part of the twelfth century. He graduated at Oxford, and was made archdeacon of Lisieux, and then bishop of Coventry. Through his influence the bishops of Durham and Ely were removed in 1191. He himself was expelled in 1194, and only allowed to return on payment of a heavy fine. He died in 1198.

4. OF RHEIMS, noted as having been elected archbishop before he was five years of age, lived during the tenth century. Contentions afterward arose, when a successor was appointed; but Hugo having obtained favor with the pope, he continued as incumbent of the see until some years later, when a national synod deposed him.

5. OF ST. VICTORE was born at Ypres in 1097, and educated in the monastery of Hamersleben. In 1115 he went to Paris and entered the monastery of St. Victor. He next became the head of the school, and here he labored with great success during the remainder of a secluded but useful life. He died in 1141. His great success in expounding the theology of Augustine procured him the name of "The mouth of Augustine," or "Augustine the Second." The aim of the illustrious school of theology to which he belonged was to unite and harmoniously to reconcile the scholastic and mystic tendencies, the light and warmth, which had appeared more in opposition in Abelard and Bernard; nor would it be easy to exaggerate the influence for good which went forth from this institution during the twelfth and thirteenth centuries upon the whole Church. In Biblical interpretation he gave precedence to the historical sense, but admits, as was usual in his time, the allegorical and tropological.



HALL OF A HOUSE AT POMPEII, SHOWING THE DECORATION OF AN EXTENSIVE ROMAN MANSION.

plans of Hugh de Grenoble in perfecting the cathedral, directing his efforts to the nave, as his predecessor had erected the choir, and thus the energy of these two men produced an ecclesiastical structure which for magnitude, grandeur of effect and loftiness of conception has recorded their fame for more than six hundred years. Hugh de Wells occupied the chair of Lincoln from 1209 to 1235.

HUGHES (hewz), JOHN, a distinguished American Roman Catholic prelate, was a native of the North of Ireland, where he was born in 1798. At the age of nineteen he came to America, and engaged himself to a florist, but subsequently studied at the theological seminary of St. Mary's at Emmitsburg, Maryland, and was ordained at Philadelphia, where he preached several years. He thence removed to New York, where he was made assistant bishop and then bishop. In 1850, when New York was created an archbishopric, he made a voyage to Rome and received the pallium from the pope. Archbishop Hughes gained some notoriety by two celebrated controversies, one with Dr. John Breckenridge, and the other with Dr. Nicholas Murray, "Kirwan," who had vigorously denounced the Romish Church. As archbishop, he early directed his attention to a change in the

they have had a very extensive circulation. He has also published a number of addresses and sermons. He died January 3, 1864.

HUGO (heu'go). 1. OF AMIENS, or OF ROUEN, an eminent Roman Catholic divine, was born at Amiens, France, toward the close of the eleventh century. He was prior of the monastery at Lewes, in England, and afterward abbot of Reading. From this he was promoted to the archbishopric of Rouen, but quarreling with his patron, Henry I., retired into Italy until the king's death, when he returned and took part in the coronation of Henry II. at Westminster.

2. DE SANCTO CARO (deh sangk'to cah'ro), sometimes called **HUGO DE S. THEODORICO** (the-or-do-re'ko), a distinguished French theologian, was born at St. Cher, near Vienne, toward the close of the twelfth century. He studied in the university of Paris, where he subsequently held one of the chairs of theology. In 1225 he was received into the order of the Dominicans, and in 1227 was appointed provincial of this order in France. He was made cardinal by Innocent IV. in 1244. He died at Orvieto, March 19, 1263, and was buried at Lyons. At the request of the Chapter-General of the Dominicans, he undertook the revision of the text of

HUGUENOTS (heu'ge-not), a name given in the sixteenth century to the Protestants of France; but the origin of the word is very uncertain; it has been derived from the German "eidgenossen," signifying the "Swiss confederates." The Reformed in France looked to Geneva and the Swiss who defended themselves against Charles III., duke of Savoy, and they were called "Eignots." In Touraine, where the Protestants had to assemble at night for their services, the word "hugon" means a night- or street-walker; and this has been held as accounting for the term; while the support given by the Protestants to Henry IV., the descendant of "Hugues" Capet, is held by others to have led to the nickname.

When the Reformation spread over Germany, it soon began to affect France. As early as 1523 Melchior Wolmar preached extensively in the south of France, and the favor which Margaret of Navarre showed to the Reformers encouraged them in their work. Great numbers of the New Testament were scattered over the southern part of the kingdom, and multitudes cast off their allegiance to the Romish faith. In Paris, Calvin labored with great success in 1533, and the result was the awakening of the higher ranks of the clergy to a sense of their danger, and forthwith the work of persecution began. The horrors of

at the university of Wittenberg. In 1594 he was expelled from Hesse-Cassel, and he resided successively at Jena, Helmstadt and Goslar. Huber strongly advocated the Lutheran doctrine respecting the eucharist and vigorously opposed the Calvinistic doctrine of predestination, presenting his views in public discussions at Wittenberg and Regensburg. He died March 25, 1624. Among his works the best known is "Christ suffered Death for the Sins of all Men."

HUBERINUS (hu-ber-e'nus), or **HUBER, KASPAR**, an active leader of the Reformation, was born in the latter part of the fifteenth century, in Bavaria. He was at first a monk; but afterward embracing Protestantism, he was appointed pastor of a church at Augsburg. He was a zealous advocate of the Lutheran doctrine of the Lord's Supper, and engaged vigorously in opposition to the Anabaptists. In 1552, having alone of all the Augsburg preachers accepted the Interim issued by Charles V., he was compelled to leave that city, and he died in the following year, at Oehringen.

HUBERT (heu-bert), or **HUBERTUS** (hubert'us), **SAINT**, was a nobleman of the court of the king of the Franks. He engaged in all the pleasures of the court, and was especially fond of the chase. There is a tradition that while hunting one day there spoke to him a milk-white stag, with a crucifix between his antlers, who warned him against continuing his wicked career. He forsook his sinful pleasures, became a priest, and at length was made bishop of Lüttich in 708. He died in 727. A century after his death the Benedictines of Ardennes had his body removed to their convent.

HUBERTINE ANALIST, an anonymous writer of the eleventh century who wrote the chronicles of St. Hubert's monastery, in imitation of the style of Sallust.

HUC (huke), **EVARISTE REGIS**, an eminent French abbé and missionary to the Chinese, was born at Toulouse in 1813. He published "Recollections of a Voyage to Tartary, Thibet and China," and as a continuation of this, "The Chinese Empire." These were followed by "Christianity in China." He died in Paris in 1860.

HUESCA (hues'ca), **COUNCIL OF**. Of this council, held in 598, at Huesca, Spain, only two canons now exist; one prescribes an annual meeting of the diocesan synods, at which the clergy are to be exhorted by the bishop respecting the duties of frugality and chastity; the other requires the bishop to inform himself whether the law of chastity is observed by the clergy.

HUESCA, DURANDO DE, the founder of a community called the "Poor Catholics," in the thirteenth century. He had been a member of the Albigenses, but returned to Romanism, and from Innocent III. received remission of his "heresy."

HUET (hu'et), **PETER DANIEL**, bishop of Avranches, was born at Caen, in Normandy, February 8, 1630, and was left an orphan when scarcely six years old. His education began in the Jesuits' College of Caen, and for eight years he pursued his studies there with an insatiable voracity for knowledge that became the ruling passion of his life. He accompanied Bochart in his visit to Sweden, where he met with a manuscript of Origen's commentary on Matthew and his treatise on

Prayer, which suggested to him the publication of the works of that Father—a task he partially accomplished fifteen years afterward. In 1670 he was appointed tutor of the dauphin, and superintended the Delphin edition of Latin authors. In his forty-sixth year he took orders, and was made abbot of Aulnar; in the same year, 1685, he was nominated to the see of Soissons, which, seven years after, he exchanged for that of Avranches. In 1699, owing to the state of his health, he resigned his bishopric and received in lieu of it the abbacy of Fontenai, two miles from Caen. He died January 26, 1721, within eleven days of the completion of his ninety-first year. Only three years before his death he wrote and published an interesting but brief autobiography. After his duties as preceptor to the dauphin had ceased he renewed his application to the Hebrew language, to which he added the Syriac and Arabic. For the space of thirty-one years he suffered no day to pass without devoting two or three hours to Oriental literature, and during that period read through the original text of the Old Testament twenty-four times. Of his various works the most important are—

lyceum of his native place, afterward at the university of Freiburg. In 1789 he became a priest; in 1791 he was appointed professor of theology at Freiburg, where he remained till his death, March 11, 1846. He is the author of an "Introduction to the New Testament," a work of great ability and learning, though containing much that is adverse to the recent results of criticism. He is also the author of a "Critique on Strauss' Life of Jesus." Hug contributed to the criticism of the New Testament, especially in the department of ancient versions, which is his strongest side. In the region of manuscripts he was less successful, though always suggestive and ingenious.

HUGH DE GRENOBLE (heu deh gren'o-b'l), who was also called **THE BURGUNDIAN**, was a Carthusian monk for some time, and by Henry II. he was made the sixth bishop of the see of Lincoln. He occupies a prominent place in the thirteenth century as the builder of a great part of the magnificent cathedral, which takes rank among the most famous of all the first-class ecclesiastical edifices of Europe. Remigius, the first bishop of the



STATE CHAMBER OF A POMPEIIAN MANSION.—See HOUSE.

"Origen's Commentaries on the Sacred Scriptures," "Essay on the Situation of the Terrestrial Paradise" and "Proof of the Gospel."

HUFNAGEL (huf'na-gel), **WILHELM FRIEDRICH**, a Protestant theologian, was born at Hall, in Swabia, June 15, 1754. Having studied at the universities of Altorf and Erlangen, he became professor extraordinary of philosophy at the latter place in 1779, and in 1782 ordinary professor of theology. In 1788 he received the pastorate of the academical church, and was also appointed overseer of the seminary for preachers. In 1791 he was called to Frankfort-on-the-Main as counselor of the consistory and preacher in one of the old churches there. He died February 7, 1830. Hufnagel was a learned theologian, and was especially versed in the Shemitic languages. Most of his writings are sermons, or bear upon the conduct of life. Though of great repute in his day, Hufnagel is almost forgotten at the present time. None of his printed works had the element of permanence or immortality.

HUG, JOHN LEONHARD, a Roman Catholic theologian and linguist, was born at Constance, June 1, 1765, and educated at the gymnasium and

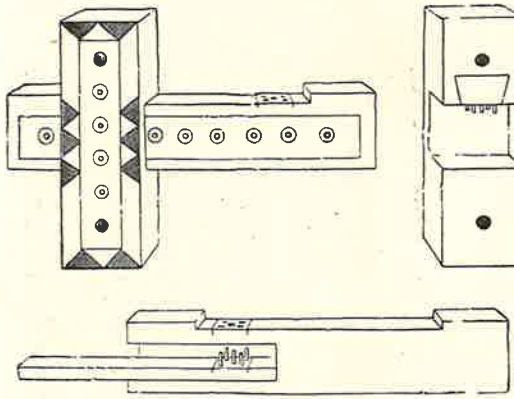
see, had managed to complete a cathedral in the year 1092, which was dedicated by his successor. The third bishop made repairs, but an earthquake in 1185 ruined the edifice; and as Bishop Hugh succeeded in 1186, he had the great work of re-edification before him. He took down at least one-half of the cathedral, and built the present east transept with its chapels, the whole of the choir, chapter-house and east side of the west transept, with part of the additions to the original west front.

The cathedral as it now stands is of vast magnitude, of varied aspect in consequence of the two transepts crossing the main building, the great number of chapels attached, the galilee, the gorgeous chapter-house and the cloisters with the library over. Its situation is most commanding, and the first view of it from any point, however distant, is most imposing; it stands on a lofty eminence surrounded by an immense extent of level country. It looks down not only on the modern city at the base, and creeping up the side of the hill, but also upon a great part of this still too extensive diocese. Some idea of the effective character of this vast edifice may be comprehended by a consideration of the size and beauty of the different parts. The western façade extends one hundred and seventy-five feet, each of the western

Harvard, and settled as a Congregational pastor at Hopkinton in 1791. This was his only charge, and he labored faithfully in it until his death, in 1827. His chief work was a reply to Dr. Baldwin, in which he endeavored to prove that John's baptism was not gospel baptism.

HOWELL (how'el), LAWRENCE, who became famous as one of the non-jurors, was born about 1660. He was educated at Cambridge, and ordained by Dr. Hickeys, who claimed to be the titular bishop of Thetford. A pamphlet which Howell published on "Schism in the Church of England" led to his arrest, and he was convicted and sentenced to be whipped, condemned to three years' imprisonment and to pay a fine of £500. The fine was remitted, but he died in Newgate in 1720, suffering the grievous sentence imposed on him. He was thoroughly educated, exceedingly honest, and his sufferings bore evidence to the ideas of civil and religious liberty which then prevailed.

HOWGILL (how'gil), FRANCIS, who became famous as a preacher among the "Friends," was a native of Westmoreland, England, where he was born in 1638. He forsook the Established



BOLTS OF EGYPT.—See HOUSE.

Church, attached himself to George Fox, and in 1654 he set out with two friends as preacher. He applied for protection to Cromwell, and so long as he remained in London he was comparatively free from annoyance. In Bristol they met with much opposition, and on visiting the north-west he was arrested at Kendal, and committed to prison on his refusal to take the oath of allegiance. He remained in prison until he died, in 1688. His chief employment while confined was in preparing a work against oaths.

HOWIE (how'ee), JOHN, was one of the most famous of all the writers which the struggles and contentings for religion in Scotland has produced. He is known as "Howie of Loch Goin." He was born in 1735, at Loch Goin, and he early devoted himself to the study of Church history, and especially to the biography of eminent men of Scotland who had taken part in the struggles for religious liberty which made that country celebrated. In 1767 he entered on his great life-work, the preparation of "The Scotch Worthies," which appeared in 1774, and at once it became a household book in the homes of Scotland. It displays a wonderful amount of research, and the subjects of the biographies are dealt with in a manner that displays a tender regard for their character amounting to veneration. It will never be displaced in Scottish literature so long as any regard remains for the

contentings of the men who lived and labored and suffered for a Covenanted Reformation. He published several other works; among which the chief are on "Witness-bearing," "Faithful Contentings" and the "Proper Mode of Celebrating the Lord's Supper;" but the "Scotch Worthies" was his great work. He died in 1791. The sanctity of his character aided largely in giving tone and influence to his works.

HOWLEY (how'le), WILLIAM, archbishop of Canterbury, was born at Ropely, in Hampshire, in 1765. He was educated at Winchester School and New College, Oxford, passing through the various grades of the university with honor and success, till in 1809 he was appointed regius professor of divinity. In 1813 he was nominated bishop of London, and in 1823 translated to the primacy, the onerous duties of which he discharged with zeal and fidelity for twenty years. As archbishop of Canterbury he vehemently opposed the Catholic emancipation bill in 1829 as dangerous to the Church, and the reform bill in 1831 as no less dangerous to the constitution. Dr. Howley enjoyed a high reputation for scholarship, and the sermons and charges which he gave to the world showed him to be possessed of good sense, good feeling and sincere piety. He died in 1848.

HOWSON (how'sun), JOHN, who held several distinguished places in the English Church, was born in London in 1556, and educated at Oxford. In 1619 he became bishop of Oxford, and he held the office of vice chancellor of the university. Nine years afterward he was removed to Durham, where he exerted himself against the Puritans, who "scrupled at the ceremonies; but he turned with still more zeal to the controversy against the Romish claims, and at the instigation of James I. a number of his sermons were published on the supremacy of St. Peter, the object of the king being to free Howson from the suspicion of being a papist. He died in 1631.

HOYER (hoi'er), ANNA, a German mystic and Anabaptist, was born in 1584, at Goldenbuttel, near Eiderstadt, in Schleswig. After the death of her husband, a nobleman, she devoted herself to polite literature. From an alchemist who attended her during her illness she imbibed mystic views, and afterward became an enthusiastic Anabaptist. Believing herself inspired, she threw her soul into the work of making converts till she had nearly lost her entire fortune, when she retired to Sweden and passed the remainder of her life on an estate presented to her by the queen. She died in 1656.

HU (hu), written also **HEUS** and **HESUS**, has been held to be a founder of Druidism. He was recognized in the somewhat odd connection as being the god of agriculture and of war. Much of the instruction of the Druids consisted in delineating the character of their gods, such as Teutates, the god of manufacture and trade, Tavann, the god of heaven, and Belen, the son of god, who gives power to plants and the forms of vegetable life. See DRUIDS.

HUARTE (oo-ar-tay'), JUAN, a philosopher of the Spanish school, was born in France about 1530. He pursued his studies at the university of Huesca, in Spain. His reputation chiefly rests upon a psychological work which has been trans-

lated into English under the title "Trial of the Wits." In this work an attempt has been made to show what various talents are found in man and the special kind of study adapted to each; and the author claims that the attentive reader of this curious book will be able for himself to select that particular science for which his genius is best adapted. He has been censured for publishing as authentic a spurious epistle of Publius Lentulus, a Roman officer in Palestine, describing Christ's personal appearance. He died in the latter part of the sixteenth century.

HUBBARD (hub'bard), AUSTIN OSGOOD, a Congregational minister, was born August 9, 1800, at Sunderland, Massachusetts. He graduated at Yale College; and after a preliminary course of theological study, he was licensed to preach by the Presbytery of Baltimore. He completed his theological preparation at Princeton, where, in the absence of Dr. Alexander in Europe, he was assistant professor of Biblical literature. After performing missionary work in Melbourne, C. E., for five years, he preached successively at Hardwick, Barnet and Craftesbury, Vermont. In 1857 the death of his wife occasioned mental and physical prostration, and he died August 24, 1858, in the Vermont insane asylum.

HUBBARD, JOHN, an English Independent divine, was born about 1692. He began preaching in Stepney, and was afterward pastor of a church in Deptford. After preaching there for twenty-two years, he became professor of divinity at the academy of the Independents at London, but his career of usefulness was cut short by his death in three years after, July, 1743.

HUBBARD, WILLIAM, an eminent Congregational minister, was a native of England, where he was born in 1621, but accompanied his parents to America while yet a child. After graduating at Harvard and completing a theological course, he became assistant in a church at Ipswich, of which he was afterward pastor. In 1703, on account of his advanced age, he retired from active ministerial duty, and died in the following year. Among his published works is a "Narrative of the Troubles with the Indians from 1607-1677, with a Discourse." He also left an unpublished work which has afforded assistance to American historians.

HUBBERTHORN (hub'ber-thorn), RICHARD, a preacher in the parliamentary army, and afterward a Quaker, suffered imprisonment for his belief, and died in Newgate, June 17, 1662.

HUBER (heu'ber), MARIA, a noted mystic of Geneva, was born in 1694. She passed many years of her life in retirement and contemplation, and afterward became a Roman Catholic. She died in 1759. Her chief work is "Letters upon Religion Essential to Man," in which she regards all religion as growing out of the moral necessities of man, and holds revelation to be merely a means of interpreting natural theology.

HUBER, SAMUEL, a distinguished controversialist, was born in 1547, at Berne. His theological studies were pursued in Germany, where he was pastor at Burgdorf. He persistently attacked the doctrines of the Reformed Church, for which he was imprisoned and afterward banished. At Tübingen he joined the Lutheran Church, was pastor at Doredingen and professor

clearly and correctly written analysis of their works and thoughts." In 1742 he was made perpetual secretary to the "French Academy," and he died in the same year.

HOVEY (huv'e), JONATHAN P., D.D., a native of Waybridge, Vermont, was born in 1810, and educated at Jacksonville, Illinois, and Auburn Seminary. He entered the Presbyterian Church, and was ordained in 1837. He held different charges in Virginia and the State of New York, and he distinguished himself as a military chaplain. He finally settled in New York city, where he died in 1863.

HOW, SAMUEL, D.D., an eminent Presbyterian minister, was born in 1788, and educated at the university of Pennsylvania. Having passed through his theological course at Princeton, he was settled at Salisbury, Pennsylvania, whence he removed to Trenton, New Jersey, and afterward to New Brunswick, whence he was transferred to Savannah, Georgia. In 1830 he became president of Dickinson College, at Carlisle, Pennsylvania. In all these positions he greatly distinguished himself by his ripe scholarship and his devotion to duty. In 1855 he had a controversy on the subject of slavery with the Rev. H. D. Gause and others, which excited great attention. He died in 1868.

HOWARD (how'ard), BEZALEEL, D.D., a Unitarian minister, born in Massachusetts in 1753. He was educated at Harvard, where he became a tutor, and afterward he settled in Springfield, Massachusetts, as minister of the First Church, in 1785. In 1809 he retired from this church on account of his health, and ten years afterward he began to labor in a new charge in Springfield, where he remained until his death. A biographer says of him that in his latest years he believed in "the sole supremacy of the Father. He, however, held to the doctrine of the atonement, in the sense of propitiation or expiation, with the utmost tenacity, and he regarded the rejection of it as a rejection of Christianity. His views of the character of the Saviour were not, perhaps, very accurately defined; he seemed to regard him as an eternal emanation from Deity; not a creature in the strict sense on the one hand, nor yet the supreme God on the other." He died in 1837.

HOWARD, HENRY, a descendant of the earl of Surrey, was born in 1757. He raised and commanded the volunteer corps called "The Cumberland Rangers," and was the author of a book written to correct the "erroneous opinions respecting the Roman Catholic religion," of which he was an adherent, and also of a laborious work, "Memorials of the Howard Family." He died in 1842.

HOWARD, JOHN, a distinguished Christian philanthropist, was born in 1726, at Hackney, near London. He was the son of a London tradesman,

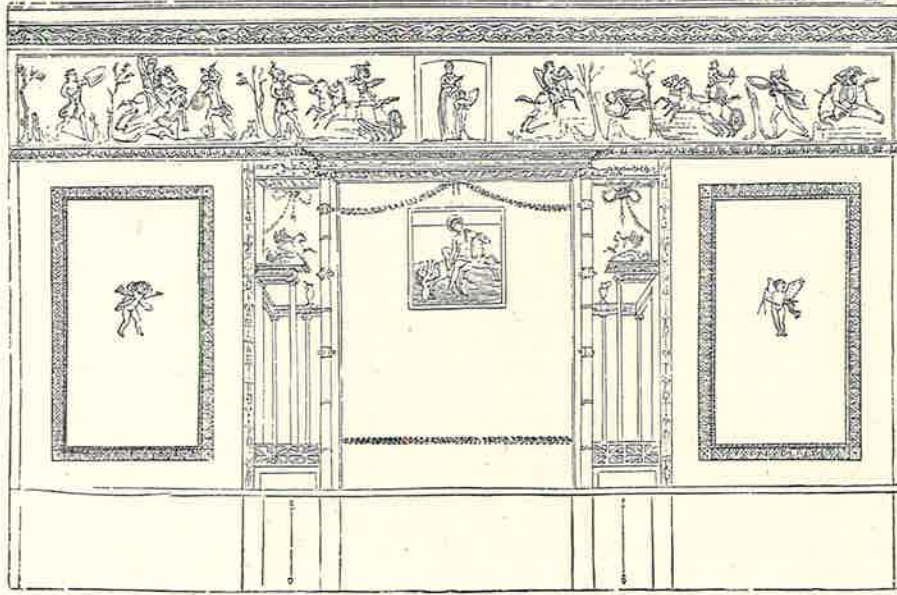
from whom he inherited an independent fortune. He was twice married, and the death of his second wife, at his country-seat at Cardington, Bedfordshire, so preyed upon him that he took no longer the pleasure he had felt in the improvement of his estate and the condition of his tenants. In earlier life he had been detained a prisoner in France, and the hardships he suffered and witnessed first roused his attention to the subject of his future labors. When, in 1773, as high-sheriff of Bedfordshire, it became his duty to visit the country prisons, what he then officially saw, stirred him up to the great work of prison reform, with which his name will be for ever connected. The details of his work in this cause would fill a volume. He made many journeys through the United Kingdom, inspecting every prison, and collecting a vast mass of information, with which he startled the nation when he laid it before the House of Commons. Though something was then done to improve prisons and ameliorate the condition of their inmates, Howard did not relax in his efforts. Not only did he make a tour of the prisons at home,

minister, was born in North Carolina of Roman Catholic ancestry, in 1792. He entered the ministry in 1818, and labored in South Carolina and Augusta. He had remarkable success in his ministry in Augusta, Savannah and Charleston; and after having effected great good over an extensive region in the South, he died in 1836, deeply regretted.

HOWARD, SIMEON, D.D., was a Congregationalist minister of Unitarian views, a native of Maine, being born in 1733 at Bridgewater. He was educated at Harvard; and a call being tendered to him from a church in Nova Scotia, he removed to that province, from which he returned in 1765 to Cambridge and became a tutor in Harvard. He was settled as pastor of the West Church in Boston. During the revolutionary struggle he removed again to Nova Scotia, and ultimately returned to Boston, where he remained until his death, in 1804. He held the office of an overseer and Fellow of Harvard, and the university of Edinburgh, in recognition of his literary standing, conferred on him an honorary degree in divinity.

HOWE (how), JOHN, one of the most distinguished of the Puritan divines, was born in 1630, at Loughborough, in Leicestershire. He began his collegiate course at Cambridge, where he came under the influence of Cudworth, Henry More and John Smith, profound thinkers and disciples of Plato. He afterward went to Oxford, where he graduated, and after having been ordained by a nonconformist divine, he was settled as minister of Great Torrington, in Devonshire. In 1657 Cromwell called him to Whitehall as his chaplain. There he remained till the resignation of Richard Cromwell, and then returned to Torrington. But the Act of Uniformity, 1662, drove him from his living, and for years he was a fugitive and wanderer. In 1671 he became chaplain to Lord Massarene, of Antrim castle, Ireland, where he spent five peaceful years, and wrote the first part of his chief work, "The Living Temple." He returned to London, avoided controversy, and escaped persecution till 1685, when he went on the Continent with Philip Lord Wharton, and remained at Utrecht till the revolution. He took part in the attempts to unite the Presbyterians and Congregationalists, and in the Antinomian and "occasional conformity" controversies. After long-suffering from decaying health, he died in April, 1705. He was a voluminous writer, but his works are now little read, though they are rich in thought and contain many specimens of genuine eloquence. In general, however, his style is faulty, although much of the difficulty found in reading his works must be attributed to the character of their editing. Howe is recognized as one of the most philosophical and profound of all the Puritan divines.

HOWE, NATHANIEL, who was born in 1764, at Ipswich, Massachusetts, was educated at



DECORATED WALL, POMPEII.—See HOUSE.

but he visited those of Europe, his disinterested charity unlocking the gates in the most jealous capitals. A third time he repeated this philanthropic mission, inspecting the Rasp Houses of Holland, and extending his scrutiny into the condition of hospitals. The result of each journey was published by him, and a record made in no vainglorious spirit of his exertions in behalf of the criminal and suffering classes; and as he was now over sixty years of age, he might well have rested from his labor of Christian love. But he knew the value of experience respecting prisons, and he resolved in the same way to acquire a knowledge of the best way of guarding against and treating infectious diseases. He therefore set off on a round of the lazaretto of the Mediterranean, and performed quarantine at Venice. From this he returned safe, and published "An Account of the Principal Lazarettos in Europe, with Papers Relating to the Plague," etc. In a subsequent journey to the East for a similar purpose he died in the Crimea, in 1790, of fever. His grave was honored by the Russians with the like respect with which all men greeted him when living.

HOWARD, JOHN, a Methodist Episcopal

materials of such tenements are mud or sun-dried brick; they are therefore easily swept away by violent rains or floods, Matt. vii. 26, 27. In some districts stone is used. Caves, too, are sometimes still occupied as dwellings, of which indeed there are many examples in Western Europe.

The materials of the better class of houses were stone, marble and other costly kinds, perhaps porphyry, basalt, etc., 1 Chr. xxix. 2, carefully squared, paneled and fitted, Amos v. 11, cemented in Babylonia with bitumen, Gen. xi. 3, with clay, or mortar composed of lime, ashes and sand, straw being sometimes added. Inferior materials, and want of proper mixing, would make this mortar liable to crumble, Ezek. xiii. 10-15, in rainy weather. Sometimes stones were fastened together



STUCCO ORNAMENT.—
See HOUSE.

with iron clamps or lead. Bricks, kiln-burnt, were probably also used. Other materials were timber, such as cedar, shittim (acacia), sycamore, olive, and in palaces algum and cypress, Ex. xxvi. 15; 1 Ki. vi. 15, 16, 32-34; vii. 8, 12; x. 12; Isa. ix. 10. The precious metals and ivory were also employed for overlaying wood-work, etc., 1 Ki. vi. 35; xxii. 39; Amos iii. 15.

The general plan of an Eastern house presents a dead wall to the street, and one or more inner courts. There is a low entrance door with an inscription from the Koran, and over it a latticed window, sometimes projecting like our antique bay-windows. A passage from the outer door leads into the first or outer court, but is so contrived that the entrance to the court is not exactly opposite to the external door, so that no view of the court is obtained from the street, nor any of the street from the court. The principal apartments look into this court, and some of them are open to it. It is occasionally shaded by an awning, and on the floor or pavement of it carpets are spread on festive occasions, while in the centre there is often a fountain. Around this court, or part of it, a verandah runs, and over this, when the house has more than one story, there is probably another balustraded gallery. In the corner of the court are the stairs to the upper apartments. Immediately opposite the side of entrance is the principal reception-room, open to the court. It has a raised terrace or platform, and is richly fitted up with sofas or "divans," round three sides, and probably with a fountain in the centre. Here the master of the house receives his visitors, his place being the corner of the divan, and each person taking off his shoes before he steps upon the raised portion of the apartment. On another side of the court, but separated by lattice-work from it, filled with colored glass, is generally another large apartment like the reception-room, and used for it in winter, or appropriated to some visitor of rank. There are other smaller rooms for visitors and retainers on this first floor, while beneath, on what may be called the basement, are servants' offices and store-places. If there be but one court, the apartments for the females are in the upper part of the house; if there be two courts, the innermost one is theirs; if more than two, the master occupies the second, and sees there those of his family whom he chooses to summon from the third court, in which they live, Esth. iv. 11. The entrance to the second court is usually at

the corner of the first, by a door and passage similar to that from the street into the first.

The interior or women's court is usually larger than the first; it is paved, except in the middle, where is a tank for bathing, 2 Sam. xi. 2, and where a few trees, seldom more than two, and shrubs are planted. To the harem or women's apartment the master alone, besides the occupants, has access; here he can repose undisturbed, for no man, however intimate a friend, is admitted. Hebrew ladies were not subjected to the restraint at present customary in the East, nevertheless we find notices of a specially private part of a house—the women's apartment—sometimes resorted to as a secure hiding-place, Jud. xv. 1; 1 Ki. vii. 8; xx. 30; xxii. 25. The arrangements of the inner court are similar to those of the outer. There are galleries or verandahs; in the centre of the principal front, a large open room, and other larger or smaller apartments, closed ordinarily with curtains instead of doors. The roof of a house is flat, except where domes are introduced. Twigs, matting and earth are laid upon the rafters, trodden down and covered with a compost, hard when it is dry. But it is necessary carefully to roll it after rain. On such roofs weeds often grow, but are speedily dried up and wither, Ps. cxxix. 6, 7; Isa. xxxvii. 27. These roofs were to be carefully protected by a battlement or parapet, lest accidents should occur, Deut. xxii. 8. This toward the street is a wall, toward the interior court usually a balustrade. It may have been through this that Ahaziah fell, 2 Ki. i. 2. The roof is reached by an external staircase, so that it is not necessary to traverse any of the rooms in ascending or descending, Matt. xxiv. 17.

Ceilings were made of cedar, and artistically colored, Jer. xxii. 14, 15; Hag. i. 4. There were no chimneys; that so called, Hos. xiii. 3, was but a hole; indeed, there were ordinarily no fires except in a kitchen, where, on a kind of brick platform, places were provided for cooking. Apartments were warmed when needed by fire-pans, or fires were kindled in the court, Mark xiv. 54; Luke xxii. 55; John xviii. 18. Different rooms, too, as already mentioned in modern practice, were used in summer-time and in winter-time, Amos iii. 15; and whereas those for use in warm weather were open to the court, those for colder seasons were closed in with lattice-work and curtains, and, probably for want of glass in the windows, with shutters. There were no rooms specially appropriated as bed-rooms, just as it is common at the present day to sleep on the divan in the ordinary apartments. Hence the assassins would have easier access to Ishbosheth, 2 Sam. iv. 5-7.

The various notices we meet with in Scripture will be easily understood if the previous descriptions be borne in mind. The chamber on the wall designed for Elisha, 2 Ki. iv. 10, was probably the room over the gate with the projecting window. The "guest-chamber" where our Lord commanded his disciples to prepare for the last supper, Luke xxii. 11, 12, was one of the large reception-rooms in an upper story. It was in such a room, but on the first floor, in the palace of the high-priest, that Christ was examined, whence he could look down upon Peter at the fire in the court. The "upper room" where the disciples assembled after the ascension, Acts i. 13, was similar to the "guest-chamber" mentioned above. Similar also was that in which Paul was preaching, Acts xx. 8, 9. Eutyclus sat by the latticed window and fell through it into the court below, whither Paul

went down to him. The circumstances attending the cure of the paralytic, Mark ii. 2-4; Luke v. 18, 19, may hence also be explained. Our Lord was perhaps in the verandah, while the people crowded the court and impeded the passage from the street. The bearers therefore went to the roof, and taking away part of the covering of the verandah, let the sick man down. Or it might be that Christ was in a small house with a single room, and that the friends, having mounted to the top by a ladder, either breaking through the battlement let down the sick man by the side of the house, or actually uncovering the roof passed the bed through the hole. Either of these modes was very practicable according to the circumstances, and will satisfy the terms of the narrative.

The house or temple which Samson destroyed at his death by pulling down the central pillars, Jud. xvi. 26-30, may be supposed to have had tiers of balconies, in which the spectators were accommodated. The cross-beams, loaded with an unusual weight, would probably break, the side-walls be forced out and the roof fall, the whole structure thus becoming a ruin.

HOUSE OF BISHOPS and HOUSE OF CLERICAL AND LAY DEPUTIES.

The first is the name given to the assembly of the bishops in convocation; also called the upper house, to distinguish it from the lower house, in which the lower orders of the clergy are represented; also the name applied in the Protestant Episcopal Church in the United States to the upper house in the General Convention. The latter is the title by which, in the Protestant Episcopal Church of the United States, the lower house of the General Convention is designated. In the diocesan conventions the lower house is called the House of Lay Deputies, the clergy forming the upper house, although the separation only exists when the canonical law requires a separate vote.

HOUSTA (hoos'tah), **BAUDOIN DE**, a French monk of the eighteenth century, was born at Toubise. In 1733 he published his chief literary work in the form of an elaborate criticism of Fleury's "Ecclesiastical History." Any one who occupied the position of Houstah, and who wrote from his stand-point, would accuse either Fleury or any other historian of infidelity because of the non-recognition of the authority of the



STUCCO.—See HOUSE.

Church, and such was his course, charging Fleury as being an infidel. He died in 1760.

HOUTEVILLE (hoot'vil), **ALEXANDER CLAUDE F.**, who became known to the world as secretary of Cardinal Dubois, was born in 1688, at Paris. He attained to great celebrity by his first work on the "Truth of the Christian Religion as established by Facts." Six years afterward he published a "Philosophical Essay on Providence." In 1740 he prepared and issued a second edition of his "Truth of Christianity," in which he introduced a "Dissertation on Apollonius Tyanæus." A late critic says of this work: "It contains little information concerning authors or events, but a

one time existed have been embraced by the colleges, so that only five halls remain.

HOTHAM (ho'tham), a chieftain of Asher, 1 Chr. vii. 32.

HOTHAN (ho'than), the father of two of David's worthies, 1 Chr. xi. 44. The name Hothan is doubtless an error for Hotham.

HOTHIR (ho'ther), a son of Heman, one of the chiefs of the musicians, 1 Chr. xxv. 4, 28.

HOTTINGER (hot'tin-ger), JOHN HENRY, a very learned Biblical scholar, was born at Zurich, March 10, 1620. After being educated in his native city, he went to Geneva, thence to France and the Netherlands. In the last mentioned country he studied at Groningen under Gomar and Altling, imbibing a taste for Oriental studies. He subsequently repaired to Leyden, and lived in the house of the celebrated Golius as domestic tutor. In 1641 he was called to Zurich as professor of ecclesiastical history. Before entering on this office he went to England, where he became acquainted with such men as Ussher, Pococke, Selden and Whelock. Returning through France, he enjoyed the friendship of Grotius. In 1643 he became professor of Hebrew in the Carolinum. In 1653 two new offices were assigned to him, the professorships of logic and rhetoric, and also of the Old Testament. In 1655 he went to Heidelberg, where he was professor of the Old Testament and Oriental languages, and in the following year he was made rector of the university. In 1664 he went as ambassador to the Netherlands. In 1666 he received a call to Leyden University. He was drowned in the Limmat, June 5, 1667, along with his son, two daughters and a friend. Thus he was but forty-seven years of age when death suddenly overtook him. Hottinger was a most laborious author, and contributed much to promote a better interpretation of the Bible, following the grammatical and historical method, to which the doctrinal element was subordinated. He seldom appeared as an exegetical writer; where he did he showed tolerable freedom from prejudice. His great merit lies in laying a good foundation for a fundamental knowledge of the Old Testament by the study of the Oriental languages. Hottinger was an excellent Shemitic scholar. Among his works connected with Biblical literature are—"Grammar of the Sacred Languages," "Grammar of Syrio-Chaldee," "Bibliotheca Orientalis," "Oriental Etymology," "Hebrew Landmarks," "Oriental Archaeology," "Ecclesiastical History of the New Testament." His manuscript collections and papers fill fifty-two volumes, and are in the Zurich library.

HOUGH (huf), JOHN, D.D., was a very prominent divine of the Church of England in the seventeenth century. He was born in 1651, and educated in Magdalen College, Oxford. He was elected president of his college, and he and the authorities refused to obey the mandate of James II., who sought to have Anthony Farmer, and afterward Parker, the bishop of Oxford, placed in the office, as they were both Romanists. Hough, together with twenty-six of the twenty-eight Fellows, magnanimously stood on their rights, and refused to deliver the keys of the college on the king's order. By main force Parker was intruded, and the protest of Hough was received everywhere as a masterly production. James saw his error,

withdrew Parker and endeavored to conciliate Hough, who was reinstated in his office. After the revolution he was made bishop of Oxford, and in 1699 he was removed to the see of Lichfield and Coventry. He declined the see of Canterbury, not wishing to accept the primacy of the Church of England; and in 1717 he was transferred to Worcester, which see he held until his death, in 1743. Sermons and charges were the only works of any importance which he left behind him.

HOUGH, JOHN, D.D., was born in 1783, in Stamford, Connecticut, and educated at Yale College. In 1806 he was sent as a missionary of the Congregational body to Vermont, where he was ordained in 1807, at Vergennes. He became a professor in Middlebury College, Vermont, in 1812, being appointed to the chair of languages. After twenty-seven years' service in the college, he went to Ohio, where he settled as pastor at Windham



MODERN ORIENTAL MOUNTED SOLDIERS.—See HORSE.

in 1841. His eyesight failing, he was obliged to resign. He died in the year 1861. His writings were chiefly confined to the "Advertiser or Vermont Evangelical Magazine."

HOUGHTON (hō'tun), ADAM, was one of the most celebrated of the bishops of St. David's before the Reformation. He followed the example of several of his predecessors in the see as a great builder and a patron of learning. Thomas Betee, elected in 1280, had founded two colleges, one of them for twenty-two prebendaries and another for thirteen, and Houghton founded St. Mary's College, near the cathedral, and provided for seven Fellows. In accordance with the practice of the age, he held the office of chancellor of England. In 1361 he was consecrated to the see, and died in 1388.

HOOR. See DAY.

HOUSE. The habitations of the early races of mankind were very simple. Clusters of them would, however, naturally be gathered for mutual help and security. Hence we find Cain mentioned

as having built a city, Gen. iv. 17. The advantages of a locality would of course invite permanent occupation, while the allurements of the chase, the necessity of finding sufficient pasturage for cattle, and probably the change of seasons, would foster roving habits. So that various tribes, dwellers in tents, which could be easily removed, were soon distinguished from those who inhabited cities. Such movable habitations were constructed with a view to mere temporary convenience, and ornament would have been wasted on them. The fathers of the Israelitish nation for the most part dwelt in tents. They were pilgrims in a land which should be given as a settled home to their posterity, wholesome lessons being thus taught them, and their example being to be afterward quoted for the confirmation of the faith of the Church, Acts vii. 4, 5; Heb. xi. 8-10. Jacob indeed is said to have "built him a house at Succoth," Gen. xxxiii. 17, but the original word so rendered is of vague signification, and comprises

almost every kind of erection, from the humblest hut, or even tent, to the gorgeous palace or sacred temple. After leaving Egypt, the Israelites inhabited tents in the wilderness, so that it was not till they occupied Canaan that they were domiciled in houses properly so called. In the cities which they took (the few excepted which they were commanded to destroy) they found houses ready to their hand, Deut. vi. 10, 11; Josh. xxiv. 13. See ARGOB, BASHAN, CITIES, HAURAN.

It is probable that the houses generally of the ancient Israelites differed little from those inhabited by modern Oriental nations. We may well, therefore, derive our illustrations of such as are mentioned in the Bible from usages of the present day.

The houses of the poor are commonly rude huts of a single story, and often comprise but a single apartment, shared by the cattle with the family, who are sometimes exalted upon a kind of platform. But occasionally a narrow court for the cattle is attached. The windows are small holes, sometimes with wooden bars, high up in the wall. The roofs, of hardened mud, are usually flat, and are common sleeping-places in summer. The ma-

uals and Ceremonies" and "History of the Jesuits." He died March 11, 1626.

HOSPITAL (hos'pe-tal) is the name given to any charitable institution for the relief of distress, and sometimes to places of instruction and entertainment. At present the name is generally applied to establishments for the medical and surgical treatment of the sick and afflicted. In the apostolical age liberal provision was made for the poor and needy, and even the enemies of Christianity recognize this fact. When the laws of the empire recognized Christianity, establishments were soon formed to meet the wants of the necessitous, and orphans, travelers and the sick were cared for in appropriate places. To the bishops belonged the duty of seeing that due provision was made, and the poor and afflicted soon fell into the hands of the clergy as their natural care-takers. After the time of Constantine these institutions spread from one province to another, but in one respect they differed from our modern hospitals, which are on a large scale, and in which various classes of sufferers are cared for. In the early ages the edifices



MODERN ORIENTAL COURIER.—See HORSE.

were small, separated from each other, and one class only was treated in a particular place. So also the sexes were separated, and due attention was paid by the clergy to the spiritual care of the inmates. In the West these institutions were so closely connected with the dwellings of the clergy that it is reported of Augustine that he dined at the same table with the sick under his care. The revolutions of the eleventh and twelfth centuries produced great changes in these institutions, but the epidemics which spread over Europe in the thirteenth and fourteenth centuries led to the opening of many houses for the relief of the sick and suffering poor. Now, as in former times, the clergy had to bear an important part in their management and support. The progress of society has greatly modified the details of hospital management, and the great advancement made in medical knowledge of late years has produced the most beneficent effects, especially in cities, where ample means are found to meet the wants of those who are the subjects of pain and all the varied forms of disease.

In England the term hospital is still used in many places to designate certain old establishments or "foundations," where aged men or women and orphans are cared for by means of an endowment.

HOSPITAL, or **HOPITAL**, **MICHEL DE L'**. See **L'HOPITAL**, **MICHEL DE**.

HOSPITALITY (hos-pe-tal'i-te) is very strongly commended in Scripture, both by example and by precept. The patriarchs of early times are set forth as eminent patterns of it, and believers in the apostolic age are exhorted to tread in this respect in their footsteps. Those raised to the higher offices in the Christian Church were required, among other qualifications, to be "given to hospitality," to be known even as "lovers" of it, 1 Tim. iii. 2; Tit. i. 8; and the members generally of the Christian community were enjoined to "use hospitality one to another without grudging;" or, as it is again put, to be "not forgetful to entertain strangers," 1 Pet. iv. 9; Heb. xiii. 2. Hospitality is a virtue which will always more or less distinguish men of humane minds and charitable dispositions; but the extent to which it requires to be exercised and the place it may be said to hold among the relative and social virtues will necessarily depend upon circumstances. It will vary according to the state of society in general and the

actual position of individual members of it. In the ruder states of society, when communication is slow, and the public means of accommodation provided for persons moving from one region to another are scanty and insufficient, the rites and claims of hospitality assume a kind of primary place; society can hardly exist without them, and any flagrant violation of them cannot fail to be regarded as a great social enormity. Hence even the wild and predatory Arabs cultivate hospitality, and the

stranger among them counts himself safe when he has been admitted to the privileges of a guest. In every village there is a public room devoted to the entertainment of strangers. The guest lodges in this room, and his food is supplied by the families to whose circle it belongs. Sometimes they take turns in his entertainment; at other times it is left to those who offer themselves, or rather who claim the privilege. If the guest be a person of consequence, it is a matter of course that a sheep or goat or lamb is killed for him. The guest gives nothing as a remuneration when he leaves. To offer money would be taken as an insult, and to receive it would be a great disgrace. Such is universally the manner of entertainment in the villages throughout the provinces of Jerusalem and Hebron, as well as in other parts of Syria. But as civilization advances and the speed and conveniences of travel increase other arrangements, to a large extent, take the place that in ruder times is supplied by the rites of hospitality. Without incommencing private families, people can usually get at a moderate expense the temporary accommodation and refreshment they need; and as the general comfort and well-being of society very materially depend on these, it becomes a duty

one owes to society, as well as a matter of personal convenience, to avail one's self of them. Still, opportunities will often occur in which Christian kindness and liberality can be fitly exercised by the hospitable entertainment of strangers; and in particular localities, as well as on special occasions, believers may sometimes find themselves so situated that the duties of hospitality assume nearly the same importance which belonged to them in earlier times. But such cases must now be regarded as somewhat exceptional.

HOSPITALLER (hos'pe-tal-ler) was the name of a monk in a monastery who purchased the food, furniture and fuel for the guest-house of the establishment.

HOSPITALLERS is the name given to certain brotherhoods in which, while the members entered a particular order, they gave themselves to minister to the sick and the poor in hospitals. Very generally the hospital was under the care of a bishop, and then the Hospitallers were subject to the bishop, but in other cases they only recognized the authority of the pope. Among these brotherhoods the most eminent were "The Brethren of the Hospital of St. John of Jerusalem," "The Brethren of the Hospital of the Order of the Holy Ghost," "The Hospitallers of St. Anthony," "The Hospitallers of the Order of St. John of God," "The Order of Teutonic Knights," "The Hospitallers of our Lady of Christian Charity," and "The Hospitallers of Burgos." In view of their systematic duties, they adopted an arrangement in which they were divided into knights, priests and serving men. Several of these brotherhoods accumulated enormous property and rose to eminence and great power. The dress of the Hospitaller was a cloak, and on the breast a white cross with eight points, as symbolical of the virtues.

HOSPITIUM (hos-pish'e-um). See **HOSPICE**.

HOSSEIN. See **HOCEIN**.

HOST, HOSTS. See **ARMY**.

HOST OF HEAVEN. This expression is used in different senses. It sometimes means the angels, 1 Ki. xxii. 19; 2 Chr. xviii. 18; comp. Luke ii. 13. Hence the Lord is called "Jehovah (God) of hosts"—that is, of the celestial armies. Sometimes the sun, moon and stars are intended, the visible host or multitude of heavenly bodies, for example, Deut. iv. 19; Jer. viii. 2, whom the heathen worshiped. Sometimes also the expression is employed figuratively to designate rulers, perhaps especially ecclesiastical rulers, Dan. viii. 10; comp. Isa. xxiv. 21.

HOSTAGE (host'aj). It was common to give pledges as security for a debt. But there is no mention of persons being so detained till the victory of Jehoash, king of Israel, over Amaziah, king of Judah, 2 Ki. xiv. 14; 2 Chr. xxv. 24, when hostages were taken for the liberation of Amaziah.

HOSTEL (hos'tel), an inn or lodging-house. These hostels were common in Oxford for the accommodation of the crowds of students who flocked to the place for education. Gradually they were absorbed by the various colleges as they arose around the university, as the colleges provided residences as well as instruction. In the same way, the great number of "halls" which at

with the Israelitish localities, etc. But these are of no weight, and one critic tells us that, after having completed his mission in Israel, Hosea retired into Judah to compose his book. There is no evidence in regard to this, either one way or the other.

Hosea occupies the first place of the minor prophets in our Bibles. His ministry extended over a long period of time, being exercised in the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and in that of Jeroboam II., king of Israel. The chronology of Uzziah and Jeroboam is somewhat confused, and it is difficult to say how long the two monarchs were contemporary on their respective thrones. Possibly the death of Jeroboam was about 783 B. C., and an interregnum occurred before the short reign of his son Zechariah. The prediction in Hos. i. 4 was apparently delivered under Jeroboam. Perhaps, therefore, the prophet's ministry commenced 784 B. C.; and if we suppose that it closed before the full accomplishment of the threatenings against Samaria, which was taken in the sixth year of Hezekiah, 721 B. C.—else surely he would have noticed it—we may believe that it extended over full sixty years. There is no improbability in this to outweigh the evidence furnished.

HOSEA, THE BOOK OF (784-723 B.C.), and the eleven which follow, were anciently collected together under the title of "The Book of the Twelve Prophets." These were called the minor or lesser prophets simply because their writings were shorter than those of the other four. They are not placed in chronological order, but Hosea stands first, probably because his book is the longest of those which were written before the captivity. Nine of them prophesied before the exile, three after the Jews returned from Babylon, and some of the former were as early, or earlier, than the prophet Isaiah.

Hosea was contemporary with Isaiah, Joel, Micah and Amos, and like the last directed his prophecies chiefly to the kingdom of the ten tribes, whom he addressed by the names of Israel and Ephraim.

When Hosea's ministry began, the kingdom of Israel was apparently strong and wealthy, under the vigorous and successful treatment of Jeroboam II., but it rapidly passed into a state of anarchy and ruin. Four successive kings were assassinated by conspirators, and one military chief after another took possession of the throne.

The moral and religious condition of the Israelites at this time was very corrupt. Every description of crime prevailed, chap. iv. 2. The kings and princes were murderers and profligates, chap. vii. 3-7; the idolatrous priests had spread their shameful festivals and their deceitful oracles all over the land, chap. iv. 12-14; xiii. 2; the great parties in the state resorted for help sometimes to Assyria, at other times to Egypt, 2 Ki. xv. 19; xvii. 4; while the whole nation relied entirely upon an arm of flesh, chap. v. 13; vii. 8-12; viii. 9, 10; x. 13, etc. Worldly and sinful objects were pursued with the same eagerness by Ephraim as by Canaan, chap. xii. 7, 8. A listless security blinded all minds, chap. v. 5; xiii. 6, giving place in the moment of danger to a repentance merely of the lips, chap. vii. 13, and, what was the root of all the other evils, God and his word were forgotten, chap. iv. 1-6; viii. 12.

Considering the long period through which the ministry of Hosea extended, it may appear surprising that his prophetic writings are comprised within so small a compass. But it must be remembered

that there is no reason to suppose that this or any other of the prophetic books contains all the divine messages of the prophets whose names they bear. Such portions only of their inspired communications are recorded as the Holy Spirit saw fit to preserve for the benefit of their own and of future ages.

The language of Hosea is to us obscure and difficult to be understood. His style is very concise, sententious and abrupt, abounding with figures and metaphors, which are often much intermixed, and the transitions from one subject and one figure to another are frequent and sudden. But some parts of his prophecies are peculiarly pathetic, animated and sublime. The particular occasions on which they were delivered are not specified, nor are they in themselves very obvious from any internal evidence.

The principal subjects of this, as of most of the other prophetic books, are God's choice of the Hebrews from among the nations, that he might make with them an everlasting covenant; the chastisements which they brought upon themselves by their rebellions, ending in their captivity and temporary rejection; the mercy to be manifested in their wonderful deliverance, and the blessings which God designed to bestow upon them and upon the whole world in future times.

The book may be divided into two parts, comprising, I. Symbolical representations, chap. i.-iii., and, II. Prophetic discourses, chap. iv.-xiv.

I. The first part gives a figurative representation of the past, present and future history of the people of God. It describes their privileges, their shameful infidelity to God, their chastisement and rejection, the conversion of the Gentiles and the future repentance and restoration of Israel. These three chapters are an abridgment of the whole book, and the gracious promises which they contain, and which are not noticed in the seven following chapters, reappear in the eleventh, and close the book.

II. In the second part, containing several prophetic discourses delivered at different times, the things which have been before revealed under a symbolical form are further illustrated and enforced. It begins with rebukes and threatenings, which present to view in the foreground approaching calamities, but by degrees the horizon becomes clear, and the glory of the latter time shines forth with unclouded lustre.

HOSSEN (ho'zen), Dan. iii. 21, undergarments, tunics. See DRESS.

HOSHAI AH (ho-sha-i'ah). 1. One who led half the princes of Judah at the dedication of the wall of Jerusalem, Neh. xii. 32. 2. A Maachathite, father of Jezebel, Jaazaniah or Azariah, which are most probably the varying names of one person, 2 Ki. xxv. 23; Jer. xl. 8; xlii. 1; xliii. 2.

HOSHAMA (ho'sha-ma), a descendant of the house of David, 1 Chr. iii. 18.

HOSHEA (ho-she'a). 1. Deut. xxxii. 44. See JOSHUA. 2. The son of Elah; he conspired against Pekah, king of Israel, and slew him, and after some time established himself as his successor, 2 Ki. xv. 30; xvii. 1. The conspiracy against Pekah was in the twentieth year after Jotham's sole reign began—that is, in the fourth year of Ahaz; and the acknowledgment of Hoshea's rule, to be understood by the phrase "began to reign," was in the twelfth of Ahaz. Hoshea reigned nine years, 729-721 B. C.

He was not a godly king, but he was less wicked than his predecessors. Now, however, the cup of Israel's iniquity was full. Shalmaneser invaded the land, and made Hoshea tributary. Endeavoring to evade his engagements by the help of So, king of Egypt, he was again attacked by the Assyrian, who besieged Samaria, which was taken in the third year and the tribes carried away captive. Hoshea was made a prisoner, whether before or after the siege is not clear, xvii. 2-6; xviii. 1, 9, 10; nor is his death recorded; he disappeared, "cut off as the foam upon the water," Hos. x. 7. 3. The ruler of Ephraim in David's time, 1 Chr. xxvii. 20. 4. One who sealed the covenant, Neh. x. 23.

HOSIUS (ho'zh'us), BISHOP. See OSRUS.

HOSIUS, STANISLAUS, a noted Polish theologian of the Roman Catholic Church, was born May 5, 1504, at Cracow. He pursued his studies at Padua and Bologna; and after serving in some minor offices, he was appointed to the bishopric of Culm, to which that of Ermeland was



MODERN ORIENTAL ON HORSEBACK.—See HORSE.

afterward added, in consideration of important services, in connection with missions, to the emperors Charles V. and Ferdinand I. He was still further honored with the office of cardinal, as a reward for writing his "Catholic Confession of Faith," in opposition to the Augsburg Confession. He was a violent opponent of Lutheranism, and a resolute champion of the Jesuits. He died August 15, 1579.

HOSPICE (hos'pess), the name used to designate the places of refuge or entertainment for travelers established in the Alps, and kept by monks who receive and hospitably care for wayfarers. Of these the great St. Bernard hospice is the oldest, having been founded by Bernard de Menthon in the tenth century.

HOSPINIAN (hos-pin'yan), RUDOLPH, a Protestant theologian of Switzerland, was born November 7, 1547, at Aldorf, near Zurich. He pursued his theological studies at Marburg and Heidelberg, and began to preach in Zurich in 1568. He was afterward rector, then archdeacon, and in 1594 became pastor of the church of the Abbey. Hospinian's writings are chiefly directed against the Romish Church. The most important are, "The Origin and Progress of Ecclesiastical Rit-

HORSE. This most valuable animal is thought to be a native of the deserts north of India and Persia. It was first domesticated in the East, and was probably brought by those who emigrated westward from Asia into Arabia and Egypt.

No mention is made of horses as forming any part of the possessions of the patriarchs, nor are any noticed among the presents Abraham received from the kings of Egypt and Gerar, Gen. xii. 16; xx. 14. The fact appears to be that the horse was not in those early times used except for military purposes; indeed, we find scarcely an allusion in Scripture to its employment for the farm or any ordinary domestic service. Once the horse is said to tread out some species of corn, Isa. xxviii. 28, but it is as a war-horse, strong and fierce, that he is specially noted and commended, Job xxxix. 19-25. In armies, horses were introduced as mounting cavalry, and also as drawing the formidable war-chariots. But the Israelites employed them in neither of these ways, and a positive command forbade them to multiply horses, Deut. xvii. 16; so that long afterward David contrasts the dependence placed by foreign potentates on chariots and horsemen with the simple trust that Israel without either reposed in the Lord their God, Ps. xx. 7. David, however, was induced to form a chariot force, 2 Sam. viii. 4, and from that time we



ANCIENT EGYPTIAN ON HORSEBACK.—See HORSE.

find repeated mention of them in Israelitish history. Absalom had chariots and horses for the purpose of display, 2 Sam. xv. 1, and Solomon possessed large numbers of chariot- and riding-horses, which he kept partly at Jerusalem and partly in certain appointed cities, 1 Ki. iv. 26; 2 Chr. ix. 25. The number, it may be observed, in the first named of these places, is incorrect, no doubt by error of transcription; 4000 horses will suit better with the number of Solomon's chariots—1400, 1 Ki. x. 26. This monarch also appears to have established a regular trade in horses with Egypt, for the supply of both himself and other nations, 1 Ki. x. 28, 29. After this horses were freely used in Israel, 1 Ki. xxii. 4; 2 Ki. iii. 7; ix. 21, 33; xi. 16; Isa. ii. 7; and the Jews possessed some on their return from captivity, Ezra ii. 66; Neh. vii. 68. Among other nations they had been used from a very early period. There were horses in Egypt in Joseph's time, Gen. xlvii. 17; xlix. 17; l. 9. They were in the armies of Egypt, Ex. xiv. 7; 2 Chr. xii. 3, of the Canaanites, Jud. iv. 3, of the Philistines, 1 Sam. xiii. 5, of the Syrians, 2 Sam. viii. 4, of the Ethiopians (Cushites), 2 Chr. xiv. 9, etc. Among the Persians we find swift horses used for posts, Esth. viii. 10; and horses are mentioned as articles of trade between the Tyrians and the house of Togarmah, Ezek. xxvii. 14.

The furniture of the horse among the Hebrews

appears to have been simple—a bridle, probably a mere slip-knot, Isa. xxx. 28, and a curb, Ps. xxxii. 9. Saddles were not used, only a cloth, or afterward a pad. Nor were horses shod; hence it was desirable that their hoofs should be hard, Isa. v. 28. But the harness of Assyrian horses was decorated, Ezek. xxiii. 6, 12, also of those of Persia, Esth. vi. 8, 9. The Assyrian sculptures prove this. Furniture for chariots is among the merchandise of Tyre, Ezek. xxvii. 20.

HORSE-GATE, one of the gates of Jerusalem near the temple, 2 Chr. xxiii. 15; Neh. iii. 28; Jer. xxxi. 40. See JERUSALEM.

HORSE-LEECH. The leech is mentioned once only, Prov. xxx. 15, where in our version the sense is weakened by the insertion of "crying." "Give, give," are the two daughters. Dr. Thomson speaks of "countless millions of leeches" in the *Birket Ram*, Lake Phiala. The medicinal leech, the horse-leech and other species are all found in Palestine.

HORSE-SHOE ARCH is the technical name of the arch which is common in Arabian and Saracenic architecture. It is formed from a centre which is above the impost; it contains the full semicircle at the top, and the lines descend on either side, giving the form resembling a horse-shoe, whence the name. See ARCH.

HORSLEY (hors'le), SAMUEL, LL.D., was one of the greatest of all the intellectual giants who flourished in the Church of England during the last century. His father held several livings in the Church, and among them St. Martin's in the Fields, London. The future divine and champion of the Church was born in London in 1733; and after passing through Westminster school, he entered Trinity Hall, Cambridge. He received the rectory of Newington from his father in 1759. Eight years afterward he was elected a Fellow of the Royal Society, and in 1773 he was appointed the secretary. During these years he had devoted much time to scientific matters, being chiefly engaged on an edition of Newton's works, which he completed in 1785, when the last of five quarto volumes appeared. One favor after another was conferred on him in the Church in recognition of his great learning, and in 1781 he became archdeacon of St. Alban's. His real power became apparent in his memorable controversy with Dr. Priestley, who had shown great acuteness in his works on materialism, philosophical necessity and Unitarianism. It was on the subject of free agency that in 1778 Horsley first assailed his opponent, and in a charge delivered in 1783 he disputed Dr. Priestley's "History of the Corruptions of Christianity." To the reply of Priestley he issued "Seventeen Letters to Dr. Priestley," and the force of this production was recognized all over England. It was considered to be a masterly refutation of Socinianism as avowed by one of the boldest and acutest defenders of the system in modern times. The lord chancellor made him bishop of St. David's in 1788, playfully saying that "those who defended the Church ought to be supported by the Church." In Parliament he greatly distinguished himself; and as he became a favorite with the king, he was removed from St. David's to Rochester in 1783, and finally in 1802 he was placed in St. Asaph's, in Wales. Few divines in modern times have displayed greater learning, more acuteness and such a thorough mastery of

ecclesiastical history and the varied shades of opinion as enabled him to become irresistible against any opponent who appealed to antiquity. Even Gibbon admitted that Horsley had overthrown his adversary. His works fill six volumes octavo, and comprehend sermons, criticism of the Old Testament, treatises on the Psalms, Isaiah and Hosea, in addition to the controversial works already alluded to. He belonged to the school of Warburton; and dying in 1806, he left no one to grasp the standard which he laid down. He was buried in the parish church of St. Mary, Newington, and the inscription on his monument was written by himself.

HORTON (hor'tun), ABBOT, a celebrated ecclesiastic of the fourteenth century whose name is associated with the cathedral of Gloucester. Every cathedral in England has some peculiar feature of special importance, and the visitor to Gloucester will speedily be attracted to the extraordinary beauty of the cloisters which are situated on the north side of the north aisle of the nave. These cloisters were commenced by Horton about the year 1375. They are exceedingly rich, and sumptuous and elegant to an unparalleled degree. They are also remarkable for their extent, breadth and height. The fan tracery of the vaulting and the feathered paneling of the walls produce together a superb effect. These cloisters form a quadrangle of 146 by 145 feet.

HORUS APOLLOS. See HORAPOLLO.

HOSAH (ho'sa), a Levite of the family of Merari, appointed one of the porters or door-keepers before the ark, 1 Chr. xvi. 38; xxvi. 10.

HOSAH, a city of Asher, a border-place toward Tyre, Josh. xix. 29.

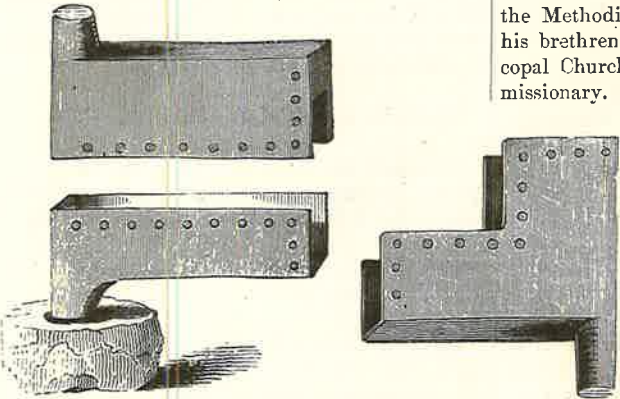
HOSAI (ho'si), 2 Chr. xxxiii. 19, marg. In the text this word is translated "the seers." Gesenius is inclined to believe it the proper name of an individual.

HOSANNA (ho-zan'na) is composed of two Hebrew words occurring in Ps. cxviii. 25, signifying "save," and "pray" or "now." The Psalm was sung on joyful occasions, and particularly at the feast of tabernacles, which was the solemnity observed with the greatest demonstrations of joy. Verses 25 and 26 were sung with loud acclamations, and the feast itself was sometimes called the Hosanna. Applied to the Messiah, as it is in Matt. xxi. 9, "Hosanna to the Son of David," it simply means, All blessing and prosperity attend him; let salvation be his!

HOSEA (ho-ze'ah). Hosea is stated, Hos. i. 1, to be the son of Beeri, whom some would erroneously confound with Beerah, prince of the Reubenites, 1 Chr. v. 9, but we have no further certain information of the prophet's family or life. It is, however, reasonable to suppose that he was an Israelite, for his predictions have to do mainly with the kingdom of the ten tribes; and had he been sent from Judah to utter them, it is not unlikely that, as in the analogous cases of 1 Ki. xiii.; Amos i. 1; vii., the fact would have been stated. Corroboration has been found in his rough Aramaizing diction, which seems to indicate the north as his residence. Ingenious men have amused themselves with imagining further reasons, taken from a supposed special acquaintance

HORN being the chief instrument of power, whether for defence or attack, by many animals, it came to acquire several derivative meanings, some of which are connected with the illustration and right understanding of holy writ. As horns are hollow and easily polished, they have in ancient and modern times been used for drinking-vessels and for military purposes; and as they are the chief source of strength for attack and defence with the animals to which God has given them, they serve in Scripture as emblems of power, dominion, glory and fierceness, Dan. viii. 5, 9; 1 Sam. xvi. 1, 13; 1 Ki. i. 39; Josh. vi. 4, 5; 1 Sam. ii. 1; Ps. lxxv. 5, 10; Jer. xlviii. 25; Ezek. xxix. 21; Amos vi. 13. Hence to defile the horn in the dust, Job xvi. 15, is to lower and degrade one's self; and, on the contrary, to lift up, to exalt the horn, Ps. lxxv. 4; lxxix. 17; cxlviii. 14, is poetically to raise one's self to eminent honor or prosperity, to bear one's self proudly. In the East, at present, horns are used as an ornament for the head and as a token of eminent rank. The women among the Druses on Mount Lebanon wear on their heads silver horns of native make, which are the distinguishing badge of wifehood.

By an easy transition horn came to denote an elevation or hill, Isa. v. 1; in Switzerland mountains still bear this name, thus, Schreckhorn,



ANCIENT HINGES.—See HOUSE.

Buchhorn. The altar of burnt-offerings, Ex. xxvii. 2, and the altar of incense, Ex. xxx. 2, had each at the four corners four horns of shittim wood, the first being overlaid with brass, the second with gold, Ex. xxxvii. 25; xxxviii. 2; Jer. xvii. 1; Amos iii. 14. Upon the horns of the altar of burnt-offerings was to be smeared with the finger the blood of the slain bullock, Ex. xxix. 12; Lev. iv. 7-18; viii. 15; ix. 9; xvi. 18; Ezek. xlili. 20. By laying hold of these horns of the altar of burnt-offering, the criminal found an asylum and safety, 1 Ki. i. 50; ii. 28. These horns served for binding the animal destined for sacrifice, Ps. cxviii. 27.

HORN, JOHN. See ROH, JOHN.

HORNE (horn), **GEORGE**, D.D., a very eminent bishop of Norwich, and a well-known writer, was born in 1730, at Oatham, in Kent. While a student at University College, Oxford, he distinguished himself by his devotion to Hebrew. In 1749 he was elected a Fellow of Magdalen College, of which house he became president in 1768. His high standing secured his election in 1776 to the vice-chancellorship of the university. Five years afterward he was made dean of Canterbury, and in 1789 he was placed in the see of Norwich. During all these years he was recognized as one of the attractive preachers in the kingdom. In

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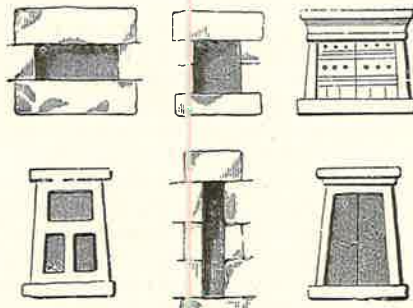
philosophy he was a follower of Hutchinson, whose views he defended in several tracts, but he is now known by his "Commentary on the Psalms," a work which still holds its place in theological literature and general use. He also published discourses and sermons which filled four volumes octavo. Bishop Horne died in 1792, having borne the character of an exemplary Christian, a profound scholar, an impressive preacher, a faithful bishop and an excellent man.

HORNE, JOHN, who was a distinguished theological writer and a nonconformist divine of marked celebrity, was born in 1615, and educated at Cambridge. He held the living of All-Hallows in London and of Lynn-Regis. He held Arminian views, and was ejected in 1662 for nonconformity. His principal works were "The Open Door for Man's Approach to God," "The Brazen Serpent" and a treatise of Jude 20, 21, called "The Best Exercise for Christians in the Worst of Times, in Order to their Security against Profaneness and Apostasy." He died in 1676.

HORNE, MELVILLE, whose name will never be forgotten by those who love the cause of missions, was born in England in the latter part of the last century. He became a lay preacher in the Methodist body; and acting on the advice of his brethren, he accepted ordination in the Episcopal Church, and proceeded to Sierra Leone as a missionary. He returned to England and settled as vicar at Olney, whence he removed to Macclesfield, and afterward to the parish of West Thurrock, in Essex. He wrote on "Justifying Faith" and published sermons, but his name will specially be associated with his thrilling, powerful "Letters on Missions," which produced a great impression on the ministers of Great Britain, and which it is generally believed prompted the first counsels that led to the formation of the London Missionary Society. These letters were published in 1794. He died in 1811.

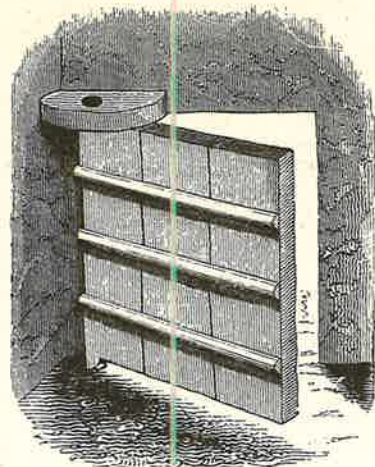
HORNE, THOMAS HARTWELL, D.D., was a man who as a Biblical scholar stood in the front rank of the most learned Englishmen of the present age. He was born in the year 1780; and after passing through the school of Christ's Hospital, London, he entered the office of a lawyer as his clerk. The fruit of his leisure hours appeared in 1818 under the title, "Introduction to the Critical Study and Knowledge of the Holy Scriptures." At once this was recognized as a work of great importance, and the repeated editions through which it has passed attest the high estimate in which it is still held. The last edition has reached the number of five volumes; and as the work has been diligently revised as each edition appeared, it necessarily commands a great circulation. In consequence of the great learning which the author displayed in this work he was admitted to holy orders without a university degree, and the university of Cambridge* conferred on him the degree of bachelor of arts, and two American colleges did themselves the honor of conferring on this great scholar the honorary degree of doctor in divinity. In 1824 he was appointed to a position in the library of the British Museum, where the value of his great learning was recognized. The archbishop of Canterbury

admitted him in the year 1833 to the rectories of St. Edmund and St. Nicholas in London, but the emolument of this preferment would not have sufficed for his living, and this was all the support that the Church vouchsafed to a man of such acquirements and world-wide fame. He was a voluminous writer, producing works on Deism, Romanism, the Trinity, Psalmody, and an Analysis of the great work by which he will continue to be known. He held his position in the Museum and in his churches until his death, in 1862.



EGYPTIAN WINDOWS.—See HOUSE.

HORNET (hor'net). The Hebrew name for this insect signifies striking—i. e., when it stings. God promised that he would send hornets before the Israelites to drive out the nations of Canaan from before them, Ex. xxiii. 28; Deut. vii. 20; Josh. xxiv. 12. It is questionable whether these declarations are not to be understood as implying the dreaded effect of the invading forces as they approach the land. The Canaanites, however, resisted and fought vigorously for their homes; and it is better, it would seem, to take the promise literally. That horns abounded in Palestine is well known, and that armies have been compelled to fly from these insects is testified by Ælian, who records their venomous power.



A VERY ANCIENT DOOR.—See HOUSE.

HOROLOGION (hor-o-log'e-on) is the name of an "office-book" in the orthodox Eastern Church. It contains different formularies, and among them the daily hours of prayer.

HORONAIM (ho-ro-na'im), a city in Moab, Isa. xv. 5; Jer. xlviii. 3, 5-34. It was probably situated near the north east end of the Dead Sea. Possibly, Sanballat, the "Horonite," was a native of this place.

HORONITE (hor'on-ite), a designation of Sanballat, the enemy of the Jews, Neh. ii. 10, 19; xiii. 28. Probably derived from Beth-Horon.

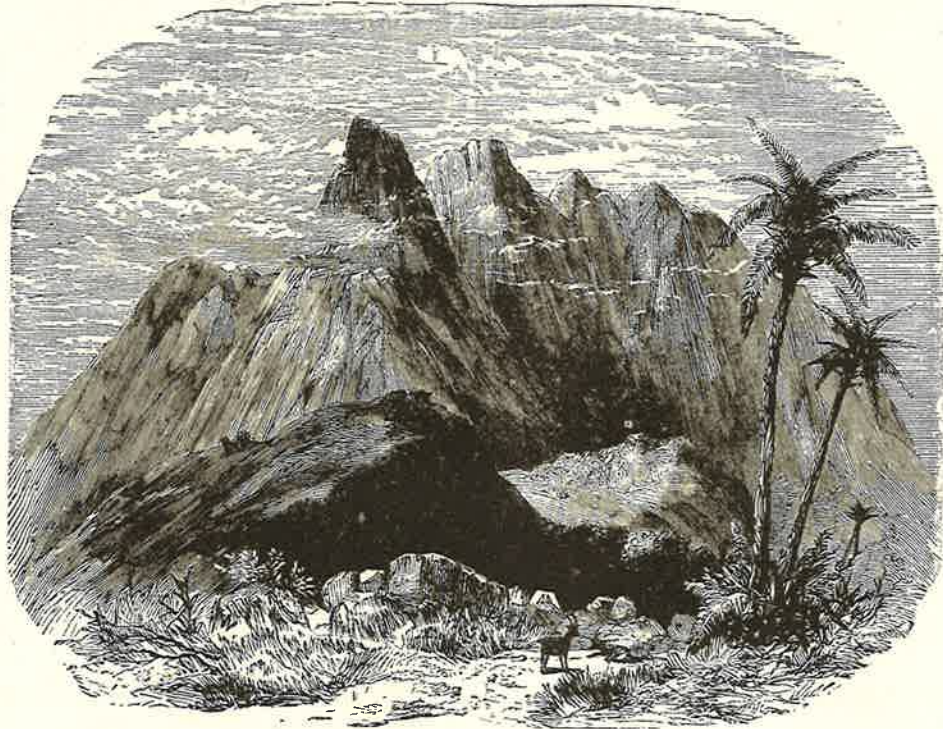
HORBERY (hor'ber-re), MATTHEW, D.D., a Fellow of Magdalen College who became eminent as an able and learned divine, was born in 1707, at Haxay, in Lincolnshire, and died in 1773. He was Fellow of Magdalen, then vicar of Eccles-hall, canon of Lichfield, vicar of Hanbury, and finally rector of Stanlake. He wrote an important essay on the eternity of future punishment, and was the author of sermons which won strong praise from Dr. Johnson. They were marked by a nervous force of manner, and by much sweetness and simplicity. Van Mildert says they are among the best compositions of English divines. Two hundred of them in MS. were sold after his death for 600 guineas. His essay and sermons were published at Oxford in 1828. They are still valued for their great clearness as well as the important matter which they contain.

HORCH (horkh), HEINRICH, S. T. D., a German Mystic philosopher, was born in 1652, at

HOREM (ho'rem), one of the fenced cities of Naphtali, Josh. xix. 38. Van de Velde says that it is possibly the same with *Hurah*, a low tell with ruins at the entrance of *Wady el-Ain*, in the midst of the mountains west of Lake Meron.

HOR-HAGIDGAD (hor-hag-id'gad), one of the stations of the Israelites in the wilderness, Num. xxxiii. 32, 33. It is in all probability the same with Gudgodah, Deut. x. 7. It is true that the order of the stations is different, but in the one case the direction of the journey is upward, Num. xxxiii. 31, then downward, 32-35, while in the other, Deut. x. 6, 7, it is altogether downward.

Mr. Wilton is inclined to regard the visit to Hor-hagidgad, Num. xxxiii. 32, as distinct from the journey to Gudgodah, Deut. x. 7, so that the two places are not absolutely identical. Gudgodah he considers the wady or valley, and Hor-hagidgad a mountain near. Now, Dr. Robinson describes here "a lone conical mountain, which forms



HOREB.—See SINAI.

Eschwege, Hesse. He studied at the university of Marburg, and while there he became an adherent of Mystic doctrines. After preaching successively at Heidelberg, Kreuznach and Frankfort, he was appointed to the chair of theology in the university of Herborn, but lost the latter position in consequence of his peculiar theological views. He then began a sort of itinerant ministry, preaching in public places, often entering churches in defiance of the ministers, for which conduct he was arrested, and he became temporarily insane. He held that divine relations still continue, and that neither baptism nor the eucharist is essential; he advocated celibacy and second reformation of the Church. His best known work is the "Mystic and Prophetic Bible." He died August 5, 1729.

HOREB (ho'reb). See SINAI.

HOREBITES (ho-reb-ites'), a sect of the Hussites, so called from the mountain to which they retired from Bohemia, and to which they gave the name of Horeb. See HUSSITES.

a conspicuous landmark for the traveler." This, now called *Jebel Araif en-Nakah*, may be Hor-hagidgad.

HORI (ho'ri). 1. A son of Lotan and grandson of Seir, Gen. xxxvi. 22; 1 Chr. i. 39. Hori in Gen. xxxvi. 30 should be rendered "the Horites," as in 29. 2. A man of the tribe of Simeon, father of Shaphat, who was one of those sent by Moses to spy out the land of Canaan, Num. xiii. 5.

HORITES (hor'ites), the original inhabitants of Mount Seir, Gen. xiv. 6. They were smitten by Chedor-laomer and his confederates, and afterward entirely dispossessed by the descendants of Esau, Deut. ii. 12, 22. Their genealogy is given in Gen. xxxvi. 20-30; 1 Chr. i. 38-42, but nothing further is recorded of them. They are probably designated more according to their mode of life than their specific race. See HIVITES.

HORMAH (hor'mah), a place lying somewhere to the south or desert side of the mountain-

range which forms the southern border of the land of Canaan. There, when on their first approach to the land of Canaan, but after the rebellion raised by the spies, the Israelites suffered a defeat from the Canaanites that dwelt upon the hill, Num. xiv. 45. The Israelites had gone up to the mountain from the south, but were driven back with slaughter. And in the parallel passage of Deut. i. 44 it is said, with a clearer definition of the locality, "The Amorites which dwelt in that mountain came out against you, and chased you, as bees do, and destroyed you in Seir, even unto Hormah." So that Hormah did not properly belong to Canaan, but lay rather within the boundary of Seir. At a much later period, when the children of Israel again approached the borders of Canaan, though still at a little distance from it, the same Amorites or Canaanites, under Arad, made an assault upon them and took a few of them prisoners. Then Israel made a vow that if the Lord would deliver that tribe into their hands they would utterly destroy or make an anathema of their cities. The Lord did so, it is said, and they called the name of the place Hormah, Num. xxi. 1-3. A still further notice occurs at a considerably later period, when it is said, Jud. i. 17, "And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it; and the name of the city was called Hormah." The explanation, however, is this: the city was known to the Canaanites by the name of Zephath; but from the vow recorded in Num. xxi. 2, the name stamped upon it by the Israelites was Hormah, and by this name it is called proleptically in the earlier notice at Num. xiv. 45. In Joshua's time it was partially made a Hormah, or "destruction;" for the king of Hormah appears among the list of those whom he vanquished, Josh. xii. 14. But the conquest was not complete, and the place still retained the name of Zephath. But by and by the combined forces of Judah and Simeon completely fulfilled the vow, and turned Zephath permanently into a Hormah. The assailants of the Pentateuch have often endeavored to exhibit these passages as at variance with each other, but when rightly viewed they are perfectly consistent.

HORMISDAS (hor-mis'das), Pope, was born at Frosinone, near Rome. In 514 he succeeded Symmachus as bishop of Rome. In the following year, at the request of Anastasius, emperor of Constantinople, he sent an embassy to a council held at Heraclia for the purpose of reconciling the differences between the Church of Rome and the Eastern Church; but Hormisdas refusing to make any concessions, the emperor discontinued all relations with him. The two Churches were temporarily united, however, during the reign of the emperor Justinus, after a separation of thirty-five years. Hormisdas was also noted for his zeal against the Eutychians. He died August 6, 523. Several of his letters have been published by Labbe.

HORMISDAS IV., king of Persia in the sixth century, was one of the dynasty of the Sassanides, and the last of his name. He was a great favorer of the Christians, and treated the Nestorian patriarchs with distinction. For some time he proved an able governor, but he became involved with Tiberius, emperor of the East, was vanquished by his generals, and lost all the conquests made by his father, Chosroes the Great. He was dethroned by his subjects, had his eyes put out and was then murdered.

Slaveholders," he directed the attention of prominent men throughout the land, as well as the members of the Continental Congress, to the evils of the traffic; and when the Federal Constitution was framed, he lifted up his warning voice against the clause recognizing slavery in the United States.

Dr. Hopkins was most zealous in the discharge of his parochial duties, and labored with undeviating fidelity and self-sacrifice for the spiritual interests of his people. He was a man of remarkable powers of application, frequently spending from fourteen to eighteen hours daily in close study. He died December 20, 1803.

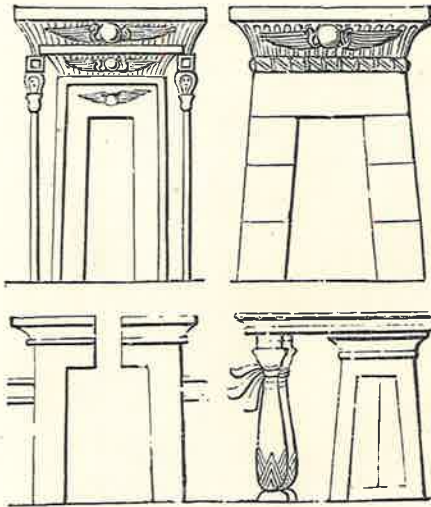
His theological opinions have occasioned much controversy. He wrote a number of treatises on divinity, which gave rise to the application of the name "Hopkinsian" to the peculiar system advocated by him. He considered himself a follower of Edwards, with whom he spent much time in intimate intercourse, and with whose original speculations he was more familiar than any other man. The tenets of Hopkinsianism embrace most of the Calvinistic doctrines. The fundamental doctrine is that all true holiness consists in disinterested benevolence, and that all sin consists in selfishness—the self-love which leads a man to give his chief regard even to his own eternal welfare being condemned as sinful. The adherents of the system also reject the doctrine of imputation, both the imputation of Adam's sin and of Christ's righteousness—that is, men are accountable only for their personal sins, and Christ's righteousness is not transferred to them, and that repentance is before faith in Christ.

HOPTON (hop'tun), JOHN, who rose to be bishop of Norwich in the reign of Mary, was a man of stern resolution and bold in the assertion of his principles. He was a devoted adherent to the Romish system, and the Protestants in the reign of Mary suffered cruel persecutions at his hands.

HOPTON, SUSANNAH, was a native of Staffordshire, in England. She was born in 1627, and early indicated a pious disposition. For a time she conformed to the Church of Rome; but not finding the rest and peace in that communion which had been promised to her, she returned to the Protestant faith. She became the wife of Richard Hopton, who held the office of a judge in Wales. She was the authoress of "Daily Devotions," a work which ran through several editions, and of "Hexameron, or Meditations on the Six Days of Creation." She died in 1709.

HOR (hor), mountain. 1. A noted mountain on the frontier of Edom, Num. xx. 23; xxxiii. 37. The Israelites reached it on their march from Kadesh, their next station being Zalmonah, on their way round the Edomitish territory. xx. 22; xxi. 4; xxxiii. 37, 41. It was while they were encamped by Hor that the divine command was issued for Aaron, who, on account of his disobedience at the water of Meribah, was not to enter Canaan, to go up and die there. Moses and Eleazar accompanied the aged priest to his death, the eyes of the congregation being fixed on them as they ascended. The sacerdotal garments were taken from him and put upon Eleazar his son. So Aaron died, and Moses and Eleazar returned, and the people mourned for him thirty days, xx. 24-29; xxxiii. 38, 39; Deut. xxxii. 50. It is true that Mosera is elsewhere named as the place of Aaron's death, x. 6, but Mosera was close by the mountain. Mount Hor is on the eastern side of the Arabah,

a conspicuous object in the Edomitish chain, rising just to the west of the city of Petra, 4800 feet above the sea level. It is entirely of sandstone, and has a double top. In the little hollow between the peaks it has been supposed that Aaron died. On the highest, the northernmost, is a small building 28 feet by 33 inside. It consists of two apartments, one below the other; in the undermost is a recess regarded as Aaron's tomb. This may be ancient; the structure above is modern. Mount Hor is now called Jebel Neby Harad. The view from it on which Aaron's eyes must have rested just before he closed them on the world for ever, is thus described by Dr. Stanley: "He looked over the valley of the Arabah, countersected by its hundred watercourses, and beyond over the white mountains of the wilderness they had so long traversed, and at the northern edge of it there must have been visible the height through which the Israelites had vainly attempted to force their way into the promised land. This was the western view. Close around him on the east were the rugged mountains of Edom, and far along the horizon the wild downs of Mount Seir, through which the passage had been denied by the wild



ANCIENT EGYPTIAN DOORS.—See HOUSE.

tribes of Esau, who hunted over their long slopes. . . . A dreary . . . scene—such it must have seemed to the aged priest. . . . The peculiarity of the view is the combination of wide extension with the scarcity of marked features. Petra is shut out by intervening rocks, but the survey of the desert on one side and the mountains of Edom on the other is complete; and of these last the great feature is the mass of red bald-headed sandstone rocks, intersected, not by valleys, but by deep seams."

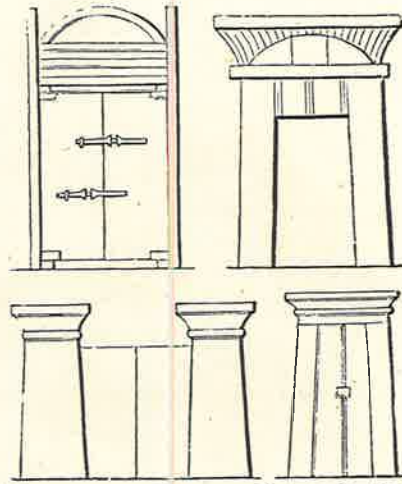
But the traditional site of Mount Hor, that hitherto described, is rejected by Mr. Wilton in his excellent book, the "Negeb." He thinks it highly improbable that a mountain by which the Israelites were encamped, and where the solemn close of Aaron's life occurred, could be in the heart of Edom, hard by the capital of a nation whose territories the Hebrews were not to touch, and from which they are said just before to turn, Num. xx. 21, 22. He therefore supposes that the Jebel Moderah, some distance to the north-east, on the opposite side of the Arabah, is the veritable Hor. He thinks that the locality suits much better with the history of the attack of the king of Arad, shortly after the high-priest's death, xxi. 1-3. The striking appearance of Jebel Moderah

quite justifies the appellation of "Hor the mountain"—i. e., the remarkable mountain, for such is the definite meaning of the original; and it is just "by the coast," or "on the edge of the land of Edom," xx. 23; xxxiii. 37, and is so situated that any transaction on its summit would be in full view, "in the sight of the congregation," xx. 27, encamped on the plain below.

2. Mount Hor is mentioned as the northern border of Palestine, Num. xxxiv. 7, 8; possibly, some part of the Lebanon range. The name is nowhere else applied to a northern height. See HIVITES.

HORAM (ho'ram), the king of Gezer who, coming to help Lachish, was destroyed by Joshua, Josh. x. 33.

HORAPOLLO (ho-ra-pol'lo), or **HORUS APOLLO** (ho'rus ap-pol'lo), is the name given the author of the earliest book we have on the interpretation of hieroglyphics. It was written in Egyptian in the fifth century, and translated into Greek in the fifteenth century by one Philip, of whom we know no more than the name. It is questioned whether Horapollo be merely Horus, the son of Osiris, to whom such a work would natu-



MORE MODERN EGYPTIAN DOORS.—See HOUSE.

rally be ascribed by the priests, or the name of a man. There was, however, a grammarian of that name who was a teacher, first at Constantinople and then at Alexandria, in the reign of Theodosius, and there was another Horapollo, a native of Egypt, who lived in the reign of the emperor Zeno. The book, whosoever was the author, was of great use to Champollion when he undertook deciphering the anaglyphics and hieroglyphics of the Egyptian monuments, and is still of great value to the student of such subjects.

HORB (horb), JOHANN HEINRICH, a German pietist of considerable note, was born June 11, 1645, at Colmar, in Alsace. After pursuing his studies at the universities of Strasburg, Jena, Wittenberg and Cologne, he was minister at Birkenfeld and at Trarbach, but was compelled to resign from the latter position in consequence of the boldness with which he advanced his pietetic doctrines. He afterward preached at Windsheim and at Hamburg, where he continued his teachings until the excitement became so great that he was formally suspended, when he retired to Steinbeck, and died in the following year, 1695. Among his theological publications are "History of the Manichees" and "History of the Unitarian Heresy."

sanctity of his life. He had just completed the last book of his "Polity," when he was seized with his last sickness. It continued for some time, terminating on the 2d of November, 1600. The day before his death, being asked by his friend, Dr. Saravia, who was constantly with him, what were his present thoughts, he replied that he was "meditating the number and nature of angels, and their blessed obedience and order." Izaak Walton's charming "Life of Hooker" will repay the reader.

HOOKER, THOMAS, a Congregational preacher, was born at Marfield, England, in 1586. He graduated at Emanuel College, Cambridge, and was afterward professor at his alma mater. He preached for a few years in London and in Chelmsford; but having been summoned before the Court of High Commission for nonconformity, he escaped to Holland, and a few years after emigrated to Boston, where he was ordained first pastor of the church in Cambridge. Subsequently, he settled at Hartford, where he died, July 7, 1647. He was a prolific writer. The following are among his works: "The Soul's Preparation for Christ," "The Soul's Vocation; or, Effectual Calling to Christ," "The Soul's Possession of Christ."

HOOPER (hoop'er), GEORGE, D.D., an English prelate, was born in 1640, in Worcestershire. He graduated at Christ Church, Oxford,



A VERY ANCIENT HUT OF THE EAST.—See HOUSE.

and after holding several minor positions, he was appointed dean of Canterbury, and afterward bishop of St. Asaph, from which he was shortly afterward transferred to the bishopric of Bath and Wells. Among his published writings are—"A Fair and Methodical Discussion of the First and Great Controversy between the Church of England and the Church of Rome concerning the Infallible Guide." He died in September, 1727, at Barkley, Somersetshire.

HOOPER (hoop'er), JOHN, was one of the most famous of all the martyrs in England who suffered, at the hands of Romish persecution, for the cause of gospel truth. He was born about the year 1495, in Somersetshire, and educated in Merton College, Oxford. His trials commenced very early, for he had to leave Oxford because of his religious views, and in 1540 he had to fly from England to Switzerland. In 1547, on the accession of Edward VI., he returned to London, where he distinguished himself as a preacher. The bishopric of Gloucester was offered to him; but having adopted decided views on the Continent respecting ecclesiastical vestments, he hesitated about accepting the dignity, and his consecration was delayed for a considerable time. In 1552 the see of Worcester was added to his charge, and he held it "in commendam," but in the following year, when Mary had reached the throne, he was seized, tried as a heretic and condemned to be burned at the stake. He refused to recant, and the death scene

was characterized by horrible barbarity. The wood used on the occasion was green, and the torments of the aged bishop were protracted and agonizing, but at length the spirit was freed from the flames and the hands of relentless persecutors. He died on the 9th day of February, 1555. The works which he left behind him embrace sermons, and controversial treatises on the doctrines of the gospel and the claims of the Church of Rome. He wrote also on the offices of Christ, the Incarnation, and on the Creed. Several editions of his works have been published lately in England, and they are of great value, as they show the arguments which then prevailed against the claims of the papacy.

HOPE, the reasonable expectation of good to be enjoyed, based on sufficient grounds, and encouraging to patient perseverance in the proper means for the attainment of it. It is reckoned as one of the three chief Christian graces, 1 Cor. xiii. 3, and its excellences are frequently described. It is lively, 1 Pet. i. 3; it is invigorating, Tit. i. 2; it is joyful, Rom. v. 2; xii. 12; it tends to sanctification, 1 John iii. 3. The Christian hope is sure, Heb. iii. 6; vii. 11, whereas the hope of the ungodly shall perish, Job viii. 13. Indeed, the wicked are characterized as "having no hope," Eph. ii. 12—that is, no well-grounded hope, or hope of salvation. Sometimes hope is put for the thing hoped for, Tit. ii. 13, or the person in whom we hope. Thus Christ is called the "hope" of his people, 1 Tim. i. 1.

HOPE, MATTHEW B., an eminent minister of the Presbyterian Church, was born in 1812, in Pennsylvania. After graduating at Jefferson College, he completed his theological studies at Princeton, and afterward studied medicine at the university of Pennsylvania, his design being to fit himself more completely for missionary work. After being ordained, he was stationed at Singapore, India, but failing health compelled a speedy return, and he became assistant secretary of the Presbyterian Board of Education. From 1846 until his death he was connected with the College of New Jersey, first as professor of belles-lettres and then in the department of political economy. He was one of the contributors to the Princeton Review, and wrote a "Treatise on Rhetoric" for the use of his college classes. He died December 17, 1859.

HOPHNI (hof'ni), one of the sons of Eli, whose licentious conduct brought down judgment upon their family. They were both slain in a battle with the Philistines when the ark of God was taken, 1 Sam. i. 3; ii. 34; iv. 4, 11, 17.

HOPHRA (hof'rah). See PHARAOH.

HOPKINS (hop'kinz), JOHN HENRY, Protestant Episcopal bishop of Vermont, was of English parentage, but born in Dublin, Ireland, January 30, 1792. In his boyhood he emigrated with his parents to America. His early education was conducted at home, under the fostering care of his mother. At the age of twenty-five he was admitted to the bar, and after practicing for six years he relinquished that profession and entered the ministry, being ordained as rector of Trinity Church, Pittsburg. A few years later he was before the synod of Pennsylvania as a candidate for the office of assistant bishop; but as the choice finally depended upon his own vote, he cast it for Dr. H. U. Onderdonk, the opposing candidate. In 1831 he

removed to Boston, where he remained about a year as assistant minister of Trinity Church and professor of divinity in the Episcopal Theological Seminary. In the following year he was consecrated bishop of Vermont, and became rector of St. Paul's Church, Burlington. At his own expense he conducted a boys' school, and employed indigent clergymen and theological students as teachers; but becoming embarrassed by the expenses incident to the enterprise, he relinquished it, and soon after established the Vermont Episcopal Institute. In 1867 he attended the Pan-Anglican Synod at Lambeth, and figured conspicuously in its deliberations, resolutely adhering to the principles of the High Church party in opposition to the majority of the American bishops, who presented a protest against Romanizing tendencies in the Anglican Church. Bishop Hopkins was a most industrious student of theology, and his attainments embraced a wide range of learning. Of his numerous works the most important are—"The Primitive Church compared with the Protestant Episcopal Church," "Causes, Principles and Results of the British Reformation," "Refutation of Milner's End of Controversy" and "Scriptural, Ecclesiastical and Historical Views of Slavery." He died January 9, 1868.

HOPKINS, MATTHEW, a professional witchfinder of the seventeenth century who achieved infamy by his barbarous cruelty in the practice of his profession. He finally came to grief: his net laid privily for others caught himself. His own test of trying whether a witch could be drowned was effectually tried on him.

HOPKINS, SAMUEL, D.D., a celebrated Calvinistic divine and founder of the "Hopkinsian" system of theology, was born September 17, 1721, at Waterbury, Connecticut. He graduated at Yale College; and having been converted during his college course under the powerful preaching of Whitefield and Gilbert Tennent, he resolved to enter the ministry, and studied theology under President Edwards. He began preaching at the age of twenty, and two years after was ordained pastor of a church in Housatonic, now Great Barrington, Massachusetts, which, during his pastorate of twenty-five years, in spite of frequent interruptions caused by the French-and-Indian War, increased in numbers from five to one hundred and sixteen members. His strongly Calvinistic teachings gave offence to many of his parishioners, and some refused to contribute to his support, while others were too poor to do so. In 1770 he removed to Newport, Rhode Island, where he continued till the town came into possession of the British, in 1776, when he was obliged to flee. Meanwhile he assisted Dr. Samuel Spring, at Newburyport, and ministered to destitute churches in Connecticut. He returned to Newport in 1779 to find his congregation scattered and his church edifice nearly destroyed. With pecuniary assistance received from Boston and Newburyport he rebuilt his meeting-house, and continued faithful to his congregation without regular salary, though liberal offers were sent him from other places.

Dr. Hopkins may be regarded as the pioneer in the anti-slavery movement in the United States. At a very early period of his ministry in Newport he began to preach against the slave-trade, though many of the wealthiest of his congregation were slave-traders and slave-owners. In 1776, through his "Dialogue Concerning the Slavery of the Africans" and his "Address to

HONORATUS (hon-or'a-tus), SAINT, the name of two prelates of the early Church.

1. **ARCHBISHOP OF ARLES**, was born in the latter part of the fourth century in Belgian Gaul, of pagan parents, but became a Christian, and with his brother Venantius left his country and founded a monastery on Serino Island, from which came some of the most celebrated theologians and prelates of the fifth and sixth centuries. He died in 429.

2. **BISHOP OF MARSEILLES**, was born in the early part of the fifth century. He succeeded Tillemont in the office of bishop, but of the events of his life little is known. He died about 492.

HONORIUS (ho-no're-us), the title assumed by four popes and one anti-pope. I. Chiefly known in connection with Augustine's mission among the Anglo-Saxons, and the Monothelite controversy in the Eastern Church about the unity of will in Christ's twofold nature. He was accused of having shown himself favorable to that sect. II. This name was first assumed by the anti-pope Cadalous in 1061; then, legitimately, by Lambert, bishop of Ostia, who was elected pope in 1124. He is recorded in history as having unsuccessfully disputed with Roger the Norman the possession of Southern Italy. III. His name was Cencio de Savelli, a noble family of Rome, the successor of Innocent III. in 1216, and a fanatical supporter of the crusade against the Albigenses. Immediately on his election he wrote to John of Brienne, king of Jerusalem, to assure him of his support, and to the emperor of Constantinople, to promise him assistance against the schismatics. He was also at war with the people of Rome, who repeatedly revolted against his temporal rule. IV. Of the same family, elected 1285. Following the policy of his predecessors, he lent his influence to the consolidation of the Anjou dynasty at Naples. In his spiritual character he repressed the ultra-ascetic tendency which had been fomented by the mendicant orders, and issued a bull against the so-called apostolicals and other religious sects of that time.

HONTHEIM (hont'ime), **JOHN NICOLAS VON**, was one of the most remarkable of the Romish ecclesiastics of the eighteenth century. He was born in 1701, at Treves, and educated in the Jesuits' College and University of that place, and he rose to be archbishop of the city.

HOOD, a tiara or turban as wound or folded round the head, or a sash of fine linen round the bottom of the tiara.

HOOK, HOOKS. The word frequently occurs in Scripture as the translation of various Hebrew terms. Thus there were hooks or pins from which the curtains of the tabernacle were suspended, Ex. xxvi. 33, 37. There were also flesh-hooks, with which flesh was taken from the pot, Ex. xxvii. 3; Num. iv. 14; 1 Sam. ii. 13, 14; these seem to have had three teeth. There were hooks, or rather rings, sometimes put through the noses of wild beasts by which to lead them. Captives were similarly treated, 2 Ki. xix. 28; Ezek. xxix. 4—a practice illustrated by some of the Assyrian monuments. Such a ring was used to secure a fish or marine animal, a cord being attached, so that it might be preserved alive without being able to escape, Job xli. 2. Further, there were "pruning-hooks," Isa. ii. 4; xviii. 5, "fish-hooks," Amos iv. 2, and "hooks," Ezek. xl. 43;

with regard to which some uncertainty exists. Perhaps there might be forked projecting pins in the part of the court where the victims were killed, on which those victims were suspended in order to take off the skin.

HOOK, JAMES, LL.D., a learned divine of the Church of England, was born in 1771, in London. He graduated at St. Mary's Hall, Oxford, and was archdeacon of Huntingdon and dean of Worcester. He published "Anguis in Herba," a true sketch of the Church of England and her clergy. He died in 1828.

HOOKER (hook'er), **HERMAN, D.D.**, a clergyman of the Protestant Episcopal Church, was born in 1804, at Poulney, Vermont. He graduated at Middlebury College, completed his theological studies at Princeton, and after having been licensed as a Presbyterian, he joined the Protestant Episcopal Church; but having partially lost his sight and his voice, he retired from the ministry and engaged in the publishing and bookselling trade in Philadelphia, without, however, relinquishing his theological pursuits. He wrote several books of considerable merit, among which are "Popular Infidelity," "The Uses of Adversity and the Provisions of Consolation," and "The Christian Life a Fight of Faith." Dr. Hooker was highly esteemed as a man of devout piety, whose Christian character was illustrated by many acts of benevolence. The Nashotah Seminary was made by him the recipient, as residuary legatee, of nearly ten thousand dollars. He died September 26, 1865, at Philadelphia.

HOOKER, RICHARD, who arose to great eminence as a profoundly learned divine and author of the Church of England, was born at Heavitree, Exeter, in 1533, and was the son of parents of very humble circumstances, who with difficulty sent him to school. One of his uncles was chamberlain of the city of Exeter, and at the instance of the tradesman to which Richard had been indentured, he made application to Jewell, bishop of Salisbury, to send the lad to college, and save such eminent parts as he possessed from being buried beneath a tradesman's calling. The good bishop readily responded to this request after an interview with him, and sent him at fifteen years of age, with a pension, to Corpus Christi College, Oxford, the journey thither being performed on foot. The death of the bishop seemed to cut off all hope of further progress, but he found new friends raised up for him in Dr. Cole, the president of his college, and in Sandys, at the time bishop of London, who had heard of him from Bishop Jewell. The latter sent his son Edwin to him as pupil, with whom he had also George Cranmer.

With these he passed a happy and useful time at the university, remarkable as a student and as a humble Christian—ungainly, indeed, in body, but with a soul richly adorned, and a capacious mind, which he sedulously fed. He became scholar and Fellow of his college and in due time took holy orders, and soon after was appointed to preach at St. Paul's Cross. He lodged in the apartments provided for the preacher, which were called the Shunamite's house. He fell under the influence of a widow, who induced him to marry her daughter, Joan Churchman, who brought him neither beauty, money nor happiness. By this step he lost his Fellowship, but was presented to the living of Drayton-Beauchamp, and in 1855 was appointed master of the Temple. In this new position he found nothing but trouble. One Travers, afternoon lecturer at the Temple, who expected to have been made master, revenged his disappointment by bringing charges of false doctrine against Hooker. Archbishop Whitgift took the side of Hooker and silenced Travers. The latter published his "Sup-



CAVE-CHAPEL CUT OUT OF THE ROCK UNDER THE DOME.
See engraving on preceding page.

plication," and this obliged Hooker to reply in an answer which was the germ of "The Ecclesiastical Polity." Desirous of expanding this, and not finding the Temple a place for study, he resigned the mastership and went to Boscombe, from which, after four years, he was promoted by Queen Elizabeth to Bishopsbourne, where he continued till his death. At the former living he wrote the first and at the latter the remaining four books of his work, which attracted immediate attention. Its profound philosophical groundwork, its vast learning and dignity and eloquence of style have given it a place among the masterpieces of English prose literature. King James had such a reverence for the author of it that he always spoke of him as the learned or judicious Mr. Hooker. And Clement VIII., having read a part of it, which was for him rendered into Latin, said, "There is no learning that this man hath not searched into, nothing too hard for his understanding. His books will get revered by age, for there are in them such seeds of eternity that, if the rest be like this, they shall last till the last fire shall consume all learning." As a parish priest Hooker was most laborious and zealous, and distinguished for the self-denial and

I.

IBAS (i'bas), bishop of Edessa, in Syria. He was deposed for Nestorianism in 449, but was restored in 451. After his death he was again condemned as a Nestorian heretic. He died about 457.

IBBOT (ib'bot), BENJAMIN, D.D., a learned English divine, was born in 1630 at Beachamwell, Norfolk. He was educated at Cambridge, and became librarian to Archbishop Tenison. His patron afterward gave him the post of treasurer to the cathedral of Wells, together with a living in London. In 1713-14 Ibbot delivered the Boyle lectures, afterward published. He was made royal chaplain in 1716, and in 1724 prebendary of Westminster. He died in 1725.

IBEX (i'bex). See GOAT, WILD.

IBHAR (ib'har), one of the sons of David, 2 Sam. v. 15; 1 Chr. iii. 6; xiv. 5.

IBIS (i'bis), a very well-known member of the family of Egyptian sacred birds. The "Ibis falcinellus," or the glossy ibis, was probably the black ibis of Herodotus, and celebrated for destroying snakes. It is migratory in its habits, and in the range of its extensive journeys it annually visits the Danube, Poland, Hungary, and even distant Siberia. It is found very commonly in Asia and Africa, and its remains are found among the mummies of the Egyptian catacombs. The glossy ibis lives in societies, and its migrations are always by companies. It feeds on reptiles, worms, insects and aquatic plants, which it gathers on the banks of streams and sluggish waters. Its general color is a greenish glossy black, with the under parts a bright chestnut. A naked green skin extends from the bill to the eyes, and the legs as well as the bill are of a greenish hue.

The "Ibis religiosa," or sacred ibis, as described by Herodotus, was white all over except the head, the neck, the tips of the wings and the rump, which are quite black. Bruce, the celebrated traveler, established the identity of this species with the sacred species of the ancient Egyptians. This ibis is not common in Egypt, but it prevails in Senegal, although, being migratory, it visits Egypt when the Nile rises. As the waters rise the ibis retires, still searching for food about the margin of the stream. It utters a loud, hoarse cry as it flies. The centre of Africa would seem to be the great home of this species. Much that Herodotus has recorded of the feats of the ibis in killing snakes must be apocryphal.

IBLEAM (ib'le-am), a city belonging to Manasseh, but territorially within the district of another tribe, Josh. xvii. 11; Jud. i. 27; 2 Ki. ix. 27. It is perhaps identical with Bileam, 1 Chr. vi. 70.

IBN ADONIA. See JACOB BEN-SHAJEM.

IBN AKNIN (ib'n ak'nin), JOSEPH BEN-JEHUDAH, a distinguished Jewish philosopher

and commentator, was born at Ceuta, in Arabia, about 1160. He fled from his native place about 1185, and for a time settled in Alexandria, where he became a disciple and intimate friend of Maimonides. He then went to Syria, and thence to Bagdad, where he founded a rabbinic college, and also practiced medicine. Besides his poetical, ethical, medical and metaphysical works, he wrote a "Commentary on the Song of Songs," now to be found in the Bodleian library, Oxford. He espouses the notion of the Talmud that the Song of Songs is the most sacred of all the twenty-four canonical books of the Old Testament, and accordingly explains it allegorically as representing the relationship of God to his people Israel.



THE SACRED IBIS OF EGYPT.—See IBIS.

IBN BALAAM (ba'lām), JEHUDAH, one of the most distinguished philologists and commentators of the Spanish school, was born in Seville before 1050. He wrote several works on the accents of the Hebrew of the Bible, and a number of commentaries on specific books; the principal of these are—"A Commentary on the Pentateuch," written in Arabic, though this work has long been known through Ibn Ezra, who quotes it in his commentary, yet it is only lately that a manuscript has been discovered in the Bodleian library containing the commentary on Numbers and Deuteronomy; "A Commentary on the Psalms," quoted by Ibn Ezra; "A Commentary on the Song of Songs," which, according to Ibn Aknin, who quotes it, gives a literal exposition of this book; "A Commentary on Isaiah," from which it appears that Ibn Balaam, contrary to

the generally received opinion, explains away the Messianic prophecies, and interprets Isa. xi. as referring to Hezekiah. Ibn Balaam is one of the most liberal interpreters, and quotes Christian commentators and the Koran in his expositions.

IBN BARUCH (ba'rook), BARUCH, a distinguished Jewish philosopher and commentator, flourished in the sixteenth century at Venice. He published a twofold commentary on Ecclesiastes, called by the double name of "The Congregation of Jacob" and "Holy Israel," the first of which is discursive and diffuse, and the second exegetical and brief. Based upon the first verse, "the words of Coheleth, son of David, king in Jerusalem," he maintains that two persons are speaking in its book, a skeptic named Coheleth, and a believer called Ben-David, and accordingly treats the whole as a dialogue, in which these two characters discuss the most important problems of moral philosophy. This commentary is most important to the understanding of the Jewish philosophy.

IBN CASPI or **CASPE** (kas'pe), JOSEPH BEN-ABBA MARI BEN-JOSEPH BEN-JACOB. This remarkable Jewish philosopher, poet, lexicographer and commentator was born about A. D. 1280, at Argentiere, in France. His brilliant powers and fondness for Biblical exegesis he evinced at the early age of seventeen, when he published the masterly commentaries upon Ibn Ezra's exposition of the Pentateuch. In his thirtieth year he devoted himself to the study of logic and the speculative sciences, as well as to the interpretation of the Hebrew Scriptures. He was a most voluminous writer; besides a number of philosophical and ethical productions, he wrote a number of commentaries on grammatical and kindred subjects, besides expositions of different books of Scripture, and reviews of Ibn Ezra, and a valuable Hebrew lexicon. The most important of his works are—A Hebrew lexicon. He starts from the principle that every root has only one general idea at its basis, and logically deduces from it all the other shades

of meaning. "A Commentary on Ibn Ezra's Exposition of the Pentateuch." "Rules about Most of the Mysteries of the Pentateuch, and Explanations of its Apparently Superfluous Statements." "A Commentary on the Pentateuch," in the introduction to which he gives an analysis of its tendency and parts. "A Collection of those Expositions of the Pentateuch, in which Ibn Caspi Differs from Maimonides and Ibn Ezra." "A Commentary on Eight Prophets." In his criticisms on Isaiah (lii.-liv.), Ibn Caspi is very severe upon those who explain these prophecies as referring to the Messiah. "An Exposition of the Psalms." "A Commentary on Proverbs, the Song of Songs and Ecclesiastes," which is one of Ibn Caspi's most valuable contributions to Biblical exegesis. "A Commentary on Job." "An Exposition of Ruth and Lamentations." "A Commen-

tary on Esther." One "On Daniel." "An Exposition of Ezra and Chronicles." "A Commentary on all the Passages Found in the Pentateuch and in the Prophets which Refer to the Creation." One "On the Miracles and other Mysteries Found in the Pentateuch, Prophets and Hagiography." "One Hundred Profound Questions in Connection with the Pentateuch and Prophets."

The principles of interpretation by which Ibn Caspi was guided in explaining the Bible are thus stated by himself: "The sacred Scriptures must be explained according to their plain and literal sense, and a recondite meaning can as little be introduced into them as into Aristotle's writings on logic and natural history. Only where the literal meaning is not sufficient, and reason rejects it, a deeper sense must be resorted to. If we once attempt to allegorize a simple and intelligible passage, then we might just as well do it with the whole contents of the Bible. . . . The logical division of sentences is the most indispensable and best auxiliary to the right understanding of the Bible, and the criterion to the proper order of the words are the Massora and the accents." We see from this extract that this writer of the Middle Ages anticipated the hermeneutical rules of modern criticism at a time when the schoolmen and the depositaries of Christian learning were engaged in hair-splitting and in allegorizing every fact of the Bible. He died about 1340.

IBN CHAJIM (ka'yim), AARON, the Jewish commentator, was born at Fez, about 1570. He wrote (1) a "Commentary on Joshua," and (2) another "on Judges," giving first the verbal explanation, and then an exposition of the text; (3) "A Commentary on Sifra," or the traditional explanation of Leviticus, published under the title of "The Oblation of Aaron;" (4) A treatise on R. Ishmael's thirteen rules for interpreting the Scriptures, called "The Rules of Aaron."

IBN DANAN (da'nan), SAADIA B. MAIMON, a Jewish poet, lexicographer and commentator of the Spanish school, was born about 1450. His exegetical works are—a "Commentary on Isaiah lli. 13," in which he tells us that Ibn Caspi regards those who interpret this of the Messiah to be as greatly in error as those who refer it to Jesus of Nazareth, but Ibn Saadia adds to this remark, "May God have mercy upon him"—i. e., upon Ibn Caspi; and a "Hebrew Lexicon," written in Arabic. He died about 1502.

IBN DAUD (da'ood), JEHUDAH. See CHAJUG.

IBN DJANAH. See IBN GANACH.

IBNEIAH (ib-ne'yah), a Benjamite who dwelt at Jerusalem, 1 Chr. ix. 8.

IBN EZRA (ib'n ez'rah), ABRAHAM BEN MEIER, one of the most remarkable of the Jewish literati of the Middle Ages, who commanded the whole cycle of knowledge of his time, was born in Toledo, in 1088-89, and very soon distinguished himself as a mathematician, astronomer, philosopher, poet, physician, traveler, theologian, grammarian and commentator. It is, however, with his labors as a Biblical commentator and grammarian that we have to deal. Upon those labors he first entered in the "Eternal City," where he published, in his fiftieth year, "Commentaries on the Five Megilloth"—viz., The Song of Songs, Ruth, Lam-

entations, Coheleth and Esther—which were immediately followed by "An Exposition of Job," and two grammatical treatises on the language of the sacred Scriptures. These were succeeded by another Hebrew grammar, which he published whilst in Mantua in 1145. From Mantua this erratic genius emigrated to Lucca, where he wrote his masterly commentaries on Isaiah and the Pentateuch, as well as two grammatical treatises. We then find him issuing commentaries on "Daniel, the Psalms and the Minor Prophets" in Rhodes, then publishing an energetic defence of the Sabbath in London, and then again in Rhodes, where he issued a second edition of his commentary on the Pentateuch, and another grammatical work. He now determined to return to Spain, at the advanced age of seventy-eight, but died on his journey when he arrived at Calahorra, on the borders of Navarre and Aragon, in 1176.

The contradictions of which human nature is composed appear more glaringly in the commentaries of Ibn Ezra than in the writings of the majority of great men. His keen and daring researches brought him to the very verge of Pantheism, yet



THE GLOSSY IBIS OF EGYPT.—See IBIS.

his faith in revelation was at times perfectly fanatical. He questioned the genuineness of many portions of the Pentateuch, as well as the latter part of Isaiah, regarded the history of Jonah as a dream and charged the chronicles with a blunder, Ex. xxv. 29, yet he anathematized Itzhaki for doing the same thing and denounced free inquiry as heretical. His confidence in God and resignation to the gracious dealings of Providence were almost unbounded, yet he fully believed in the irresistible influence of the stars on human actions. He traced every phenomenon in the Bible to a natural origin, yet he propounded a mystical theory, according to which all things are wrapped up in profound darkness. Notwithstanding these contradictions, Ibn Ezra was born a commentator, and was the first who raised Biblical exegesis to a science, interpreting the text according to the laws of language. His ingenious criticisms of the text deserve the greatest attention of the Biblical student and Hebrew grammarian. Having traveled in Italy, Provence, England, Rhodes, Palestine, Africa and India, this shrewd observer and profound scholar frequently illustrates the manners and customs mentioned in the Bible by those of other nations with whom he mixed, and also makes

some valuable remarks on Biblical geography. His knowledge of the Hebrew Bible was truly wonderful. Though living at a time when no concordances existed, yet he knew whether a word or a certain form of a word was unique or not. Equal to this marvelous knowledge of the Scripture was his extensive acquaintance with the best grammatical, lexical and exegetical works of his predecessors and contemporaries, which he constantly quotes. His commentaries were a complete triumph over the allegorical and trifling manner in which the Bible was expounded both by the synagogue and the Church, and even the great luminary Maimonides charged his son, in his last will and testament, not to study any other commentaries than those of Ibn Ezra, "which are exceedingly good and cannot be consulted without profit, and which, for beauty of thought, clearness of wisdom and clearness of perception, are unlike any other writings." Ibn Ezra's style is very concise and sometimes very obscure, which is to be ascribed to the fact that he formed a technical phraseology of his own, that the good humor with which he exposes the expositions of his opponents is often expressed in plays upon words, and that he not unfrequently veiled his skepticism about the Mosaic authorship of certain portions of the Pentateuch in ambiguous and laconic phrases. Thus, for instance, upon Gen. xii. 6 he remarks, "There is a mystery here, but the wise man will be quiet."

IBN GANACH (ga'nakh), or **DJANAH JONAH** (dya'nah jo'nah), or **ABULVALID MERVAN** (ab-ool-valid mer'van), a famous grammarian and lexicographer [quoted in Jewish writings as "Rabbi Jonah," "R. Jonah the Grammarian," "R. Jonah the Spaniard," "R. Jonah the Physician," "R. Jonah the Physician, Ibn Ganach," and, chiefly by Ibn Ezra, as "Rabbi Marinus," or "Merinus"], was born at Cordova, about A. D. 995. When quite a youth, Ibn Ganach evinced his skill in the sacred language by writing Hebrew poetry. This, however, he soon gave up for the more solid and arduous studies of Hebrew grammar and lexicography and medicine. But his studies and domestic peace were soon interrupted, as he, like many of his coreligionists, had to quit Cordova in consequence of the sufferings which were inflicted upon the inhabitants of that devoted city after its capture in the year 1013. He went to Saragossa, where he settled down when about twenty years of age, practiced medicine for a maintenance, and devoted all his spare time to the prosecution of his researches in sacred philology and hermeneutics, which were the chief aim of his life; and his achievements in these departments are truly marvelous. Independent in his researches, and sincerely believing that whatever tends to evolve the true sense of the inspired text ought to be publicly made known, though it might be contrary to venerated opinions and against one's own interests, Ibn Ganach published the first installment of his labors in Arabic, in the form of additions to and correction of Chajug's grammatical treatise on "The Quiescent Letters," under the title of "Supplement," or "Strictures," which is a very important contribution to Biblical exegesis. But notwithstanding the excellency of his criticisms and the meek and gentle spirit of their author, these strictures upon so celebrated a man provoked a rejoinder from one of the disciples of Chajug, to which Ibn Ganach replied in a treatise, entitled "The Book of Reproach or Correction," which, like its predecessor, contains very valuable grammatical and exegetical

remarks. He then published a polemical work called "The Book of Recollections," another called "The Book of Approximation and Rectification," and another entitled "The Book of Reconciliation." He also wrote a Commentary on the Song of Songs, which, according to Ibn Aknin, who quotes it, gives a literal exposition of this book. Whilst engaged in his polemical works, Ibn Ganach prepared himself for his crowning work, called "The Critic," which he divided into two parts, the one being a treatise on grammar as connected with exegesis, entitled "The Book of Embroidery," and the other a lexicon, entitled "The Book of Roots." This gigantic work is the most important philological production in the Jewish literature of the Middle Ages. The mastery of the science of the Hebrew language in all its delicate points which Ibn Ganach therein displays, the lucid manner in which he explains every grammatical difficulty and the sound exegetical rules which he therein propounds have few parallels up to the present day. He was not only the creator of the Hebrew syntax, but almost brought it to perfection. He was the first who pointed out the ellipses and the transposition of letters, words and verses in the Hebrew Bible.



THE SACRED IBIS OF EGYPT.—See IBIS.

He explained, in a simple and natural manner, more than two hundred obscure passages in the Bible, which had up to his time greatly perplexed all interpreters, by showing that the sacred writers used abnormal for normal expressions. Though his faith in the inspiration of the Hebrew Scriptures was absolute, yet he maintained that, being addressed to men, they are subject to the laws of language, and hence urged that the abnormal expressions and forms in the Bible are not to be ascribed to the ignorance of transcribers and punctuators, nor to willful corruption, but are owing to the fact that the sacred writers, being human, paid the tribute of humanity. Notwithstanding the opposition he met with during his life, no philologist has exercised directly and indirectly such an influence both upon Jewish and Christian grammarians and commentators as Ibn Ganach. All his works were written in Arabic. He died about 1050.

IBN GEBIROL (geb'e-role), or **GABIROL** (gab'e-role), **SOLOMON BEN JEHUDAH**, a distinguished Jewish philosopher, commentator, grammarian and a most celebrated hymnologist, was born in Malaga, about A. D. 1021. To this sweet singer of Israel versification in the sacred language was so easy that he wrote a Hebrew

grammar in rhyme when nineteen years of age, and by his charming style imparted life to the otherwise dry rules. At the age of twenty-four he wrote in Arabic an ethico-philosophical work, in which he propounds a peculiar theory of the human temperament and passions, enumerates twenty propensities corresponding to the four dispositions multiplied by the five senses, and shows how the leaning of the soul to the one side may be brought to the moral equipoise by observing the declarations of Scripture and ethical sayings of the Talmud, which he largely quotes. In consequence of some personal allusions which he made in this work, Ibn Gebirol was obliged to quit Saragossa in 1046. After wandering about Spain for some time, he wrote in Arabic his grand philosophical work, called "The Fountain of Life." Ibn Gebirol's works form an important part in the history of Jewish philosophy, inasmuch as he was the first philosopher of the Middle Ages in Europe, and as his philosophical treatises were used by many celebrated schoolmen of the thirteenth and fourteenth centuries. From Ibn Ezra's quotations it appears that Ibn Gebirol also wrote expositions of the Scriptures. It must be added that his hymn entitled "The Royal Diadem," which is a beautiful and pathetic poetical composition of profound philosophical sentiments and great devotion, forms an important part of the divine service on the evening preceding the great day of atonement with the devout Jews to the present day. He died in 1070.

IBN GIATH (ge'ath), **ISAAC BEN JEHUDAH**, was born about 1030 of a very distinguished family who resided in Lucena, not far from Cordova, and afterward became the spiritual head of the Jewish community in that place. He wrote a "Commentary on Ecclesiastes," which, as appears from the frequent quotations from it by the best interpreters and lexicographers, contains important contributions to the critical exposition of this difficult book. It also appears that Ibn Giath wrote some other exegetical and grammatical treatises, and that he materially aided the development of Biblical exegesis. He also distinguished himself as a hymnologist, and his devotional poetry is used in the Jewish service to the present day. He died in 1089.

IBNIJAH, a Benjamite, 1 Chr. ix. 8.

IBN JACHJA (yakh'ya), **JOSEPH BEN DAVID**, a distinguished Jewish commentator, was born in 1494, at Florence, whither his parents had fled from Portugal in consequence of the religious persecutions which were heaped upon the Jews. He was educated first at Verona, then at Imola and Padua, and he spent the remainder of his life at Imola. He wrote "A Commentary on the Five Megilloth,"—viz., the Song of Songs, Ruth, Lamentations, Ecclesiastes and Esther; "A Commentary on the Psalms," "A Commentary on Proverbs" and "A Commentary on Daniel." Ibn Jachja died in 1539, having undermined his constitution with excessive literary labor; his remains were conveyed ten years after his death to Safet, where they were deposited with great honor. The merits of his commentaries chiefly consist in the fact that they give a digest of the traditional interpretation of the Bible, and that the student of historico-critical exegesis finds in them ready at hand

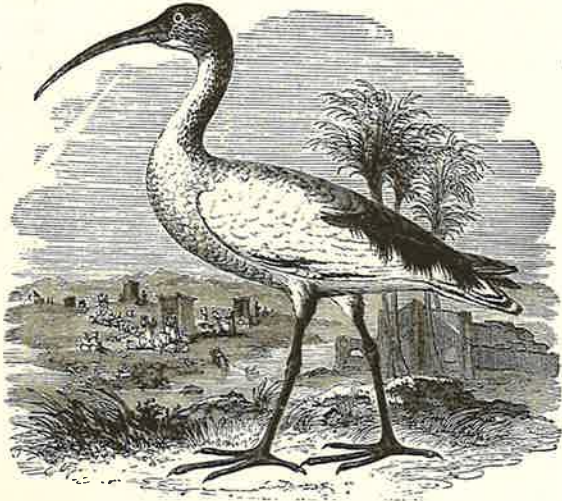
the Midrashic lore for which he would otherwise have to search in many an ancient volume.

IBN KASTOR (kas'tor). See ITZCHAKI.

IBN KOREISH (ko'rish), **JEHUDAH**, one of the earliest Jewish lexicographers, flourished during the latter part of the ninth century in Tahart or Tahort, in Africa, and may be regarded as the first who wrote on comparative philology. He wrote "A Hebrew Lexicon," "A Hebrew Grammar" and "An Epistle" addressed to the Jewish community at Fez, in which he rebukes his brethren for neglecting to study the Chaldee paraphrases of the Old Testament, and tries to show that it is impossible to understand some portions of the Bible without the help of the cognate Shemitic idioms. The work is an important contribution to Hebrew grammar and lexicography, and is quoted by the best grammarians and interpreters.

IBN SAKTAR (sak'tar). See ITZCHAKI.

IBN SHOEIB (sho'ib), **JOEL**, flourished



THE SACRED IBIS OF EGYPT.—See IBIS.

during the latter part of the fifteenth century at Tudela. He wrote "A Commentary on the Pentateuch," "A Commentary on the Psalms," "A Commentary on the Song of Songs" and "An Exposition of Lamentations." His liberality of mind in expounding the Hebrew Scriptures may be judged of from the fact that at the very time when his coreligionists were suffering most bitterly from the Christian nations of those days, Ibn Shoeib maintained in his "Commentary on the Psalms" that pious Gentiles will have a portion in the world to come.

IBRI, a descendant of Merari, 1 Chr. xxiv. 27.

IBZAN (ib'zan), the tenth judge of Israel. He was of Bethlehem, probably the Bethlehem of Zebulun, and not of Judah. He governed seven years. The prosperity of Ibazan is marked by the great number of his children (thirty sons and thirty daughters), and by his wealth by their marriages, for they were all married. Some have held, but without the least probability, that Ibazan was the same with Boaz, B. C. 1182, Jud. xii. 8.

ICARD (e-kar'), **CHARLES**, a French Protestant divine, was born in 1636, at St. Hyppolyte, Languedoc. After completing his theological stud-

ies at Geneva, he was ordained and became pastor of La Norville, whence he was called to Nîmes. He was one of the central committee organized during the persecutions under Louis XIV. for the protection of the Protestant interests, and along with a number of his colleagues was condemned to death. He escaped, however, first to Geneva and then to Neufchatel, where he was pastor for several years. He subsequently preached to a French congregation at Bremen. He died in 1715.

ICE, or congealed water, is repeatedly mentioned in Scripture, usually as giving point to an illustration, Job vi. 16; xxxviii. 29. Perhaps the Hebrews cooled their drinks with ice or snow, Prov. xxv. 13. In Ps. cxlvii. 17 it is put poetically for hail.

ICHABOD (ik'a-bod), "where is the glory," the son of Phinehas and grandson of Eli, no further distinguished than as having been born at the time when the ark of the Lord fell into the hands of the Philistines. This calamity, with the news of her husband's death, fell like a thunderbolt on the afflicted mother, and broke her heart. In her last moments she gave the name of Ichabod to her child, in commemoration of the disasters which had befallen her house and country, 1 Sam. iv. 19-22.



THE PARADOXURE.—See ICHNEUMON.

ICHNEUMON (ik'nu-mon), the name of a well-known small Egyptian animal with which the Israelites must have been familiar. In form and habit the ichneumon approaches the ferret in character and size, being celebrated for destroying birds, reptiles and small mammalia. They are beautiful, cleanly and easily domesticated, and of great use in households, though dangerous in the poultry yard. They were deified by the Egyptians because of their utility. The Indian species is much smaller than the Egyptian, and there is also another, the paradoxure, found in India, of similar habits. It is somewhat larger than a common cat.

ICHTHYS (ikh'this), one of the earliest symbols of Christ. It is the Greek word for "fish," and is composed of the initial letters of "Iēsous Christos, Theou Huios, Soter," the translation of which is, Jesus Christ, the Son of God, the Saviour. This anagram of the name of Jesus is found in many ancient inscriptions and upon works of art.

ICONIUM (i-ko'ne-nm), a considerable city of Asia Minor, generally considered as belonging to Lyconia. It lay in a fertile plain at the foot of Tarsus, on the great line of communication between Ephesus and the more eastern cities of Tarsus and Antioch and the Euphrates. St. Paul first visited Iconium with Barnabas from Antioch in Pisidia, a

town to the west, and their preaching and miracles were made effectual to the conversion of many; but a persecution being stirred up by the Jews, the apostles fled to Lystra and Derbe. They visited Iconium again, however, before returning to the Syrian Antioch, Acts xiii. 50, 51; xiv.; 2 Tim. iii. 11. St. Paul must have been at Iconium in his next journey with Silas, Acts xvi. 1-6, and very possibly at a later period, xviii. 23. It was well suited for a centre of missionary operations.

ICONOCLASTS (i-kon'o-klasts), the title given to the reformers who, in the Middle Ages, destroyed the images used for worship in the Christian churches. The Iconoclastic struggle was particularly violent during the reigns of the Byzantine emperor Leo III. and his son Constantine Capronymus, and lasted from 726 to 795.

ICONOGRAPHY (i-ko-nog'ra-fe), strictly speaking, is a description of paintings, images and sculptured objects found in churches and their apertures, and all other buildings devoted to ecclesiastical purposes. It embraces all objects connected with Christian art during the Middle Ages.

ICTINUS (ik-te'nus), a celebrated Greek architect of the fifth century B. C. His greatest works were the Parthenon at Athens, the Temple of Ceres at Eleusis, and the Temple of Apollo Epicurius, near Phigaleia.

IDA (i'da), a woman of remarkable theological skill and learning, was abbess of the convent of Argensoles during the early part of the thirteenth century. She died in 1226.

IDACIUS (i-da'sh'us) or **IDATHIUS** (i-da'the-us), surnamed **CLARUS**, bishop of Emerida in Spain, flourished during the fourth century. He is particularly known by his severity toward the Priscillianists. He died about 392.

IDALAH (i-da'lah), a town of Zebulun, apparently lying between Shimron and Bethlehem, Josh. xix. 15. It is only once mentioned in Scripture, and does not occur in any other writer. Its site is unknown.

IDBASH (id'bash), a descendant of Judah, 1 Chr. iv. 3.

IDDO (id'do). 1. The father of one of Solomon's commissariat officers, 1 Ki. iv. 14. 2. A Gershonite Levite, 1 Chr. vi. 21, called also Adajah, ver. 41. 3. The grandfather of the prophet Zechariah, a priest who returned with Zerubbabel from Babylon, Ezra v. 1; vi. 14; Neh. xii. 4, 16; Zech. i. 1, 7. 4. The ruler in David's time of Manasseh east of the Jordan, 1 Chr. xxvii. 21. 5. A seer whose "visions against Jeroboam, the son of Nebat," and book "concerning genealogies," and "story" or chronicle of the acts of Abijah, are referred to by the author of Chronicles, 2 Chr. ix. 29; xii. 15; xiii. 22. There is a Jewish tradition that he was the disobedient prophet of 1 Ki. xiii. 6. A chief of the Nethinim at Casiphia, to whom Ezra sent for Levites to join his caravan, Ezra viii. 17. Thirty-eight Levites and two hundred and twenty Nethinim responded to the call, v. 18-20.

IDEALISM (i-dee'al-izm), a term used to indicate a philosophical school, which has different

subdivisions, according to the meaning attached to the word "idea." This word, in the usage of modern philosophers, has quite changed its signification from the time that Plato used it in his speculations. As Reid in his "Intellectual Powers" has said, "Plato agreed with the rest of the ancient philosophers in this, that all things consist of matter and form, and that the matter of which all things were made existed from eternity without form; but he likewise believed that there are eternal forms of all possible things which exist without matter, and to those eternal immaterial forms he gave the name of ideas. In the Platonic sense, then, 'ideas' were the patterns according to which the Deity fashioned the phenomenal or ectypal world." The change which took place in the meaning of the word in modern philosophy has usually been attributed to Descartes, but it is almost certain that he only followed the example set by a Scottish metaphysician who had preceded him, who was the first thinker of any eminence who used the term idea in its present acceptation. It has been well observed by Sir William Hamilton that "the fortune of this word is curious. Employed by Plato to express the real forms of the intelligible world, in lofty contrast with the unreal images of the sensible, it was lowered by Descartes, who extended it to the objects of our consciousness in general. When, after Gassendi, the school of Condillac had analyzed our highest faculties into our lowest, the 'idea' was still more deeply degraded from its high original. Like a fallen angel, it was relegated from the sphere of the divine intelligence to the atmosphere of human sense, till at last 'ideologie' (more correctly 'idealogie'), a word which could only properly suggest an 'a priori' scheme, deducing our knowledge from the intellect has in France become the name peculiarly distinctive of that philosophy of mind which exclusively derives our knowledge from the senses." Descartes was followed in his use of the word by Leibnitz in Germany and Locke in England, who applied the term to mental conceptions, instead of to the eternal and immaterial forms in the divine mind, after the pattern of which material existences were fashioned or made. To Bishop Berkeley, however, belongs the mastery of the present school of idealism. With him it was a fundamental principle that "the qualities of supposed objects cannot be perceived distinct from the mind that perceives them; and these qualities, it will be allowed, are all that we can know of such objects. If, therefore, there were external bodies, it is impossible we should ever know it; and if there were not, we should have exactly the same reason for believing there were as we now have. All, therefore, which really exists is spirit, or 'the thinking principle'—ourselves, our fellow-men and God. What we call ideas are presented to us by God in a certain order of succession, which order of successive presentation is what we mean by the laws of nature." Hence, the tendency of a system which seemed to cast doubt on the evidence of our senses and to overturn the universal belief of all mankind was to infuse doubt and lead to skepticism. Berkeley was followed by Hume, who carried the principle out to its legitimate extent, denying as he did not only the existence of all perceptible objects, but also the existence of a perceiving mind, and holding that all that could be consistently predicated of our mental state, was that a succession of mental consciousnesses existed of a fleeting character, that we have no knowledge of cause as producing any effect, and that all we can know is the succession of conscious feelings. In

fact, the philosophy of Hume may be summed up in the statement that nothing can be known. In Germany there has been a tendency to return to the Platonic use of the term "idea," but even Hegel does not agree with the great leaders of German thought who preceded him. The likelihood is that among mental philosophers the word idea shall continue to stand for all those mental conceptions which we have of material objects when they are not present in perception, and to conceptions of moral feelings or objects of thought about which we discriminate or judge in our ordinary thinking life.

IDLE (i'd'l). The word "idle" does not often occur in our version, and generally is at once intelligible. But in Matt. xii. 36 the meaning of an "idle word" has been questioned. It may be best taken as indicating the empty, insincere language of a man who carelessly says one thing and means another.

IDOL (i'dol), a representation of some principle or being to whom worship was paid. It was intended to convey through the external senses a more vivid notion of the object adored, and thus to be simply a medium, as the Israelites meant to honor Jehovah by means of their calf-like image, Ex. xxxii. 5. But grosser ideas naturally prevailed; and men, having regarded the representation as sacred to the deity, came very often to consider it the deity itself, or at least to offer it worship, as if the senseless stone or piece of metal could hear and help them. Sometimes living creatures, animals or reptiles, were objects of adoration; sometimes idols were molten or graven images formed "by art and man's device." All such are equally prohibited in Scripture. Our word "idol," it may be observed, is from the Greek *eidolon*, an image, spectre or shade. The forms of idols were and are multifarious, from a shapeless block of wood or stone to the elaborately-figured and ornamented human or bestial representation. Idols had temples, where they were set up and fastened, Isa. xli. 7; Jer. x. 4, and priests appointed for the rites of their worship. Here as trophies the arms of defeated foes were hung, 1 Sam. xxxi. 10. And sometimes idols were carried out to battle, 2 Sam. v. 21. But they were essentially an affront and detestation to the holy Lord of heaven and earth, 2 Chr. xv. 16, marg., whether they were literal material idols, or whether merely some object or pursuit, incompatible with his service, to which the heart was given.

IDOLATRY (i-dol'a-tre), the worship of other objects and beings than the one true God. This must have arisen from the neglect and deprivation of that knowledge of himself which the great Creator communicated to the common father of the human family.

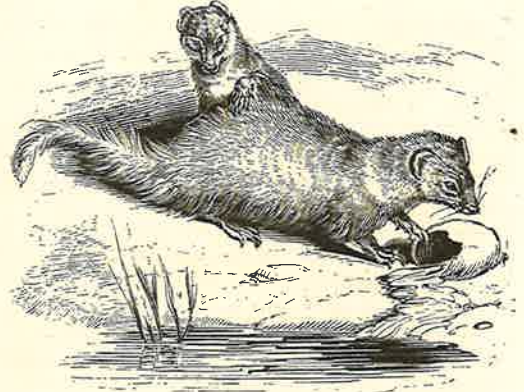
Probably the heavenly bodies were among the earliest objects of idolatrous reverence. Their glorious splendor, and the influence which they exercised upon mundane things, naturally impressed the minds of men, who, with indistinct notions of the mighty Former, transferred to them the honor due to him. This kind of idolatry is noticed in the book of Job, Job xxxi. 26-28. But a more subtle principle was introduced, regulating and intertwined with this worship. The power of nature was deified, that generative power according to which life was communicated and forms of existence were continually reproduced. And this power was separated into active and passive, male

and female, the one after the highest notion, the source of spiritual, the other of physical, life. These powers were personified, sometimes separately, and sometimes in combination. Thus the sun and moon, the Baal and Astarte of Phœnician worship, were regarded as embodying these active and passive principles respectively. And the idol deities of other nations bore similar characters. It is easy to see how such worship would be tainted by licentiousness of thought, and that the rites of it would be immoral and obscene. Unnatural lusts would be indulged, till the frightful picture drawn by the apostle Paul of heathenism was abundantly realized among even the most refined nations of antiquity, Rom. i. 18-32. It was in order to guard the Israelites against such abominable things that many of the enactments of the Mosaic law were directed, for instance, Deut. xxii. 5.

There are indications of idolatrous worship among the early patriarchs—relics, it is likely, of that from which God withdrew Abraham, intending to raise from him in his seed a covenant people, Josh. xxiv. 2. Thus Laban had images, which Rachel purloined. And some such images continued in Jacob's family, Gen. xxxi. 19, 30, 32-35; xxxv. 2, 4. That the symbolic idolatry of Egypt made an impression on the Israelites may be concluded from the form of the image manufactured when Moses was in the mount, Ex. xxxii. 4. Also that there was some kind of star-worship practiced in the wilderness we may conclude from Amos v. 26; Acts vii. 43. Be this, however, as it may, we see at a late period of their wanderings the licentious worship of Baal-peor, contracted from the Moabites and Midianites, Num. xxv. It was so fearfully punished that the Hebrews, when they entered Canaan, kept themselves pure from idolatry; and this faithful conduct lasted during Joshua's life and that of the elders of that generation who survived him, Josh. xxiv. 31. Afterward the slackness of the people to take possession of the whole country, and their living in proximity to so many of the original possessors, and their habits of intercourse with them, produced a very natural effect. Again and again during the rule of the judges they served Baal and Ashtaroth, until, warned by chastisement, they returned to the God of their fathers, Jud. ii. 10-19. From all the idolatrous nations that were on their borders, east as well as west, they borrowed deities—from the Phœnicians and Philistines, from the Syrians, from Moab and from Ammon, Jud. x. 6. It was not till the days of Samuel that anything like a complete reformation was effected, 1 Sam. vii. 3-6. But after this, through the reigns of the first kings, idolatry seems to have disappeared in Israel, till the miserable folly of Solomon, who was perverted in his old age by his foreign wives, led him to build shrines for the false gods of Moab and Ammon and Phœnicia just in front of his own glorious temple, in unnatural rivalry with Jehovah, who had deigned to dwell there, 1 Ki. xi. 1-8. After the schism of the kingdom idolatry prevailed very generally among the ten tribes. The device of Jeroboam to prevent his subjects from worshipping at Jerusalem led easily to worse practices; and the alliance formed by Ahab with Jezebel wellnigh made Baal-worship the established religion of the land, 1 Ki. xii. 26, 27; xvi. 31-33. This received a check, indeed, from Elijah, 1 Ki. xviii. 40, and was eradicated by Jehu, 2 Ki. x. 18-28; still other forms of idolatrous worship were substituted, and at length God removed Israel by

the hand of the Assyrian kings to distant exile, 2 Ki. xvii. 6-18. Colonists from the east occupied their cities; and a mixed religion then prevailed, a certain fear of Jehovah combined with the worship of the idols of the respective peoples who had been introduced, v. 24-41. Judah did not escape infection. Rehoboam copied the worst part of his father's doings, 1 Ki. xiv. 21-24. And though Asa and Jehoshaphat promoted reformation, 1 Ki. xv. 11-13; xxii. 43, yet the alliance with the house of Ahab, 2 Ki. viii. 18, produced the worst consequences; and even the better-disposed kings, by leaving the high-places, supplied opportunities for renewed apostasy. Hezekiah's reformation was more thorough, 2 Ki. xviii. 4-6, and so was Josiah's subsequently, 2 Ki. xxiii. 1-20; but the work of these pious sovereigns passed away with them, and the last days of Jerusalem were her worst, Jer. ii. 28; vii. 17, 18; xi. 13; and Judah too was carried into captivity.

The severe chastisement of the captivity in a great measure did its work; and though after the return there was much lukewarmness shown, and alliances were afresh made with ungodly nations, and false prophets appeared, Ezra ix. 1, 2; Neh. vi. 14, yet, so far as we can judge by the national covenant, Neh. x., and the general strain of the post-



ICHNEUMON OF EGYPT.—See ICHNEUMON.

exilian prophets, Haggai, Zechariah and Malachi, idolatry scarcely, if at all, existed. And subsequently, when Antiochus Epiphanes attempted to force idolatry upon the Jews, though some through fear complied, 1 Macc. i. 43-50, 54, yet the heart of the nation was sound, and his tyrannical attempt roused that spirit of resistance which led to the Maccabæan victories, ii., iii., etc.; and the general establishment of synagogues in which the sacred books were publicly read contributed to preserve the purity of the faith.

In the New Testament the Christians, who were continually brought into contact with idolaters through the extent of the Roman empire, were cautioned as to their behavior. Not only were they to abhor idol-worship itself, but they were also to abstain from meats which had been offered to idols, Acts xv. 29. It was true that the meat itself was not thereby defiled, for an idol was nothing, and therefore Christians need not be too particular in inquiring into the history of what was set before them. But if any one apprised them that it had been so presented, they were not to eat, lest an occasion of offence should be given to a brother or to a censorious heathen, 1 Cor. viii. 4-13; x. 25-32.

Sometimes, it would seem, idolatry is used in a figurative sense. God ought to have the whole heart. If a man sets it on any created object, he defrauds God of his right, and really pays worship

to something else; and so his conduct is stigmatized as idolatry, Eph. v. 5; Col. iii. 5, and perhaps 1 John v. 21.

IDUEL (id'u-el), 1 Esd. viii. 43, one of the Jews whom Ezra sent to obtain the aid of the priests in the return from exile; probably identical with Ariel, Ezra viii. 16.

IDUMEA (id-u-me'a), Isa. xxxiv. 5, 6; Ezek. xxxv. 15; xxxvi. 5; Mark iii. 8. See **EDOM**.

IDUMEANS (id-u-me'anz), 2 Macc. x. 15, 16, the inhabitants of Idumea or Edom. See **EDOM**.

IGAL (i'gal). 1. One of the twelve spies sent by Moses to explore the land of Canaan, Num. xiii. 7. 2. One of David's mighty men, said in 2 Sam. xxiii. 36 to be the son of Nathan of Zobah.

IGDALIAH (ig-da'le-a), the son of Hanan, into whose chamber in the temple Jeremiah took the Rechabites, Jer. xxxv. 4.

IGEAL (ig'e-al), the same name in the original as Igal, but belonging to a remote descendant of David, the son of Shemaiah, 1 Chron. iii. 22.

IGNATIUS (ig-nah'sh'us). 1. **SAINT, OF ANTIOCH**, was one of the apostolical Fathers. Very few reliable facts about his early life are known. According to one account, he was born at Nura, in Cappadocia, but later investigation shows that there is no real ground for the statement. The work known as "The Martyrdom of Ignatius" and Eusebius are the chief sources of information respecting Ignatius; but the first is at least interpolated, and its genuineness has been justly called in question. In the "Martyrdom" he is described as having been a hearer of St. John, and Chrysostom affirms that he was ordained as bishop of Antioch by the apostles. Now, if Eusebius be correct in dating his ordination at A. D. 69, there must be great uncertainty about this statement as well as about his succession of Evodius, who followed St. Paul; and the confusion becomes greater when it is asserted in the "Apostolical Constitutions" that Ignatius and Evodius were contemporary, the former holding under Paul and the latter under Peter; whereas another version makes the latter the bishop of the Jewish converts and Ignatius the bishop of the Gentile Christians. He is represented as always displaying an earnest solicitude respecting the members of the flock, guarding and sustaining them, lest they should renounce their profession because of persecution. When Trajan was at Antioch, on his march to the eastern frontier to engage in the war with the Armenians and the Parthians, Ignatius offered himself to the emperor as a victim, rather than see his flock destroyed. The incidents in the conference are recorded in the "Martyrdom," and the result was an order that he should be sent to Rome and cast to the wild beasts. His journey was long and tedious, and opportunity was given to him to confirm the faithful at his different resting-places; and he sent several epistles to his beloved flock at Antioch, exhorting them to stand fast in their love to Christ, and not to weep for him; but rather rejoice that he was counted worthy to suffer for his Lord. "When at last he was brought into the dreadful arena, and just before the lions were let loose upon him, he looked up into the faces of the vast multitude that filled the amphitheatre and calmly said: 'Romans, specta-

tors of this present scene, I am here not because of any crime, nor to absolve myself from any charge of wickedness, but to follow God, by the love of whom I am impelled, and whom I long for irrepressibly; for I am his wheat, and must be ground by the teeth of beasts, that I may become his pure bread.' Such portions of his mortal frame as remained were collected by his friends and removed to Antioch." As Trajan's march to the East was made A. D. 114, the martyrdom of Ignatius could not have taken place before the following year.

The epistles of Ignatius have proved a fertile source of controversy. Fifteen epistles have been attributed to him, seven of them having been written on his way to Rome. Jerome and Eusebius mention these. They are the epistles to the Ephesians, the Magnesians, the Trallians, the Romans, the Philadelphians, the Smyrnians and one to Polycarp. Two versions of these are extant, one of them acknowledged to be greatly interpolated. The controversy respecting his epistles began at an early date. The Magdeburg centuriators expressed great doubt of them; Calvin was more decided, declaring as he did in his "Institutions" that "nothing could be more silly than the stuff" ("nænia," trifles) "which had been brought out under the name of Ignatius, and rendered the impudence of those persons more insufferable who had set themselves to deceive the people by such



EGYPTIAN IDOLETS.—See **IDOL** and **IDOLATRY**.

This and the engravings on the three succeeding pages are from the originals in the British Museum.

phantoms." Usher and Pearson in England, and Dailé in France, entered fully into the controversy, but Cureton, a canon of Westminster in the year 1833, found entire copies of three epistles in a monastery in the desert of Nitria, and as soon as they appeared the controversy was opened again. In his "Corpus Ignatianum" he holds that the three epistles which he found are the only genuine remains of Ignatius. Opposed to this view was the argument of Uhlhorn, who held that the seven letters in short Greek recension are genuine. In 1859 Lepsius enters at great length into an examination of both sides of the controversy, and finally leans to the decision of Cureton, namely, that the epistles to Polycarp, to the Ephesians and the Romans, as they are found in the Syriac recension, are the only genuine remains. The celebrated Bunsen adopted the same view, but Professor Killen, in his "Ancient Church," repudiates these epistles, as well as all the others, as utterly worthless. He says: "It is no mean proof of the sagacity of the great Calvin that upward of three hundred years ago he passed a sweeping condemnation on these Ignatian epistles. At the time many were startled by the boldness of his language, and it was thought that he was somewhat precipitate in pronouncing such a judgment. . . . There is a far more intimate connection than many are disposed to believe between sound theology and

sound criticism, for a right knowledge of the word of God strengthens the intellectual vision and assists in the detection of error wherever it may reveal itself. . . . Calvin knew that an apostolic man must have been acquainted with apostolic doctrine, and he saw that these letters must have been the production of an age when the pure light of Christianity was obscured." It may be observed that the "Martyrdom" professes to have been written by a companion of his voyage to Rome, but it is now admitted to be greatly interpolated.

2. **SAINT, patriarch of Constantinople**, was son of the emperor Michael Curopalates, and was born about 799. At the age of fourteen he became a monk, and was afterward ordained priest. In 846, on the death of Methodius, he was chosen to the dignity of patriarch. In consequence of his rebuke and excommunication of Bardas, brother of the empress Theodora, he was, in 857, deprived of his chair, but was reinstated. He died in 878.

IGNORANTINES (ig-no-ran'teenz), a Roman Catholic association established in France in 1724 by the abbe de la Salle for the free instruction of poor children in secular and religious knowledge. They are now generally known as the "Brothers of the Christian Schools," and have introduced their ecclesiastical establishments not only into the countries of Europe, but also into America.

IHRE (ih're), **JOHANN VON**, professor of rhetoric at Upsala, was born March 3, 1707, at Lund, and died at Upsala, November 26, 1780. He is chiefly remarkable for his labors on the Gothic version of Ulfilas, the results of which are given in a collection of tracts, containing, among other valuable matter, a series of critical observations on the readings of the Codex Argentinus, to which is prefixed a preface, in which the author endeavors to prove that the letters of the Codex were produced by an encaustic process, the surface of the parchment having been covered with wax, on which silver leaf was laid, and the form of the letter stamped thereon with a hot iron. As only one hundred and thirty-one copies of this collection were printed for subscribers, it is now extremely rare. Besides the tracts contained in this volume, Ihre wrote several others devoted to the same department of inquiry. His contributions to the Gothic literature are of the highest importance.

I. H. S. Among the many monograms which have come down from an early age this is one of the most common, and it appears to have been of early use. Different accounts are given of the origin of the symbol. According to one version, they are the first letters of three words which were on the luminous cross that appeared to Constantine, "In Hoc Signo Vinctes" (under this sign thou shalt conquer), while another finds their origin in the phrase, "Jesus Hominum Salvator" (Jesus the Saviour of Men), while there are others who hold that they are the first three letters of the Greek name of Jesus, for which opinion they give as a reason the fact that the early symbols were written in the Greek language, and that the motto which Constantine caused to be inscribed on his standard was in Greek. The Jesuits use this symbol with the figure of a cross placed on the middle of the horizontal line of the letter H.

IIM (i'im). 1. One of the stations of the Israelites, Num. xxxiii. 45; it is identical with Ije-

Abarim. 2. A town in the extreme south of Judah, Josh. xv. 29. 3. Isa. xiii. 22, marg. This word is rendered in the text "wild beasts of the islands." It is doubtless jackals, from a word signifying a wailing cry. In Isa. xxxiv. 14, marg., it is Ijim.

IJE-ABARIM (i-je-ab'a-rim), a place on the eastern frontier of Moab where the Israelites encamped before crossing the valley of Zared, Num. xxi. 11; xxxiii. 44. The site is unknown, and, indeed, the region in which it is situated has not as yet been explored. In Num. xxxiii. 45 the place is called simply Iim.

IJIM (i'jim). See **IIM**, 3.

IJON (i'jon), a city belonging to Naphtali, in the North of Palestine. It was taken by Ben-hadad, king of Syria, at the instance of King Asa, 1 Ki. xv. 20; 2 Chron. xvi. 4, and afterward by Tiglath-pileser in the reign of Pekah. Its site has been identified. To the south of Lebanon there is a pretty plain, six miles long and two broad, called *Merj Aiyun*. At its north end is a great mound, the top of which is covered with the rubbish of the ancient city.

IKEN (i'ken), KONRAD, D.D., was born at Bremen, December 25, 1689, and died June 30, 1753. He was professor of theology at the gymnasium and first minister of St. Stephen's Church at Bremen. He wrote "Hebrew Antiquities," "Theologico-Philological Treasures," and other works.

IKKESH (ik'kesh), the father of one of David's warriors, 2 Sam. xxiii. 26; 1 Chron. xi. 28; xxvii. 9.

IKRITI (ik're-ti), **SHEMARIA BEN ELIAH**, a distinguished Jewish philosopher, philologist and most voluminous commentator, originally from the island of Crete, whence he derived his name, flourished about 1290-1320 at Negropont. He was at the court of the king of Naples, for whom Ikrity wrote commentaries on the whole of the Old Testament, with the exception of Leviticus, Numbers and Deuteronomy. The chief aim of Ikrity was to reconcile in his expositions the conflicting opinions of the rabbinic and the Karaite Jews, as well as to allay the contest of the followers of Maimonides with the old orthodox school. His commentaries are very diffuse, and contain much valuable criticism. It is to be regretted that they have not as yet been published.

ILAI (il'i), one of David's heroes, 1 Chron. xi. 29. He is called Zalmon in 2 Sam. xxiii. 28.

ILDEFONSUS (il-de-fon'sus), **SAINTE**, a distinguished ecclesiastic of Spain, was born at Toledo, in 607. He was one of the first Benedictines in Spain; and after serving some years as abbot of the convent of Agli, he became archbishop of Toledo. He died in 667. His chief work was one in which he labored to prove the perpetual virginity of the Virgin Mary.

ILGEN (il'gen), **KARL DAVID**, D.D., a distinguished theologian, was born at Burgholzhausen, in 1768. He was successively rector of the burgh school at Naumburg, professor of Oriental literature at Jena, rector at Schulpforte and ober-consistorialrath. In consequence of failing health he resigned the latter office in 1830, and re-

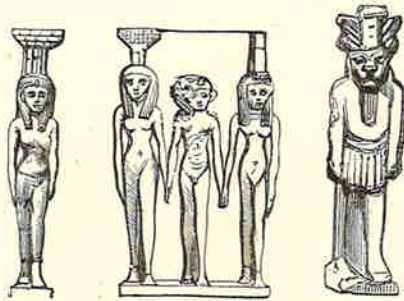
tired to Berlin, where he died September 17, 1834. He wrote "The Documents of the First Book of Moses in their Original Form," etc.

ILIVE (i'liv-eh), **JACOB**, a noted infidel printer of England, was born in 1710. He was the author of a number of works, among which was "Modest Remarks on Bishop Sherlock's Sermons," for which he was imprisoned two years. He also printed the "Book of Jasher," which he pretended to have translated from Alcuin. He died in 1763.

ILLESCAS (il-les'kas), **JACOB DE**, a learned Jewish commentator, flourished in the fourteenth century, at Illescas, not far from Madrid, whence his family derived their name. He wrote allegorical, cabalistic and grammatical commentaries on the Pentateuch, which contain explanations of many difficult and obscure passages.

ILLYRICA (il-lir'e-ka), **COUNCIL OF**, met in the year 375, and confirmed the Nicene doctrine of the homousiastical trinity, decreeing that it should be taught in the churches throughout Asia.

ILLYRICUM (il-lir'e-kum), a country lying along the north-east coast of the Adriatic. It is only once mentioned in the New Testament, and



EGYPTIAN IDOLETS.—See **IDOL** and **IDOLATRY**.

that simply as the extreme limit to which, in the direction toward Rome, St. Paul at a particular period had carried the preaching of the gospel, Rom. xv. 19. It was then a Roman province, and the inhabitants consisted of a number of wild tribes.

ILLYRICUS, **MATTHIAS**. See **FLACH**.

IMAD-ED-DIN (im'ad-ed-din'), **MOHAMMED**, was born at Ispahan, in 1125. He was the private secretary of the great Saladin, and wrote histories of his conquests in Syria and of the capture of Jerusalem; also a history of the dynasty of the Seljoukides and a history of the Mussulman poets. He died at Damascus, in 1201.

IMAGE (im'aj). See **IDOL**.

IMAGE OF GOD. Man was at first created after God's "image," in his "likeness," Gen. i. 26, 27. By this must be understood both a natural and a moral similitude to the Creator. The first consisted in the intellectual power by which man stands altogether above the brute creation; the other in that purity of heart in which his will was in unison with the holy will of God. By transgression this was lost, and perhaps the high faculties of the mind were also deteriorated; so that now men bear "the image of the earthy," and it needs the great power of God's Spirit to assimilate the descendants of "the first man Adam" to "the last Adam." They must be renewed in the spirit of their mind ere they can "bear the image of the

heavenly," John iii. 6; Rom. viii. 9; 1 Cor. xv. 45, 49. See **ADAM**.

IMAGE OF JEALOUSY, Ezek. viii. 3, 5. If any particular idol be here meant, it may have been Baal or Ashtoreth. But as the Lord is described as a "jealous God," who will not bear the estrangement of his people, more probably the phrase is used generally, applying to all the abominations which the prophet afterward witnessed.

IMAGERY (im'aj-er-e), **CHAMBERS OF**. In one of the visions of Ezekiel, the prophet, having seen the various idolatries committed at Jerusalem, broke through a wall in the court of the temple and discovered a secret chamber, which was closed against the sunlight, but no doubt illumined by lamps. On the walls of this he found portrayed beasts and reptiles of every kind, and before them were seventy elders of Israel, each man with a censer in hand, burning incense to the honor of these abominable things. No wonder that the wrath of God was kindled against those who worshiped in such "chambers of imagery," Ezek. viii. 7-12.

The description applies exactly to the inner chambers and sanctuaries of the Egyptian cells and tombs and temples, and the idolatrous worship depicted is founded upon that of the Egyptians. "The walls," says Dr. Kitto, "are covered with representations, sculptured or painted in vivid colors, of sacred animals, and of gods represented in the human form, and under various circumstances, or in various monstrous combinations of the animal and human forms."

IMAGE WORSHIP. In the article on **IDOLATRY** it is shown that among the ancient heathen images were made and revered as representatives of the powers in nature and of the different beings who were acknowledged as gods. There has always been a strong tendency in the human mind to embody in a visible form the objects of religious veneration, and in the downward tendency the degraded condition is soon reached when the utterly ignorant classes worship the image as a god.

Among the Jews the law of Moses was definite and express. No image was to be made of the divine Being, but the tendency to fall into the customs of the surrounding nations was displayed from age to age, and brought on the degenerate people the severe visitations of God.

In the early Christian Church images were unknown. Indeed, the heathen were accustomed to urge the want of images in Christian churches and households as an objection to Christianity, whereas on the Continent of Europe among the Jews a modern objection is urged against Romish usages, that the idolatry and image service which abound, show decidedly that Christianity must be untrue. So decided was the judgment in the early Church on the sinfulness of any usage of images that many of the Fathers, such as Tertullian, Origen, Clemens Alexandrinus and others, held that even painting and engraving of figures were unlawful. The use of emblems, however, became common. The fish, the anchor, the dove, were made to symbolize certain religious ideas, and then followed the introduction of painting. In time, under the plea of instructing the unlettered, instead of teaching them to read, figures, which had been used in households, were introduced into churches, and in the sixth century images were freely revered in the Eastern Church.

In the Romish Church the usage of images and pictures abounds, but the charge of worshipping them is denied by Romish theologians. As with prayers to the Virgin Mary and saints a distinction is insisted on between adoration and worship, so the same distinction is made in the case of images. The Council of Trent decreed in the twenty-fifth session "that the images of Christ and of the ever virgin mother of God, and in like manner of other saints, are to be kept and retained, and that 'due honor and veneration' is to be awarded to them. Not that it is believed that any divinity or power resides in them on account of which they are to be worshiped, or that any benefit is to be sought from them, or any confidence placed in images, as was formerly done by the Gentiles, who fixed their hope in idols. But the honor with which they are regarded is referred to those who are represented by them, so that we adore Christ and venerate the saints whose likenesses these images bear when we kiss them, uncover our heads in their presence and prostrate ourselves." It thus appears that in the Romish Church, by the authority of a council, a usage is sanctioned which was abhorrent to the mind of the early Church, and which was denounced and contended against by the early Fathers, who felt assured that in the second commandment God had forbidden the introduction of any visible figure, statue or image to be introduced into divine worship, and proclaimed that it was a sin to bow down to them or serve them.

IMAUM, or **IMAM** (i'mawm), one of the priestly body among the Mohammedans who performs religious service, but is not consecrated or ordained. See **MOHAMMEDANISM**.

IMLA, or **IMLAH** (im'lah), the father of the prophet Micaiah, 1 Ki. xxii. 8, 9; 2 Chr. xviii. 7, 8.

IMMACULATE CONCEPTION OF THE VIRGIN MARY. There are evidences that early in the Church men arose who aimed at exalting the mother of our Lord by holding that she as well as the Saviour was born without the taint of original sin. The tenet became a subject of violent dispute in the twelfth and thirteenth centuries. The celebrated Bernard opposed it, and wrote against the canons adopted at Lyons, but Duns Scotus, the great Franciscan monk, defended the doctrine with all the power of his acute intellect. On the other hand, Thomas Aquinas, the "Angelical Doctor," threw himself with all his might against the doctrine, contending that as the Virgin Mary needed redemption, like any other mortal, she could not be without original sin. The controversy thus inaugurated raged with great violence between the Franciscans and the Dominicans, the Scotists defending and the Thomists denying it. In the fifteenth century Sixtus IV., who was of the Franciscan order, favored toleration on the subject; and when the Council of Trent dealt with it, the deliverance was made that the conception of all men in sin did not include that of the Virgin Mary. Later still the controversy raged with such extreme violence in Spain that military orders pledged themselves to uphold it. In the beginning of the eighteenth century Clement XI. ordained a festival to be held in honor of the Immaculate Conception, but the dogma had not yet been affirmed as of infallible truth. It remained for Pope Pius IX. to promulgate the faith of the Church on this long controverted subject. In

1849, when he was an exile at Gaeta, he sent forth a famous encyclical to the patriarchs, primates, archbishops and bishops of the whole Church, intimating how intensely the desire prevailed in the Church that a decision should be reached in honor of the sacred mother of God, and the Cardinal Fornarini was made president of a commission to receive and arrange the returns which might be made of the opinions of the clergy whose judgments had been sought. It appeared that 602 bishops favored the doctrine, and 52 doubted the propriety of a decision under the circumstances in which the Church was placed. In November, 1854, a consistory was held for consultation, at which 54 cardinals attended, together with 46 archbishops and 400 bishops. This assembly was not a general council, but on a vote of the members it appeared that 576 decided on the adoption of the doctrine and only 4 opposed it, whereupon, on the 8th day of December, 1854, in the church of St. Peter, and in the presence of more than 200 dignitaries, the pope, in answer to a petition from the college of cardinals, proclaimed with a tremulous voice in Latin the following decree: "We declare, pronounce and define that the doctrine which holds that the blessed Virgin Mary, at the first instant of her conception, by a singular privilege and grace of the omnipotent God, in virtue of the merits of Jesus Christ, the Saviour of mankind, was preserved immaculate from all stain



EGYPTIAN IDOLETS.—See **IDOL** and **IDOLATRY**.

of original sin, has been revealed by God, and therefore should firmly and constantly be believed by the faithful." On this occasion Rome presented the appearance of a city intoxicated with joy. The bells were rung, the cannon of St. Angelo thundered, the church of St. Peter was illuminated, and festival rites acknowledged the deliverance of "an infallible decree." In the fifth century Mary had been decreed to be the mother of God at the third general Council of Ephesus, and now she was proclaimed to have been conceived as free from original sin, thus ending the controversies which had torn the Church for seven centuries, and so laying a sure foundation for that worship which has made "mariolatry" to stand out the great devotion of the Romish Church.

IMMANENT ACTIVITY OF GOD. See **PANTHEISM**.

IMMANUEL (im-man'u-el), or **EMMANUEL** (em-man'u-el), the name imposed on the prospective child which the Lord by Isaiah declared he would give as a sign to the house of David, Isa. vii. 14. It has been a long-agitated question whether the child meant was the Messiah or a child born in the time of the prophet, perhaps to himself, typical of the birth at some future time of the Messiah, or, finally, of such a child simply, with nothing more than a name and accompaniments that admitted of being accommodated to Messiah's person and birth. It is the former alone of these opinions that we believe to be justified by the use made by the evangelist Matthew, ch. i. 22,

23, and even by the original passage itself, when closely examined and viewed in all its parts.

IMMANUEL (im-man'u-el), **BEN SALOMON ROMI**, a distinguished poet and commentator, was born in Rome, about 1265, and by diligent study and his natural endowments he became master of the whole cycle of Biblical and Talmudic literature, as well as of the productions of ancient and modern Greece and Rome. Immanuel wrote commentaries on the whole Old Testament, with the exception of the minor prophets and Ezra, giving not only a grammatical and archæological explanation of the text, but making also some of the most valuable remarks upon the nature and spirit of the poetical books. He died about 1330.

IMMATERIALITY (im-ma-te-re-al'e-te), an attribute not only of the divine nature, but likewise of the human soul. As applied to God, it is that quality wherein he forms a total contrast to matter and its properties. He is thus entirely free from all the limitations, of whatsoever kind, to which matter is subject. The same may be said, but in an inferior degree, of the immateriality of the human soul, which, though free from all the properties which pertain to matter, is yet limited by the physical conditions under which it is placed, through the necessity of having the body for a necessary organ of its life.

IMMENSITY OF GOD. Applied to material things, the term "immensity" denotes vastness in extent or bulk. As one of the divine attributes, it signifies that God is, as Dr. J. Pye Smith aptly says, "universally and immediately present, not as a body, but as a spirit; not by motion, or penetration, or filling, as would be predicated of a diffused fluid, or in any way as if the infinity of God were composed of a countless number of finite parts, but in a way peculiar to his own spiritual and perfect nature, and of which we can form no conception."

IMMER (im'mer). 1. The father of Pashur, who was chief governor of the temple in the time of Jeremiah, and the head of a priestly family, Ezra ii. 47, from which the sixteenth order or course was formed, 1 Chr. xxiv. 14. 2. The name of a place in Babylonia, Ezra ii. 59, from which several persons returned with Zerubbabel to Jerusalem who could not prove their nationality.

IMMERSION (im-mer'sh'un). See **BAPTISM**.

IMMOLATION (im-mo-la'sh'un), a ceremony performed by the Romans in their sacrifices. It was their custom to throw frankincense, wine and a species of cake called "mola" on the head of the victim to be sacrificed.

IMMORTALITY (im-mor-tal'e-te), a state of exemption from death. God is said alone to possess it, 1 Tim. vi. 16, because it is of his own essence, not derived from or held at another's will, as is the case with beings who are made immortal, as the risen dead shall be, 1 Cor. xv. 53. In 2 Tim. i. 10 Christ is said to have brought life and immortality to life through the gospel. But the original word here differs from that before used. It is better expressed by "incorruptibility." The Lord Jesus disclosed, uncovered from the original gloom, that new and glorious life of the Spirit which, undecaying, is like a light that shines more and more unto the perfect day.

IMMOVABLE FEASTS are those which are celebrated always on the same day of the year, such as Christmas, Epiphany, etc. Movable feasts, on the contrary, are not confined to the same day of each year—the principal of these is Easter.

IMMUNITIES OF THE CLERGY. Peculiar privileges have been recognized as belonging to the clergy in all ages. Very early in the Christian Church they were freed from taxes and from menial service. No doubt many of the privileges which Christian ministers enjoyed were assigned to them because of the customs which had obtained among the heathen; for when Constantine legalized Christianity, he proceeded to endow the ministers with many favors. A distinction must be made between the privileges assigned to churches and the immunities of the clergy. Very soon the Church gained the right of collecting the taxes and managing the property which was permitted to the clergy for ecclesiastical purposes, and so far did the movement go in dealing with temporalities that at length ecclesiastical principalities were formed and armies were collected in the cause of the Church. The bishop of Durham was a prince palatine, and on the Continent of Europe many of the higher clergy rose to be the equal of lay barons. In the tenth, eleventh, twelfth and thirteenth centuries the great question which distracted England and other European lands was the settlement of the question as to the province of the Church and the province of the State. So far had the Church gone in the claim of immunity that the right of the State to try and punish a cleric for civil offences was denied (see CLARENDON, CONSTITUTIONS OF); and even at the Council of Trent it was one of the most difficult subjects where to draw the line between the civil and the spiritual. At present, in most lands, the clergy are free from military service, and churches usually enjoy the immunity which is awarded to government buildings and state edifices.

IMPOSTORS (im-pos'torz), THE THREE. As far back as the tenth century it was believed that a book had appeared which assailed Judaism, Mohammedanism and Christianity as being all untrue. Three centuries afterward the statements became rife that such a book existed, and many efforts were made to procure copies of it; and in the sixteenth century a similar anxiety prevailed. Kings, philosophers, chemists, poets and others were held to be the writers, and by this time several works appeared claiming to be the original. Of the number four were singled out for special notice. Of these, one was attributed to Oliver Cromwell, Julius Mazarinus and Thomas Aniello; while another was credited to Spinoza, Hobbes and Lord Herbert of Cherbury. In 1716 a person called Haag asserted that he possessed a copy of the original, which really contained the views of Frederick II., and that it was written in the twelfth century. In the same century a Latin work was published bearing the date of 1598; and as it is in poor Latin, it shows that the author, who is unknown, could not have been educated. The object of the work is to assail Moses, Christ and Mohammed, and by perversions and illogical arguments to attempt to prove that the religions which are connected with these names could not be from a holy, righteous God.

IMMUTABILITY (im-mu-ta-bil'i-te). This attribute of God is closely connected with his immensity, and is a natural consequence of it. As a

self-existent and infinite Being, he is beyond the possibility of change, and so can neither be greater nor less in his essence or in his attributes. Some of the Scriptural statements of this attribute are—James i. 17; Ps. xxxiii. 11; Mal. iii. 6; Prov. xix. 21.

IMNA, a chieftain of Asher, 1 Chr. vii. 35.

IMNAH (im'nah). 1. The eldest son of Asher, 1 Chr. vii. 30. He is also called Jimna and Jimnah, Gen. xlv. 17. 2. A Levite, 2 Chr. xxxi. 14.

IMPANATION (im-pa-na'sh'un), one of the many modifications of the doctrine of the substantial union of the body and blood of Christ with the elements of the eucharist, without a change in their nature. The doctrine was first propagated in the twelfth century, and during the period of the Reformation the Romanists charged Luther with having revived this old error.

IMPECCABLES (im-pek-kab'i-leez), the name applied to certain heretics in the early Church who claimed to be exempt from the possibility of sinning.

IMPOSITION OF HANDS, the practice of laying on the hands in the ceremony of ordination, confirmation and other religious rites. This symbolical act is employed by nearly all churches.



EGYPTIAN IDOLS.—See IDOL and IDOLATRY.

By the Romish Church it is held to be essential in the sacraments of holy orders and confirmation. By the Church of England and Protestant Episcopal Church it is used in confirmation and ordination; and by the Methodist Episcopal, Presbyterian and Congregational churches it is used only in ordination.

IMPRECATION (im-pre-ka'sh'un), IMPRECATORY (im'pre-ka-to-re) PSALMS. See PSALMS.

IMPRISONMENT. See PERSECUTION, PUNISHMENT.

IMPROPRIATION (im-pro-pre-a'sh'un), a term in the ecclesiastical language of Great Britain applied to such parsonages or livings as are held by laymen. The word is now confounded with "appropriation," which was properly used to designate such livings or lands as were held by bishops or colleges.

IMPURITY. See LAW, CEREMONIAL.

IMPUTE (im-peut'). This word is used in reference to Abraham's faith. He believed God, and it was counted to him (imputed, reckoned) for righteousness, Gen. xv. 6; and this is propounded as the pattern of our justification, Rom. iv. 11, 23, 24. It is not that faith is meritorious, but as Abraham, believing the revelation made to him, grasped the promise, and had therein the blessing,

so those who now accept by faith the offer of free pardon made to them in Jesus Christ are no longer treated and condemned as sinners. They are "made the righteousness of God in Christ," 2 Cor. v. 21. See JUSTIFICATION.

IMRAH, a chieftain of Asher, 1 Chr. vii. 36.

IMRI (im're). 1. A descendant of Judah, 1 Chr. ix. 4. 2. A person whose son helped to build the walls of Jerusalem, Neh. iii. 4.

INA, king of Wessex from 688 to 725. His reign was one of the most glorious and most prosperous of the Anglo-Saxon princes. He is entitled to mention here for his piety of life and generosity to the Church. As a legislator he was in advance of his time, having been the first in that part of England to recognize the Christian religion in the enactment of his laws. He founded the monasteries of Abingdon and Glastonbury, and voluntarily resigned his kingly dignity to retire to Rome, where he spent the last years of his life.

INABILITY. See ELECTION, GRACE and WILL.

IN ANTIS, an architectural term applied to a temple with two columns in the façade which stand detached, while at the angles of the façade are two antæ, and thus the pediment rests on the angles of the flank walls and the two columns which stand under the middle of the architrave, thus dividing the architrave into three equal parts, and allowing three entrances under the pediment.

INCANTATION (in-can-ta'sh'un), the chanting of a formula of words of supposed magic power, in connection with superstitious rites. See DIVINATION, ENCHANTMENT and MAGIC.

INCAPACITY (in-ca'pa-ci-te), an ecclesiastical term denoting unfitness for ordination. The early Church held that not only unbaptized persons, but women also, were incapacitated from ordination; and this view has long been held by the Evangelical Churches, although in late years there have been several instances in which females have been regularly installed as pastors.

INCARNATION. See JESUS CHRIST.

INCENSE (in'sens), a fragrant composition burnt according to the Jewish ritual upon an altar before the Lord. The composition of it is minutely described by Moses, Ex. xxx. 34-36. There was a special prohibition added that no man should make the like for private use, 37, 38. According to Jewish writers, there were other ingredients the use of which was perhaps introduced at a later time.

Incense was to be burnt by the priests on the altar specially appropriated for the purpose twice a day, in the morning, when the lamps were dressed, and also when they were lighted in the evening. There was another solemn burning of incense, and this was the high-priest's peculiar office, on the great day of atonement, Lev. xvi. 13.

Jewish writers have said that the incense was to counteract the unpleasant smell which might arise from the carcasses of victims, but it had a higher purpose. The Psalmist, Ps. cxli. 2. indicates this, his words implying that prayer was in reality what incense was in the symbol; and it may be remarked that as the odors of the plants and flowers used in incense are the sweet breath which they ex-

hale, so prayer can hardly be more suitably regarded than as the breath of the divine life in the soul. It is certain that incense was not used in the early Christian Church, and its use considered a mark of heathenism, as it was always held that in times of persecution a Christian had apostatized if he honored the pagan god by casting a few grains of incense on the altar. Such early writers as Tertullian, Lactantius and Arnobius declare that Christians do not use incense, and a law of Theodosius confiscated houses where it could be proved that it had been used. Probably it was introduced to purify infected houses, but it has long been used in Romish services, and a mystical signification is attached to it. In several ritualistic churches in the Church of England it has been introduced also. The incense is cast on coals in a metal pot suspended by three chains, and to swing the censer, as the pot is called, so as to diffuse the smoke, and yet not to throw out the coals, requires rather delicate manipulation.

INCEST (in'cest), a violation of Levitical law, which prohibited marriage or sexual commerce within certain degrees of consanguinity. See AFFINITY.

IN CENA DOMINI. See JULIUS II.

INCHOFER (in-cho'fer), MELCHIOR, a German Jesuit, eminent for his learning, was born at Vienna, in 1584. He was for many years professor of theology and mathematics at Messina, and afterward directed the Jesuit College at Macerata. He wrote "Ecclesiastical History of Hungary," and other works. He died at Milan, in 1648.

INCOMPREHENSIBLE (in-com-pre-hen'si-b'l). This word when introduced into the English Prayer-book had a meaning quite different from that which is attached to it by modern usage. When it is said "The Father Incomprehensible," it must be understood to mean a Being not to be comprised or "comprehended" within the limits of space.

INCUMBENT (in-kum'bent), in the Church of England, a clergyman in present occupancy of a benefice.

INDEPENDENTS (in-de-pen'dents), a large and influential Christian sect in England, so called because they hold that every separate congregation, when properly constituted, forms an independent organization, competent to perform all the functions of government within its own body. See CONGREGATIONALISTS.

INDEX (in'dex), in the Romish Church, a catalogue published by authority of the pope of books the reading of which is wholly prohibited to members of that Church, or which may be read after certain obnoxious passages have been expunged. The former kind is called "Index Librorum Prohibitorum," and the latter "Index Expurgatorius."

INDIA (in'dya). This word occurs in Esth. i. 1; viii. 9. It is evident that India as here mentioned did not include the peninsula of Hindoostan, but the districts around the Indus, the Punjab and, it may be, Scinde. India, in the same sense, occurs in the Apocrypha, 1 Esd. iii. 2; Rest of Esth. xiii. 1; xvi. 1. Though, however, India proper is not named in the Scripture, yet it is very

likely that Solomon and the Tyrians carried on an Indian trade; and at a later period natives of that country seem to have been employed in guiding the elephants which were used in war, 1 Macc. vi. 37.

INDIAN CASTE (kast). The population of India is divided into hereditary classes, the origin of which cannot be satisfactorily explained. The general classification is as follows: 1. The *Brahmins* or priests, who are far exalted above the rest in honor and privilege, and seldom engage in secular pursuits. 2. The *Kshatriyas*, or military class. 3. The *Vaishyas*, or commercial class. 4. The *Sudras*, or laboring class, who are deeply degraded below all the above classes, and are not even allowed to read the *Vedas* or sacred books. 5. The *Pariahs*, who are considered as mere outcasts from humanity. The loss of caste is regarded as one of the greatest calamities that can befall a Hindoo.

INDICTION (in-dik'shun), a term which, according to Dr. Walcott, "designates a chronological system, including a circle of fifteen years: 1. The Cæsarean, used long in France and Germany, beginning on September 24; 2. The Constantinopolitan, used in the East from the time of Anastasius, and beginning September 1st; and 3. The Papal, reckoned from January 1, 313. The Council of Antioch, 341, first gives a documentary date, the fourteenth indiction. The computation prevailed in Syria in the fifth century, and is mentioned by Ambrose as existing at Rome. It is, however, asserted that in the West, the East and Egypt, with the exception of Africa, the indictions, until the sixteenth century, were reckoned from September 1, 312, and that they commenced in Egypt in the time of Constantine."

INDIFFERENTISM (in-dif'er-ent-izm), that state of mind which regards all religions, no matter how widely different, as equally important or equally worthless, according as they harmonize with natural religion. The word is also applied to that species of infidelity which maintains that man has no control over his belief and is not accountable for his opinions.

INDRA (in'drah), one of the Hindu divinities of the Vedic period, representing the firmament.

INDUCTION (in-duk'shun), the formal act by which, in the Church of England, a clergyman is placed in actual possession of a benefice.

INDULGENCES (in-dul'jen-sez), a power claimed by the Romish Church of granting remission, either on earth or in purgatory, of the penalty incurred by sin. Its origin may be traced back as early as the third century, when the power of mitigating the severity of penances prescribed to excommunicants seeking readmission into the Church naturally gave rise to an analogous power with reference to all delinquents within the pale of the Church. Sometimes the person doing penance was allowed to exchange it for a less severe kind, or to employ a substitute in his stead, or even to perform some service for the good of the Church in lieu of the penance inflicted. Gradually pecuniary gifts were accepted, and during the Middle Ages the abuses of the system had become so flagrant that the indulgences of the Church were publicly sold and made a matter of pecuniary speculation in order to replenish the coffers of the papal treasury. It was this shameless practice against which Luther first directed his attacks, and which,

as much as any other cause, led to the Reformation. The practice of indulgences still exists, and, especially in countries where the Romish Church holds political power, the abuses are as flagrant as ever.

INDWELLING SIN. See SIN.

INFALLIBILITY (in-fal-li-bil'i-te) is the quality of being free from error. A man who is infallible does not err, cannot err. A Church that is infallible must know and profess all true doctrine, and cannot err. For many ages a claim has been put forth by the theologians of the Church of Rome for the infallibility of that Church, but the difficult questions of deciding where the seat of that infallibility was placed, and how the infallible deliverance was to be obtained, were disputed questions for centuries. By some it was held that this infallibility was diffused through the whole Church—that is, through the clergy. A second theory placed it in a council of all the bishops when lawfully assembled. A third required the pope to be at the head of such a council, with modifications, such as the pope calling the council, sanctioning the decree of the council, and the decree being then accepted by the whole Church. The fourth theory placed infallibility in the pope as the Church's head, and this was also subdivided by contending authorities, one placing it in the pope when he decided officially, a second if aided by a number of bishops, a third when the deliverance of the pope was accepted by the whole Church, and a fourth when the pope and a number of bishops decided, and the decision was received and accepted by the whole Church. The literature on this subject is so extensive that in this work it would be out of place even to attempt a synopsis of the controversies that have taken place in the Church of Rome among her opposing theologians, while it would be equally impossible to adduce the arguments by which Protestant writers since the sixteenth century have met and set aside the claims of the supporters of the papacy. It has proved to be one of the most prolific of all subjects connected with the assumptions of the Romish Church. After long centuries of strife the doctrine of infallibility has at length been settled in a manner so undoubted that all difficulties respecting the seat of this infallibility and the circumstances under which the truth may be learned are swept away, and every Romanist who submits himself to the teaching of his Church must believe that the pope is the sole fountain and seat of this attribute.

Bellarmino had greatly helped to carry the judgment of theologians in this direction, but still the French, Spanish and German bishops and scholars held to the supremacy of an œcumenical council, and it was notorious that from century to century there had been so many contradictory decisions on doctrinal and other matters that the utmost delicacy was required in the handling of this subject if harm instead of good would not be done to the cause of papal power. Great caution was therefore exercised in December, 1869, when a council was called by Pius IX. to determine the question by a definition, and it soon became apparent that the rules which were given to the council by which they were to be governed were such as to prohibit all free discussion, and the advocates of the party who ultimately carried out their views were so placed that they were from the outset made masters of the situation. When a petition was drawn up in favor of a deliverance on the subject, it was opposed by 162 bishops, of whom 20 were from America, 46 from France, 37 from Germany and

Austria, 2 from Portugal, 11 from Hungary, 3 from England, 15 from Italy, and 19 were Orientals. In the proceedings all important positions were assigned to the decided advocates of the dogma, and at length, when, on the 18th day of July, A. D. 1870, the final vote was taken, 534 bishops voted "Placet" ("it is pleasing"), 2 voted "non Placet" ("not pleasing"), and 106 were absent, some being unwell and others unwilling to vote. After the vote, Pius IX., "by virtue of his apostolic authority, with the approval of the sacred council," defined, confirmed and approved the canons just read. The only portion of the decree that need be quoted here is the clause which contains the actual definition: "Wherefore, faithfully adhering to the tradition handed down from the commencement of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion and the salvation of Christian peoples, with the approbation of the sacred council, we teach and define it to be a doctrine divinely revealed, that when the Roman pontiff speaks 'ex cathedra'—that is, when in the exercise of his office of pastor and teacher of all Christians, and in virtue of his supreme apostolic authority, he defines that a doctrine of faith or morals is to be held by the universal Church—he possesses through the divine assistance promised to him in the blessed Peter that infallibility with which the divine Redeemer willed his Church to be endowed, in defining a doctrine in faith and morals; and therefore that such definitions of the Roman pontiff are irrefragable of themselves, and not by force of the consent of the Church thereto. And if any one shall presume, which God forbid, to contradict this our definition, let him be anathema." Thus, in the Vatican Basilica, at Rome, on the 18th day of July, A. D. 1870, was the pope of Rome declared to be personally invested with an attribute of God. It was expected that the bishops who very manfully resisted this decision in the council would have held to their convictions and refused to promulgate a doctrine which they pronounced to be untrue, but the expectation was not realized. They submitted, and they even obliged their dioceses to accept the decree against which they had openly declaimed. Thus, according to the judgment of the ablest theologians in the Romish Church, a new doctrine is added to the creed which radically alters the character of the theology of the Church. Nevertheless, the opposition to this decree continues to gain ground in Germany, in Switzerland and elsewhere, and the secession from the Church of "Old Catholics" is an index that the question as settled has not quieted the Church.

INFANTICIDE (in-fant'e-side) prevailed very generally among the ancients, and still exists to an alarming extent throughout the South Sea Islands and among barbaric tribes. Among the ancients the father was authorized to decide whether an infant should be permitted to live.

INFERIOR CLERGY, in the ancient churches, were unordained assistants to the priesthood, corresponding to the modern offices of churchwarden, vergers, sextons and pew-openers. In the Church of England the term denotes those classes of the clergy who are below the rank of those distinguished as "dignitaries" of the Church.

INFIDELITY (in-fi-del'i-te), in its several forms, may be conveniently embraced under the following heads: Rationalism, or the system which unduly exalts the office of reason in matters of religion; this spirit selects out of Revelation that which is agreeable to reason, and rejects that which is presumed to be inconsistent therewith. Spiritualism, which is based upon the theory that there is a revelation made to the inner consciousness of man. Naturalism, which rejects the evidence of miracles as being contrary to the laws of

soon affected almost everything used in divine service. For instance, the bishop's mitre became forked to symbolize the cloven tongues of fire on the day of Pentecost, and this form has obtained for centuries. An infula is one of the lappets attached to the mitre, as shown in the illustration.

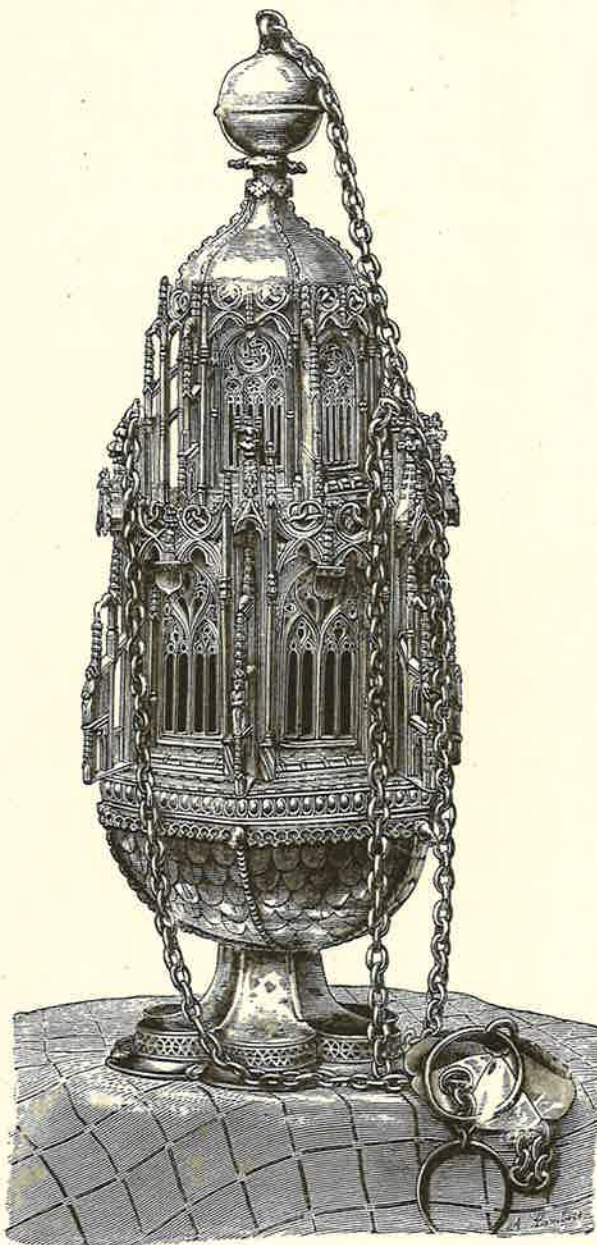
INGATHERING, FEAST OF. See FESTIVALS.

INGHAM (ing'ham), BENJAMIN, a celebrated Methodist preacher, and founder of the "Inghamite" societies, was born June 11, 1712, at Ossett, Yorkshire. After graduating at Queen's College, Oxford, where he fell in with John and Charles Wesley, he was ordained, and then made a brief visit to America in company with Mr. Wesley, with whom, also, he afterward went to Herrnhutt, and became strongly attached to the Moravians there. He traveled throughout Yorkshire, and established, with the assistance of his Moravian companions, what may be regarded as a Moravian form of Methodism, the number of his societies reaching as high as eighty-four. His labors were not confined, however, to Yorkshire, but embraced all the surrounding country. Discontents afterward broke out among the societies, and their number was reduced to thirteen, some of whom joined the Wesleyans and others went over to the Daleites. Ingham died in 1772.

INGLIS (ing'glis), CHARLES, a Church of England divine, was a native of Ireland, where he was born in 1733. He emigrated to America, and at first engaged in school-teaching, but was afterward ordained and appointed to missionary work in Kent county, Delaware. In 1765 he was appointed assistant minister of Trinity Church, New York, which post he held until the adoption of the Declaration of Independence, when, owing to his intense Tory sympathies, he closed his church and retired to Flushing. In 1777 he was chosen rector of Trinity Church, but political differences obliged him, a few years later, to leave the country. In 1787 he was appointed bishop of Nova Scotia. He died in 1816.

INGLIS, JAMES, a minister of Edinburgh who has greatly distinguished himself in his labors for the education of the blind. His father was one of the earliest laborers in that field, and after great effort he succeeded in perfecting an alphabet differing from the Roman, in that the forms of the letters were more angular, so as to sharply impress the fingers of the pupil by the form of the outline. He succeeded in having copies of the New Testament printed in great numbers and in advancing the cause of Scriptural education among the blind of Scotland. He was followed in this work by his son with great zeal, who also threw himself with great energy into the work of preparing books and lessons of recognized value for the use of Sunday-schools. He is the author of an exceedingly valuable work, "The Bible Text Cyclopaedia," which has been greatly prized in Great Britain, and which is much sought after in the United States because of its practical worth.

INGRAHAM (ing'ra-ham), IRA, a Congregational minister, was born December 1, 1791, at



GOthic INCENSE-STAND IN THE CHURCH AT SEITENSTETTIN, GERMANY.—See last paragraph of INCENSE.

nature. Deism, which admits the being and operations of God, but rejects the Bible as a Divine Revelation. Pantheism, or the theory which makes God and the universe identical; and Atheism, which totally denies the existence of God.



INFULE.

INFULA (in'fu-la). When the principle of symbolism obtained a hold on the Church, it

Cornwall, Vermont. He completed his studies at Middlebury College, and after engaging in school-teaching in the South for a brief period, he became pastor of the Congregational church in Orvill. He was afterward pastor successively at West Bradford, Massachusetts, Brandon, Vermont, and Lyons, New York. He also acted as agent of the Presbyterian Education Society, the Vermont Domestic Missionary Society, and the Society for the Promotion of Collegiate and Theological Education at the West. He died April 9, 1864.

INGULPHUS (in-gul'fus), a celebrated English chronicler, was born in London about 1030. He was educated at Westminster and Oxford, and afterward became secretary to Duke William of Normandy. In 1064 he went on a pilgrimage to the Holy Land. On his return he became a monk, and in 1076 was made abbot of Croyland by William the Conqueror. Ingulphus was high in the favor of the court, and exercised much influence. His "History of the Monastery of Croyland" is one of the most remarkable of the old chronicles which have come down to us from mediæval times. It opens up to us the inner life of the great religious houses, shows how the members were occupied, their jealousies and difficulties, the relation of these houses to each other, and thus it is invested with great interest. The genuineness of the book as a whole has been doubted, and Sir Francis Palgrave has held that it was probably the composition of a monk of the thirteenth or fourteenth century.

INHERITANCE (in-her'it-ance). In the earlier ages inheritance seems to have been mainly at the will of the father, Gen. xxv. 5, 6. Afterward, when the land of Canaan had been divided among the several tribes of Israel, that division was to be preserved—land was not to pass from tribe to tribe. Hence, when a man's daughter was an heiress, she was to marry only within her own tribe, Num. xxxvi. The children inherited the possessions of the father, the first-born having a double portion, Dent. xxi. 15-17. But according to the principle just noted, provision was made that they should not be alienated altogether from the family, nor from their due distribution among the various branches of the family. For if a married person died without children and left a widow, his brother was to take his wife to raise up seed to his brother, and the first-born of such an union would succeed to the name and inheritance of the dead, Dent. xxv. 5, 6. Again, there was a regular succession prescribed. In failure of sons daughters inherited; if there were no daughters, the brothers of the dead man; if he had no brothers, his father's brothers; and failing these, the next of kin, Num. xxvii. 8-11. Besides, if any one alienated or mortgaged his inheritance, it could be only for a term of years. The land was Jehovah's, as sovereign Lord, and as held under him it must descend in the course he prescribed, Lev. xxv. 23. In the year of jubilee, therefore, every possession returned to the line of its original owner. So that land could be mortgaged only till the next jubilee, and the value was greater or less according to the distance of the time of general release. There were some exceptions made, as that houses in walled towns could not be redeemed after a year, and did not return at the jubilee. The Levites, however, might redeem houses at any time, and their houses did return to them at the jubilee. But they were forbidden to sell "the field of the suburbs of their cities," v. 24-34. We see from all this why Naboth refused

to sell Ahab his vineyard, 1 Ki. xxi. 3. Wills, under such legal dispositions, were little needed, and we do not read of them in the Old Testament.

It may be added that the heavenly inheritance is illustrated by what we know of the Mosaic regulations, 1 Pet. i. 4; Eph. i. 11; Col. i. 12.

INHIBITION (in-hi-bish'un), a writ issued by a higher ecclesiastical authority to restrain the proceedings of a lower.

INIQUITY (in-ik'we-te), that which is done against or regardless of the law of God. To "bear iniquity" is a phrase used both of one who suffers for his own sin, Num. xiv. 34, and of one who makes expiation for the sin of another, Ex. xxviii. 38. And so it was predicted of Messiah that he should bear men's iniquities—that is, suffer the punishment which they had merited, Isa. liii. 4, 6, 11, 12.

INITIATION (in-ish-e-a'shun), the term in common use in the early Christian Church to designate the instructions given the baptized concerning the mysteries of the Christian religion.

INK is referred to in but a few passages in Scrip-



INNOCENT XI.

ture, and simply as the fluid used in writing. That it was usually black we know from other sources and from the remains of antiquity that have descended to modern times. It was differently composed from that now in current use, being formed sometimes of the finest soot of lamps, sometimes of the black liquor found in the cuttle-fish and other substances, together with a certain intermixture of gums and acids, which produced a composition that was remarkably durable, even more so than modern ink, but was thicker and less adapted for speedy execution. For ornamental purposes, however, other kinds of ink were employed by the ancients, and of various colors—red, blue, purple and of gold and silver tints. See WRITING.

INN. This word occurs altogether five times in our English Bibles, but scarcely in any of them can it be said to be a proper rendering of the original, as inns, in our sense of the term, had no existence in ancient Palestine and the adjacent countries. The earliest mention of an inn is in connection with the history of Jacob's family, Gen. xlii. 27. On their return homeward his sons stopped to give their asses provender in the "inn"—literally the lodging-place where travelers were wont to make a halt in their journey. So again it occurs at Ex. iv. 24, in the account of the return of Moses from Midian to Egypt. At the threshold of the

New Testament history it meets us in connection with the birth of our Lord at Bethlehem, who was laid in a manger (or stall), because, it is said, "there was no room for them in the inn." The word here employed means a loosing-place, where travelers ungirded their beasts of burden and rested for the night or curing the heat of the day. But there can be no doubt that the word is used with some latitude in the Greek translations of the Old Testament Scripture, and that it also denoted any place for rest or refreshment, such as a couch or tent or settled abode, 1 Sam. ix. 9; Ex. xv. 13; Jer. xxv. 38. So that the mere use of the word at the beginning of the gospel history would not of itself determine to what class of buildings the birthplace of Jesus belonged; for this we are thrown upon the general manners and customs of the East; and these still retain so much of their ancient type that there is no great difficulty in sketching what was at least the probable state and aspect of things.

By the inn, then, we are to understand the khan or caravanserai so often described by those who have visited the East, and which, unlike the inns of our own country, are entirely unfurnished. It is a kind of building intended merely to afford convenient shelter and lodging-room for travelers, usually constructed in the form of a quadrangle surrounding an open court, the entrance to which is by an archway closed by a strong gate. The walls are generally lofty and strong, and sometimes provided with means of defence. The compass of this court and the number as well as character of the apartments which surround it differ materially, according to the position and plan of the building. Almost invariably, however, there is a well in the centre of the court; and if there are no stalls for the cattle, then these, after being unburdened of their load, are left to repose in the enclosure or to browse on what herbage they can find in the immediate neighborhood; but commonly there are openings in the surrounding wall into a number of recesses, which contain chambers both for the traveler and his beast. The floor of these receding apartments rises two or three feet above the central court, and consists of a platform or bank of earth faced with masonry; then stalls are attached; these usually run in covered avenues behind the separate apartments, but on a somewhat lower level, in which case the more elevated floor of the apartment is made to project behind into the stable, so as to form a bench, toward which the head of the horse or camel is turned, and on which the nose-bag is allowed to rest. It was in a place of this sort that the Virgin Mary brought forth the blessed Redeemer. The khan at Bethlehem had cells or apartments for the travelers as well as stalls for the cattle, but the former were already preoccupied before the holy family arrived, and they had nothing for it but to betake to one of the outer stalls destined for beasts of burden. There the Saviour of the world was born, and on the projecting ledge, which had its appropriate use in supporting the nose-bags of horses and camels, did he find his first humble bed.

Manifestly different from the ordinary khan was the inn mentioned by our Lord in the parable of the good Samaritan, Luke x. 34. As a host was connected with it, it presents a nearer approach than the other to what is now known as an inn. But the probability is that it is rather to be understood of a lodging-house than a place of public entertainment. That houses of that description existed in towns there can be no doubt, although we possess little specific information concerning them, and find them occasionally associated with persons

of loose character, Josh. ii. 1. There is no reason, however, to suppose that they may not also have sometimes been kept by persons of good repute.

INNOCENT (in'no-sent). There have been thirteen popes of this name. 1. The first succeeded Anastasius in 402. He vigorously asserted the primacy of the Roman see, and took part against the Donatists and Pelagians. He died in 417. 2. The second was elected pope in 1130. His career was marked by numerous contests with his opponents, and with the Roman senate; the condemnation of Abelard; and the contest with the Normans of Sicily and with Louis VII. of France. He died in 1143. 3. The third was born in 1161, and became pope in 1198. He was the most strenuous champion of papal authority after Gregory VII. Under him the Franciscan and the Dominican orders first rose. He died in 1216. 4. The fourth was of a noble family, and became pope in 1243. He excommunicated the emperor Frederick II., and after the death of the latter he carried on the hostilities against his successors. He died in 1254. 5. The fifth was born in 1225, and was elected pope in 1276. He aimed at the pacification of Italy, and the reunion of the Eastern with the Western Church. His pontificate was of very short duration, he having died the same year in which he became pope. 6. The sixth was a learned canonist, who chiefly applied his authority to the reform of ecclesiastical discipline. He was pope from 1352 to 1362. 7. The seventh was born in 1336. In 1406 he was elected, in competition with Benedict XIII., during the great schism of the Western Church. He was a learned man, and a liberal patron of the Roman university. 8. The eighth, a Genoese noble, was born in 1432, and died in 1492. He succeeded Sixtus IV. as pope in 1484. He endeavored, with but little success, to confederate the states of Europe against the Turks. His internal policy was selfish and disgraceful. 9. The ninth was born in 1519, became pope in 1591, and died the same year. He was a learned ecclesiastic, of a kind and pious nature. 10. The tenth, a Roman patrician, was born in 1572. He was elected in 1644; and though greatly advanced in years, he showed himself a man of great resolution. He firmly withstood European interference in his quarrel with the duke of Parma about the bishop of Castro, and condemned the doctrines of Jansenius. He died in 1655. 11. The eleventh, who was born in 1611, and was elected in 1676, turned all his thoughts to the correction of abuses in the Church and the assertion of papal rights. He also condemned Molinos, the founder of Quietism. He died in 1689. 12. The twelfth was born in 1615, and became pope in 1691. He resisted the emperor Leopold I. in the matter of investiture, and obtained from the French clergy a virtual recantation of the four articles of the Gallican Church. He died in 1700. 13. The thirteenth was born in 1655, and succeeded Clement XI. in 1721. He showed great firmness in the support of papal claims over Parma, and in the dispute about the bull "Unigenitus." He died in 1724.

INNOCENTS' DAY is observed by the Greek, Roman and English Churches as a special holiday to commemorate the massacre of the children by Herod after the birth of Jesus. These murdered infants were regarded with especial homage by the early Fathers as being the first Christian martyrs. The day is celebrated on December 28 by the Western Church, and on the following day by the Eastern Church.

117

IN PARTIBUS INFIDELIUM, EPISCOPUS, a bishop of the Romish Church appointed to the title of a diocese which has passed from papal rule. It has long been the policy of the Roman Catholic Church never to give up any place where it has once held sway, and bishops appointed as above are used as assistants to regularly located bishops.

INQUISITION (in-que-zish'un) is the name of a court in the Church of Rome which existed for several centuries, and which has been armed with extensive authority in dealing with persons who have forsaken the faith of the Church. It is probable that the enormous powers with which the Inquisition became invested grew out of a perverted view of Church discipline as it existed in the early Church. In primitive times it was the duty of the clergy to see that Church members held to the faith; and if any lapsed from the faith, they were brought under discipline, the severest form being exclusion from the Church by excommunication. In process of time, however, apostasy was viewed as being so criminal that the person who lapsed into heresy became unfit for Christian society as well as for Church membership, and expulsion from the community or banishment was attempted to be carried out against such offenders.



INNOCENT XII.

The effect of persecution was to make the clergy watchful against all apostates, lest brethren should suffer at their hands; and in the fourth century, when the desire to exterminate Manichæanism became intense, legal enactments were framed by means of which offenders even suffered death. Under Theodosius and Justinian the civil laws were applied to apostates and persons who embraced heresies, and the clergy were invested with civil authority to deal with those who had gone astray. The Church, thus invested with the power of dealing with spiritual offences as with civil crimes, rapidly established its power in different countries; and from the eighth until the twelfth century the popular mind became accustomed to view heresy as a civil crime, and to acknowledge the legitimacy of the claim put forth by the Church that heretics were unfit to live. In the twelfth century the Inquisition became a formally recognized institution of the Church. In the South of France so many of the population had been led away from the Church by the Albigenses, the Cathari and the Waldenses that the authorities at Rome became alarmed. The Synod of Verona, in 1184, had seriously debated the question how bishops were to deal with heretics; and in 1198 Innocent III. despatched legates into the South of France to hasten the

bishops in bringing the most stringent measures to bear against all who had shown any defection from the Church; and this effort was followed up by Innocent with all his great energy, and he speedily made the Inquisition a permanent institution to deal with all spiritual offenders and to labor in subduing and keeping the souls of all men under its sovereign will. The Lateran Council joyfully aided in the work by making the persecution of dissenters from the Romish Church the chief business of synodal courts; and the Council of Toulouse not only sanctioned the Lateran decree, but even went so far as to enact a number of decrees which confirmed the inquisitorial power of the bishops. Forthwith all over the South of France agents of this terrible power were appointed to scrutinize every district, to pry into every household, to adopt all means for detecting errorists and hand them over to the bishops for punishment. Savage cruelty accompanied the footsteps of these emissaries; houses of suspected persons were to be destroyed, and the sick, if found to be heretics, were debarred the benefit of physicians. Further still, lest the zeal of the bishops should not prove adequate to the task, appointments were made of persons who were set apart to the sole work of being inquisitors, and the bishops were also subordinated to them.

Then, in order that the work of exterminating heretics might be systematically and successfully carried on, Gregory IX., by a master stroke of policy, conferred on the Dominicans the honor of prosecuting this enterprise. He constituted the members of the order permanent inquisitors, and in 1232 they were empowered to enter on their bloody work in Germany and in Austria. Next year they were commissioned in the South of France and in Lombardy. Of these servants of the Church it has been well said by Shoberl, "The solitude and retirement of which these monks made profession, but of which, as it appeared in the sequel, they soon began to tire, afforded them leisure to attend incessantly to this new calling. The meanness of their dress, the poverty of their monasteries and, above all, the public mendicity and humility to which they bound themselves could not fail to make the office of inquisitors one that flattered any relic of natural ambition which might yet lurk within their minds. The general renunciation which they made, even of the names of the families from which they sprang, must have gone a great way toward stifling those sentiments which the ties of kindred and civil connections generally inspire. Besides, the austerity of their rules, and the severity which they were continually practicing on themselves, were not likely to allow them to have much feeling for others. Lastly, they were zealous, as all professors of newly-established religions commonly are; and they were learned after the fashion of the times—that is to say, well versed in scholastic quibbles and in the new canon law. Moreover, they had a particular interest in the suppression of heretics, who were incessantly declaiming against them, and who spared no pains to discredit them in the minds of the people. On these monks, therefore, the pope conferred the office of inquisitors of the faith, and they acquitted themselves in such a manner as not to disappoint his expectations!"

As soon as the system was fully organized and brought into practical operation its tremendous character was speedily displayed. Crimes of various hues, as well as lapses from the faith, were proclaimed as coming under the jurisdiction of these

holy men, who, by fine, imprisonment, sequestration of goods, and death, were empowered to persecute at will, they themselves being the judges. As Milman has correctly described the proceedings of this tribunal in the thirteenth century as a ferocious system, of which "the worst of the pagan emperors might have shuddered at as iniquitous, in which the sole act deserving of mercy might seem to be the Judas-like betrayal of the dearest and most familiar friend, of the kinsman, the parent, the child. . . . No falsehood was too false, no craft too crafty, no trick too base, for this calm, systematic, moral torture, which was to wring further confession against the heretic, denunciation against others. If the rack, the pulleys, the thumbscrew and the boots were not yet invented or applied, it was not in mercy. . . . Nothing that the sternest or most passionate historian has revealed, nothing that the most impressive romance-writer could have imagined, can surpass the cold, systematic treachery and cruelty of these so-called judicial formularies." It is no wonder that the people in the South of France rose up against the robberies and inhuman atrocities which were inflicted on them by men who claimed to be the followers of the merciful Saviour. In Toulouse and Narbonne the inquisitors were expelled in 1235, and the pope was obliged to suppress the tribunal in Toulouse; and when it was re-established, sixty years afterward, the civil authorities were warned to be cautious about carrying out all the savage orders of the inquisitors. The work of persecution went on until the change in the political condition of France led to the bloody scenes of the St. Bartholomew day and the atrocities connected with and following the revocation of the Edict of Nantes.

As soon as the Inquisition was firmly settled in France the same agency was introduced into Germany and Italy. Conrad of Marburg enjoys the bad eminence of having been the first German inquisitor, and in 1231 the bloody work began in determined earnest. Though Ferdinand II. sanctioned the relentless decrees of the "Holy Office," the energy of the German people soon made the inquisitors understand that there was a spirit in the land that would not be suppressed. Conrad was slain in the streets of Strasburg, and the people with the nobles for a time seemed to set at defiance the policy which consigned them to prisons and to death. In the fourteenth century, however, the Inquisition had made such progress that, under Urban V. and the emperor Charles IV., the Dominicans succeeded in enacting a repetition of the scenes which had been carried on in France, but the progress of the Reformation opposed such a barrier in their way that, although aided by the Jesuits, the people in Germany never suffered such wholesale plundering and murdering as the French victims had to endure.

In Italy the Inquisition was securely established in 1235 under Gregory IX., although the Dominicans had commenced operations in the country eleven years before. The work went on in the face of great opposition, and efforts were made to hold the power of imprisonment, fine and corporal punishment in the secular hand; but at length Paul III., in 1534, established the "Congregation of the Holy Office" in Rome, with Cardinal Caraffa at its head, with the avowed object of saving Italy from being overrun with heresy. The six cardinals, along with Caraffa, were authorized "to try all causes of heresy, with the power of apprehending and incarcerating suspected persons and their abettors, of whatsoever estate, rank or order, of nominating officers under them, and appointing inferior

tribunals in all places with the same or with limited powers." From that time until 1808, when Napoleon swept it away, this "Holy Office" did its work of cruelty and blood with relentless energy, and the heart sickens at the record of the deeds which, in the name of religion, were perpetrated by men who professed themselves to be actuated by the spirit of the Lord Jesus Christ.

Spain under Gregory IX. had the "Holy Office" introduced in the year 1242, when it was established in Aragon. The fires of persecution in the South of France had constrained many of the Albigenses to flee, and they had sought refuge in Spain, and the efforts of the Dominicans to free the kingdom of these and all other heretics were commenced with thorough determination. In no country in Europe did the Inquisition find so congenial a home as in Spain. Under Ferdinand and Isabella, under Torquemada the grand inquisitor and his successors, the power of the Inquisition was supreme. Ferdinand, the so-called saint, heaped the blazing fagots with his own hand on the pile of agonizing martyrs. John the Second hunted the persecuted in Biscay like wild beasts in the wilderness, and the spectacles at the "autos da fé" made the population familiar with murder in the interest of the cause of God. At length this fearful court, under the administration of Gonzalez de Mendoza, Ximenes, who became a cardinal, and Torquemada, as McCrie has said, "stretched its iron arms over a whole nation, upon which it lay like a monstrous incubus, paralyzing its exertions, crushing its energies, and extinguishing every other feeling but a sense of weakness and terror." Eventually this horrid court was swept away by Joseph Napoleon in 1808. According to Llorente, the Inquisition in Spain had condemned 341,021 persons from 1481 till 1808. Of these no fewer than 31,912 persons were burned alive, and 291,456 others were severely punished. Ferdinand VII., on his accession, endeavored to re-establish the "Holy Office," but in the revolution of 1820 the palace of the Inquisition was destroyed, and the institution was abolished. In Spain, as elsewhere, the Inquisition has shown itself to be the firmest and most solid support of the temporal and spiritual power of the papacy.

In Portugal the proceedings of the "Holy Office" were similar to those in Spain. In 1557 it was actively engaged in its exterminating work, and the office of the tribunal was established at Lisbon. In the eighteenth century its operations were circumscribed; and when the Jesuits were expelled, the civil courts forbade the "auto da fé," but it was as late as 1826 before the court was finally suppressed.

So long as the Netherlands were under the control of Spain, the Inquisition reigned in the Spanish provinces. In the movements of the Reformation, savage atrocities were perpetrated by the Carmelite Nicolas of Egmont under the authority of Charles V., but the Reformation spread nevertheless. Under Philip II. the full fury of persecution was let loose, and the butcheries under Alva, though effectual to slay the population by thousands, failed of their effect, and the Inquisition as well as the authority of Spain was set at defiance by a people resolved to be free.

On the literature of this extensive subject much may be gathered from Dr. McCrie's "Histories of the Suppression of the Reformation in Spain and Italy," Llorente's "History of the Inquisition," Ranke's "History of the Papacy," Sarpi "On the Origin of the Office of the Inquisition" and Motley's "History of the Dutch Republic."

I. N. R. I., an inscription composed of the initial letters of the Latin translation of the superscription on the cross, Jesus Nazarenus Rex Judæorum, "Jesus of Nazareth, King of the Jews."

INSCRIPTION (in-skrip'shun). It is sometimes objected that the inscription placed upon our Lord's cross is variously given by the different Evangelists, Matt. xxvii. 37; Mark xv. 26; Luke xxiii. 38; John xix. 19. As it was thrice repeated, in three languages, it is likely that there would be differences. It is probable that St. John records the very words written by Pilate, and that the three other Evangelists have preserved the inscription in the three languages, Matthew in Hebrew, Mark in Latin, Luke in Greek. There could have been but a narrow space upon the cross, and yet the writing was to be fully legible. Now, if "Jesus of Nazareth" were placed separately above the rest, and also larger, and if the three lines below declared the crucified to be "the King of the Jews," all the expressions would fall naturally into order:

JESUS OF NAZARETH.

THIS IS JESUS THE KING OF THE JEWS.

THIS IS THE KING OF THE JEWS.

THE KING OF THE JEWS.

With this interpretation, every word and particle of the accounts given by all the four Evangelists agree both with each other and with probability, the first three announcing the derisive yet true proclamation of their Lord to those three great nations, the fourth relating those words which visibly on the cross, no less than really in their sense, belonged alike to all.

INSCRIPTIONS on stone have been used by all nations, especially in the earlier ages of the world, for recording memorable events, and most of our knowledge of ancient history is derived from this source. The oldest inscriptions extant, next after the Chinese, are the Egyptian, which date back as early as B. C. 2000, and are to be found on many monumental remains, as well as on ancient tombs and palaces. Of these the Rosetta Stone is the most celebrated. See HIEROGLYPHICS. Next in point of interest and antiquity are the Assyrian inscriptions, both cuneiform and pictorial, found on slabs which anciently lined the interior walls of the palaces, and contain historical representations of the events of the several reigns. After these follow the Phœnician records, somewhat similar in appearance to the ancient Hebrew.

A curious and interesting collection of inscriptions is found on the high cliffs of the wady Mokatteb and the adjoining wadys in the Sinaitic region, and which are known as the Sinaitic inscriptions. They are written in a variety of characters, difficult to decipher, and various suppositions have been held concerning their authorship as well as their antiquity. More than one learned writer believed that they were cut by the Israelites during their sojourn in the wilderness; some have held that Phœnician miners, who had excavated ore in the mountains, had cut the letters, many of which resemble Phœnician characters, while others fix their date as late as the sixth century, and attribute them to pilgrims who visited Sinai and other sanctuaries. But the most plausible opinion seems to be that they are the work of a commercial colony who inhabited the peninsula about the beginning of the Christian era.

The early Christians made frequent use of inscriptions, especially upon tombstones—a practice which they copied from the Greeks and Romans.

These inscriptions, more than the voluminous writings of the Fathers, reveal much of the spirit and life of the early Church. They are, many of them, of a pictorial character; the cross is frequently represented, accompanied with various symbolic devices, as also the fish and its Greek name, "ichthys," a very general Christian emblem. The olive branch, dove, lamb and anchor are frequently to be seen also in the early Christian inscriptions.

INSECT (in'sekt). The following are the names of the various insects mentioned in the Scriptures, viz., spider, Job viii. 14; Prov. xxx. 28; scorpion, Deut. viii. 15; Luke xi. 12; locust, Ex. x. 4; Lev. xi. 22; gad-fly, called "swarms" in Ex. viii. 21-31; moth, Isa. l. 9; Matt. vi. 19; grasshopper, Lev. xi. 22; Job xxxix. 20; ant, Prov. vi. 6; beetle, Lev. xi. 22; bee, Deut. i. 44; palmer-worm, Amos iv. 9; lice, viii., 16, 17, 18; worm, Ex. xvi. 20; gnat, Matt. xxiii. 24; flea, 1 Sam. xxiv. 14; bald-locust, Lev. xi. 22; hornet, Ex. xxiii. 28; canker-worm, Joel i. 4; ii. 25; caterpillar, Joel ii. 25; fly, Eccles. x. 1. In several of these passages there is an uncertainty as to the actual insect which is meant; for instance, there are seven Hebrew words, all of which are in different places rendered either locust, grasshopper or canker-worm, and so also different words are rendered fly.

INSPIRATION (in-spi-ra'shun), in its special sense, is the supernatural agency by which the revelation of the divine will is communicated in sacred Scripture, 2 Tim. iii. 16. This extraordinary divine agency was so exerted upon the sacred writers that, under the direction of the Holy Spirit, they were taught what and how they should write.

To prove that the Scriptures are divinely inspired, we might with propriety refer to the excellence of the doctrines, precepts and promises, and other instructions which they contain, especially to the full discovery they make of man's fallen and ruined state, and the way of salvation through a Redeemer, together with their power to enlighten and sanctify the heart, and the accompanying witness of the Spirit in believers. But the more direct and conclusive evidence is found in the testimony of the writers themselves; and as the writers did, by working miracles and in other ways, sufficiently authenticate their divine commission and establish their authority and infallibility as teachers of divine truth, their testimony in regard to their own inspiration is entitled to our full confidence. With regard to the inspiration and divine authority of the Old Testament writings, the strongest and most satisfactory proof is found in the testimony of Christ and the apostles.

The Lord Jesus Christ came to bear witness to the truth. His works proved that he was what he declared himself to be—the Messiah, the great Prophet, the infallible Teacher. How, then, did he regard the Scriptures? Every one who carefully attends to the four Gospels will find that Christ everywhere spoke of that collection of writings called the Scripture as the word of God, that he regarded the whole in this light, that he treated the Scripture and every part of it as infallibly true, and as clothed with divine authority, thus distinguishing it from every mere human production. Nothing written by man can be entitled to the respect which Christ showed to the Scriptures. This, to all Christians, is direct and incontrovertible evidence of the divine origin of the Scriptures, and is by itself perfectly conclusive.

But there is clear concurrent evidence, still more specific, in the writings of the apostles. In two texts in particular divine inspiration is positively asserted. In the first, 2 Tim. iii. 16, Paul lays it down as the characteristic of "all Scripture" that it "is given by inspiration of God," and from this results its profitableness. The other text, 2 Pet. i. 21, teaches us that "prophecy came not by the will of man, but holy men of God spake as they were moved by the Holy Ghost." This passage may be considered as explanatory of what is intended by inspiration.

The various texts in which Christ and the apostles speak of Scripture as "the word of God," and as invested with authority to decide all questions of truth and duty, fully correspond with the texts above considered.

As the Christian dispensation surpasses the former in all spiritual privileges and gifts, it is reasonable to presume that the New Testament was

no mistakes either as to the matter or manner of their instructions.

Again, the writers of the New Testament manifestly considered themselves to be under the guidance of the Holy Spirit, and their instructions, whether oral or written, to be clothed with divine authority as the word of God. "We speak," they say, "as of God." Again, "Which things we speak, not in the words which man's wisdom teacheth, but in words which the Holy Ghost teacheth." They declared what they taught to be the "word of God," and the things they wrote to be "the commandments of God." Now, the apostles, being honest, unassuming, humble men, would never have spoken of themselves and their writings in such a manner had they not known themselves to be under the unerring guidance of the Holy Spirit, and their instructions perfectly in accordance with the mind of God.

But inspiration was concerned not only in mak-



INSCRIPTIONS ON THE ROCKS IN THE WADY MOKATTEB.—See INSCRIPTIONS.

written under at least an equal degree of divine influence with the Old, and that it comes recommended to us by equal characteristics of infallible truth. But of this there is clear positive evidence from the New Testament itself.

In the first place, Jesus Christ, the great unerring Teacher, gave commission to his apostles to act in his stead, and to carry out the work of instruction which he had begun, confirming their authority by investing them with power to perform miracles. But how could such a commission have answered the end proposed had not the divine Spirit so guided the apostles as to render them infallible and perfect teachers of divine truth?

But in addition to this, Jesus expressly promised to give them the Holy Spirit to abide with them continually, and to guide them into all the truth. If these promises were not fulfilled, then Jesus was not a true prophet. If they were fulfilled, as they certainly were, then the apostles had the constant assistance of the Holy Spirit, and whether engaged in speaking or writing were under divine guidance, and of course were liable to

ing known the will of God to prophets and apostles, but also in giving them direction in writing the sacred books. They wrote "as they were moved by the Holy Ghost." Sometimes the Spirit of God moved and guided his servants to write things which they could not know by natural means, such as new doctrines or precepts or predictions of future events. Sometimes he moved and guided them to write the history of events which were wholly or partly known to them by tradition, or by the testimony of their contemporaries, or by their own observation or experience. In all these cases the divine Spirit effectually preserved them from all error, and influenced them to write just so much and in such a manner as God saw to be best.

Did the work of the divine Spirit in the sacred penmen relate to the language they used or their manner of expressing their ideas? The doctrine of a plenary inspiration of all Scripture in regard to the language employed, as well as the thoughts communicated, is so obviously important, and so consonant to the feelings of sincere piety, that

among evangelical Christians there appears to be little or no ground for controversy on this point.

Those who hold the highest views of inspiration do not suppose that the divine Spirit, except in a few instances, so influenced the writers of Scripture as to interfere with the use of their rational faculties or their peculiar mental habits and tastes, or in any way to supersede secondary causes as the medium through which his agency produced the desired effect. If God so influenced the sacred writers that, either with or without the use of secondary causes, they wrote just what he intended and in the manner he intended, then what they wrote is as truly his word as though he had written it with his own hand on tables of stone, without any human instrumentality.

The writers themselves were the subjects of the divine influence. The Spirit employed them as active instruments, and directed them in writing both as to matter and manner. They wrote "as they were moved by the Holy Ghost." The matter, in many cases, was what they before knew, and the manner was entirely conformed to their habits—it was their own.

Their mental faculties and habits, their style, their mode of speech, all remained as they were. What, then, had the divine Spirit to do? What was the work which appertained to him? We

our life, our comfort in affliction and our sure guide to heaven.

INSTALLATION (in-stawl-la'shun), the formal ceremony by which an ordained minister is placed over the parish or church to which he has been appointed.

INSTANT, INSTANTLY. Some examples will illustrate the meaning of these words. In Luke ii. 38 "that instant" is that very hour. But in Luke vii. 4 by "they besought him instantly" must be understood earnestly; so in Luke xxiii. 23 "they were instant"—i. e., they were urgent. The signification is somewhat different elsewhere; thus "instantly serving God," Acts xxvi. 7, is expectedly or fervently; "continuing instant in prayer," Rom. xii. 12, persevering or persisting; comp. Acts xii. 5, marg.; "be instant in season," 2 Tim. iv. 2, be active or ready.

INSTINCT (in'stinkt), a strong natural impulse which leads a person to adopt a particular course of action without the intervention of reason or deliberation.

INSTITUTION (in-sti-teu'shun) is the final act by which a clergyman or clerk is invested with

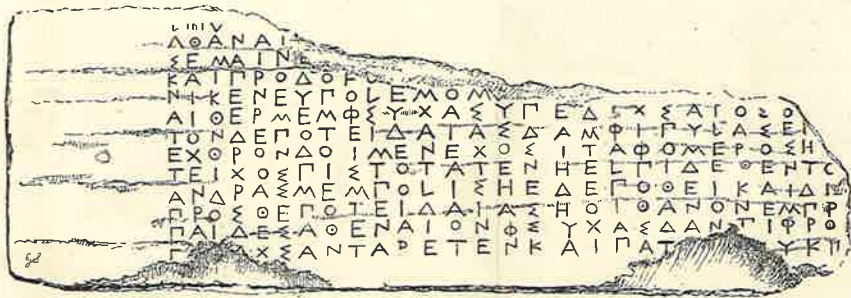
him, than having intimate converse or dealing with him, obtaining his ear for anything we want, so that to press a suit or make entreaty with one came to be a quite common meaning of it. But it did not necessarily imply that what was sought had respect to another, any more than to one's self; and it might indifferently be a good or an evil that was the specific object of the entreaty. Hence, it is sometimes coupled with the preposition "against," as when Elias is said to have made "intercession against Israel," Rom. xi. 2, although the link of connection is usually "for," or in favor of one. As an equivalent, "intercession" is somewhat too limited, since it always carries a reference to others as the objects of the entreaty. But in regard to the more prevalent applications of the term, in Scripture as well as in common discourse—namely, as regards the priestly action of Jesus in representing the cause and seeking the good of his people in the presence of the Father—the English word conveys the idea with substantial correctness, Isa. liii. 12; Rom. viii. 34; Heb. vii. 25. Elsewhere it is called his advocacy, or simply his praying for them, 1 John ii. 1; Luke xxii. 32. In its aim and sphere the intercession of Christ must be understood to be as wide as those of his mediatorial work generally; it has respect to all for whom he died, and is specially directed to the end of bringing home to their experience the blessings of his redemption. In one passage—though only in one—the action of the Holy Spirit in the souls of believers is designated by the same term, Rom. viii. 26, "he maketh intercession for them with groanings." The word "intercession" here plainly does not quite suit, as they are themselves the subjects as well as the objects of the operation. The meaning is that he has close dealing and intercourse with them for their spiritual good, raising in them the affections and desires which are proper to their condition.

INTERDICTION (in'ter-dikt), a papal prohibition of sacraments or other religious rites, inflicted either upon a parish or a priest on account of disrespect to ecclesiastical authority and other offences.

INTERIM (in'ter-im), the name given to the decrees of the emperor Charles V. requiring the acceptance by the Reformers of certain confessions of faith until the questions in dispute between the Protestants and Catholics should be settled by a general council. There were three such decrees.

1. The interim of Ratisbon, or Regensburg. After the formation of "League of Smalkald" in 1531, several attempts had been made to reconcile the differences between the Protestants and Catholics by means of conferences of both parties, one of which was held at Worms and adjourned to Ratisbon in 1541; but though the Romanists at this conference made several concessions regarding the sacraments, sacerdotal celibacy and other points, neither party was really satisfied, and it was impossible that the reconciliation could be permanent. Charles V. hoped to secure a ratification of the agreement entered into by means of a national council, and meanwhile prohibited the Protestants from discussing the questions in controversy—a decree which they disregarded, however.

2. The Augsburg Interim. After the defeat of the Protestants at the battle of Mühlberg, Charles V., still hoping to reunite the two contending parties, employed one Lutheran and two Roman Catholic divines to draw up a series of articles to be observed until a council should be called, and



EARLY PHOENICIAN INSCRIPTIONS.—See INSCRIPTIONS.
From the original in the British Museum.

reply, his work was so to direct them in the use of their own talents and habits, their style and all their peculiar endowments, that they should speak or write, each in his own way, just what God would have them speak or write for the good of the Church in all ages.

Finally, after carefully investigating the subject of inspiration, we are conducted to the important conclusion that "all Scripture is divinely inspired," that the sacred penmen wrote "as they were moved by the Holy Ghost," and that these representations are to be understood as implying that the writers had, in all respects, the effectual guidance of the divine Spirit. And we are still more confirmed in this conclusion because we find that it begets in those who seriously adopt it an acknowledgment of the divine origin of Scripture, a reverence for its teachings, and a practical regard to its requirements, like what appeared in Christ and his apostles. Being convinced that the Bible has, in all parts and in all respects, the seal of the Almighty, and that it is truly and entirely from God, we are led by reason, conscience and piety to bow submissively to its high authority, implicitly to believe its doctrines, however incomprehensible, and cordially to obey its precepts, however contrary to our natural inclinations. We come to it from day to day, not as judges, but as learners, never questioning the propriety or utility of any of its contents. This precious word of God is the perfect standard of our faith and the rule of

office. In the Romish Church the pope confers "institution" upon a bishop after he has been duly elected. In the Church of England the benefice is vested in the clerk by the bishop.

INSTITUTION OF A CHRISTIAN MAN, or "the bishop's book," the title of a book issued in 1537, by a committee of prelates and divines of the Anglican Church, for the guidance of the bishops and clergy in matters of doctrine. The English Reformation having begun about this time, it was deemed necessary to give some formal expression to the opinions of the Church regarding the Romish superstitions and errors to which the people had hitherto been attached, and this book was put forth for that purpose. The author of the work was Stephen Poynt, the bishop of Winchester, and it was revised and sanctioned by a number of bishops and divines. In the work the superstitions of Romish worship were earnestly denounced, and the human origin of the papacy was declared, and the right was asserted of men to withdraw from it and take their stand on the old foundation before such a structure had been built up.

INTERCESSION (in-ter-sesh'un). This word is commonly employed in the English Bible as the rendering of a word which does not precisely correspond with it. The Greek word, whether as a noun or as a verb, signifies primarily a falling in with one, or getting close to

they were published in the diet of Augsburg, May 15, 1548. The communion in both kinds was granted to the laity, and the marriage of the clergy was permitted, but the Church observances were to continue as previously, and thus the articles pleased no one, Protestants and Romanists alike opposing them.

3. The Leipzig Interim. Among those who were prominent in their opposition to the Augsburg interim was Maurice of Saxony, who called a council which met at Leipzig and decided against its acceptance. As a compromise, however, a series of resolutions was adopted, recognizing the papal authority and allowing a portion of the Romish ceremonials, but rigidly preserving the Reformed creed. This compromise was promulgated, December 22, 1548, as the "Leipzig interim." In 1552 it was revoked, and the Lutheran states were granted full liberty of conscience.

INTERPRETATION (in-ter-pre-ta'shun).

It is of the utmost importance that the student of the sacred book should be furnished with right principles for the due understanding of its contents. The variations and frequent absolute contradictions between those who have taken upon themselves to expound it sufficiently prove that there must be radical error somewhere, and that consequently the system of certain interpreters is thoroughly unsound.

Thus some have proceeded on the supposition that every possible sense that the words can be made to bear may be put upon the Scripture. Every plain historical statement is supposed to have a deep meaning; narratives are allegorized, and the very names of men and places believed to teach mysteries. The sacred book is thus made little more than a book of riddles for the amusement and ingenuity of the curious. Others, as the Romanists, would receive only the interpretation which the Church has sanctioned. Mystics would interpret according to some inward light. Rationalists would make everything square with their own notions of probability, and pronounce even the sense of Scripture as declared by our Lord and his apostles but an accommodation to Jewish prejudice.

In attempting to lay down some just principles of Biblical interpretation the greatest brevity must be here observed. But though it is impossible to compress the substance of a volume within the limits of a short article, it is hoped that a right direction may be given to the student's investigations, so that he may be prepared to avail himself of other works which will be recommended to him, and may at least be warned to avoid the glaring errors which have been just noted.

Interpretation has been defined the art of teaching the real sentiment contained in any form of words, or of effecting that another may derive from them the same idea that the writer intended to convey. It is manifest that the first object must be to ascertain the meaning of simple terms; from that we may proceed to examine the meaning of words or terms united into sentences or propositions, and thus arrive at the real sense of the sacred penmen.

Words are the exponents of thoughts. To every word a certain idea or notion must correspond, and this is called the sense or meaning of it. It is the literal sense, and is so united to a word by custom, that when that word is heard the sense is at once conceived in the hearer's mind. But the same word has not always the same meaning, and hence ambiguity will arise. For we are

manifestly not at liberty to give any word any one of its meanings we may choose; we are bound to ascertain that which rightly belongs to it in the place or on the occasion on which it may be used. The sense of words has in a considerable degree been impressed upon them by derivation, yet we must not forget that the connection between words and ideas is moulded by custom. To ascertain, therefore, the signification of terms, we must examine what has been called the *usus loquendi*—the usage of language. This, indeed, is by no means invariable. It is affected by the time, the religion of the writers, the habits of ordinary life, the political institutions of a country, etc., so that a word which in one place or period conveys one idea conveys in another an idea very different. "Liberty," for instance, as understood by ourselves, has a much more extended meaning than it had in the mouth of our ancestors. The knowledge of the *usus loquendi*—the basis of sound interpretation—is naturally more difficult to acquire when we have, as in the case of the Scriptures, to do with works composed in a dead language. It can be successfully pursued only in a way of historical investigation. And the following plain rules for this have been given by an eminent commentator. The *usus loquendi* of a dead language must be ascertained—

"1. From the works of those who lived when it was current, and to whom it was vernacular. Thus, in investigating the meaning of a term, we naturally consult the writer himself by whom it was used. He may give a definition of the word in question. Or its connection may probably explain it, or, again, parallel passages point out its signification with sufficient clearness. If we do not find its signification in the author himself, we have recourse to some other writer who employed the same language.

"2. From the traditional knowledge of the *usus loquendi*, retained partly in ancient versions, partly in commentaries and lexicons.

"3. From writers who employed a cognate dialect.

"These are general principles applicable to all languages. They are the true means of discovering the legitimate use of every tongue which has ceased to be spoken."

These general rules might be amplified and illustrated to almost any extent. But it must be the aim of the present article, as indeed already hinted, not so much to present a mass of details as to indicate how those details may be safely reached. The student must ever remember that though words may have to be examined separately for their meaning, yet it is not their independent meaning which is to be traced, but that which belongs to them in the position in which they are found. A word will often have many and various meanings; to gather up these is the province of the lexicographer. To select out of possible meanings that one which belongs to it in relation to those words with which it is in connection is the duty of the interpreter. And for this he must consult the context. Here he may find the definitions which a writer sometimes gives of the terms he employs; here by the adjuncts of a word, or by the position of comparison, parallelism or contrast in which it stands, he may infer the sense in which it is introduced in the place where he meets with it. The immediate context will perhaps throw the greatest light upon its signification, but the remoter context also must be examined. The tone of a paragraph, the subject of a section, will often point out the particular idea which is to be attached to a given

word. And the way in which the writer uses it elsewhere, the way in which other writers treating on similar subjects use it—in a word, the cautious use of parallel passages—may lead to a just discrimination. A version shows what sense has actually been selected for the word. And if he who made the version had a competent knowledge of the language from which and the language into which he translated, and can be seen to have performed his task conscientiously and with fidelity,

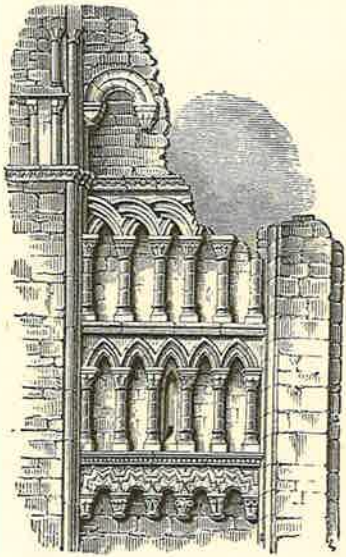


EARLY PHOENICIAN INSCRIPTIONS.—See INSCRIPTIONS. From the original in the British Museum.

his authority must be high; his version serves as an adjudged case in the courts according to which others are determined. And if two languages have flowed from the same source, and have run, so to speak, side by side with the same general complexions, used by kindred peoples, it is manifest that a term in the one may well be illustrated by an allied term in the other.

Perhaps two or three examples are necessary for the full appreciation of the rules which have thus been briefly explained. See, then, how the author of the Epistle to the Hebrews defines in xi. 1 that "faith" the effectual working of which he intends

to exhibit in the rest of the chapter. See, again, how the meaning of denying one's self is fixed by the connection. In Luke ix. 23, where it is coupled with taking up the cross, it is to be understood as sacrificing personal gratifications, while in 2 Tim. ii. 13, where it closely follows "he abideth faithful," being spoken of God, it as clearly signifies that he cannot be inconsistent with himself. So, also, from the parallel form of Hebrew sentences, we may determine the word rendered "deceased" in our version of Isa. xxvi. 14. Some have translated it "physician;" but as it corresponds with "dead" in the preceding clause, it must have a similar signification: it is not identically the same, but closely allied, having, as Dr. Davidson says, from whom the example is taken, "the accessory idea of debility and incorporeity." Further, the word rendered "daily" in the Lord's Prayer, Matt. vi. 11; Luke xi. 3, occurs nowhere else. Here, then, we are led by the judgment of Greek Fathers and the early Peshito-Syriac version to that etymological derivation of it which gives the sense of "proper for our sustenance." Once more,



INTERSECTING ARCHES.

From the abbey of Croyland, Lincolnshire, England.

the root of *Elôah*, *Elôhîm*, appellations of the Deity, would seem to be lost in the Hebrew, but in a cognate dialect, the Arabic, a root exists involving the idea of admiration and adoration; therefore it has with some reason been inferred that God is so called as being the admirable and most glorious One. Examples might be multiplied to any extent, but these must suffice.

It is in this way that the meaning of terms is to be carefully ascertained; and when direct modes fail, subsidiary processes must be resorted to, but a fuller explication of them cannot be given here.

Attention having been carefully paid to determine the signification of words and phrases, we are next in due order to examine the meaning of propositions and sentences—that is to say, to investigate the sense of the sacred text. A preliminary note may, however, be properly introduced. There is an obvious distinction between the sense and the signification of terms. The words of a writer in one language may be exactly rendered into the corresponding words of another, and yet the sense intended be not thereby conveyed. For example, we may take the modes of ordinary familiar salutation. The phrases so used in France and Spain, literally translated, would be unintelligible in Eng-

land. Hence we must seek terms in one language equivalent to those employed in another.

The investigation of the sense of Scripture must be pursued on principles similar to those adopted in ascertaining the meaning of terms. The passage must be systematically examined, and additional light be sought from the context, from parallels and other less immediate sources. The first step must be to settle the right construction of a sentence. A sentence is not a mere mass of words; it possesses organization; it has parts and members more or less closely united, the dependence of which on each other, and the relation of each separate one to the whole, are to be determined. Hence we must attend to the punctuation; we must see whether there are ellipses to be supplied, whether or no the sentence is interrogative, and must make a proper adjustment of the various parts. Take an example or two. The Authorized Version supplies a word in Prov. xxx. 15. But a slight consideration will show that there is no ellipse. "Give, Give," are the names of the two daughters of the horse-leech. Again, the common punctuation should be abandoned in Rom. viii. 33, 34. The clauses are interrogative: "God that justifieth?" "Christ that died?" So also the sense is not so good if "Father, save me from this hour," John xii. 27, be taken affirmatively. Our Lord exclaims, "What shall I say? Father, save me from this hour?" No, I will not shrink from it. It is fair, however, to say that some eminent expositors of this text dissent. Then, further, we must ascertain the proper construction of a period, its syntactical principles, the relation between the subject and the predicate, with the due dependence of the subordinate clauses on the main part. Some knowledge of the grammar is of course required. Ordinarily, the subject and the predicate of a proposition are readily distinguished. As general rules, to which, doubtless, there are exceptions, it may be said that the subject for the most part precedes the predicate. The first has the article in Greek—not so the other. In Hebrew, if a substantive is the predicate, it follows the subject, which stands after the verb; if an adjective is the predicate, it has no article, and comes first. We conclude from these principles that, in 2 Ki. viii. 13, it was the greatness, not the atrocity, of the thing that startled Hazeel. The meaning is, What is thy servant, who is but a dog? what power has he to accomplish so great an object? So in 1 Tim. vi. 5 we must translate, "that godliness is a source of gain," and in 2 Tim. ii. 13, "the solid foundation of God continues to stand." And just as the signification of a word, as before shown, is often determined by a parallelism, so the meaning of sentences may be similarly ascertained. There are various kinds of parallelisms. There is that of members, where one clause by comparison or contrast illustrates the other, *e. g.*, John iii. 6; and there are numerous historical and doctrinal parallels, as when the same events are narrated in different places, *e. g.*, 2 Sam. xxi. 18-22, compared with 1 Chr. xx. 4-8, or when the same point of teaching is insisted on, *e. g.*, Eph. i. 5, 6, compared with Col. ii. 13.

Into the numberless ramifications of special rules and illustrations it is impossible to go. But perhaps enough has been said to exhibit the proper mode of fair interpretation—that which has been called the literal and historical, or historico-literal mode, "that method which not only concerns itself with the simple and grammatical meaning of the words, but also with that meaning viewed under what may be termed, for want of a

better word, its historical relations—viz., as illustrated by facts, modified by the context, substantiated by the tenor of the holy book, and receiving elucidation from its minor specialties and details." We are frequently told that the Bible must be interpreted like any other book, and the rule is admirable so far as it resembles any other book. But to apply no other rule than this is to assume that the Scripture is but of human origin, that it contains no prophetic disclosures of things not yet come to pass, that it teaches not the future by the past, that there is in it no system of typical development, no principle of expansion, which makes it emphatically the book of all ages and of all men. To treat this—"a world," it has been called, "in itself"—as but an ordinary book is palpably unfair, until by clear and convincing proof it shall have been shown to be no more than an ordinary book. Men who so cramp themselves must fail in the interpretations they attempt.

Far wiser are the directions which Bishop Ellicott supplies for right interpretation, and he who has learned justly to follow these directions will have attained no mean proficiency in the understanding of the Scripture. "Interpret," says the bishop, "grammatically;" "interpret historically;" "interpret contextually;" "interpret minutely;" "interpret according to the analogy of faith." To the brief illustration of these rules some space shall be dedicated, and for matter tending to illustrate them deep obligation to the bishop's admirable essay must be at once acknowledged.

1. Little need be said upon the first. It is just the embodiment of the principles before laid down. Let the signification of words in themselves, and the sense of them as combined in sentences, be carefully and systematically sought in accordance with the fundamental rules of language. We shall not then be in danger of making prophets and apostles speak according to our own notions, or be induced to substitute a human gloss for the veritable language of the sacred record. Man's liability to such freedom of exposition, unless guarded by a strict adherence to grammatical propriety, is well exposed by Bishop Ellicott: "To sit calmly in our studies, to give force and meaning to the faltering utterances of inspired men, to correct the tottering logic of an apostle, to clear up the misconceptions of an evangelist, and to do this without dust or toil, without expositors and without versions, without anxieties about the meaning of particles or humiliations at discoveries of lacking scholarship,—to do all this, thus easily and serenely, is the temptation held out; and the weak, the vain, the ignorant and the prejudiced are clearly proving unable to resist it. Hence the necessity of a return to first principles, however homely they appear."

2. Equally important is the second direction. Late researches have poured a flood of light upon the history, the topography, the antiquities, of Eastern lands. Assyrian and Babylonian discoveries are giving form and precision to prophetic imagery; the examination of Palestine and the adjacent regions, their natural characteristics and the remains of human works which they contain, is corroborating the truthfulness of the sacred narratives; while the historical facts from time to time springing forth teach us how to connect and explain circumstances heretofore deemed inexplicable. Take a single instance. The explorations of Bashan, discovering the massive ruins of numerous cities yet studding portions of its surface, are an admirable commentary upon Deut. iii. 1-7—a passage in regard to which interpreters heretofore felt inclined to explain away the grammatical force of the ex-

pressions used. All the helps thus supplied must be diligently adopted; and many an incident, many a description, many a precept, will start up with lifelike reality before the student's gaze who uses these keys for unlocking the recesses of what had once seemed a sealed book.

3. The third direction has been already in some measure illustrated. Half the puzzles which have bewildered men in the Scripture, and more than half the strange and erroneous inferences which have been drawn, have originated in the determination of a meaning apart from the connection in which it lay (so to speak) imbedded. The limitations of the context, then, must be exactly observed. The interpretation of a single passage, to be sound, must agree with the general scope and meaning of the rest, with the circumstances under which it was produced, with the purpose of the writer. This rule is useful both negatively and positively; it will prevent improper applications, and it will decide which of two interpretations—so far as grammar goes equally tenable—is to be preferred. An example or two of its use shall be produced. How often do we find St. Paul's declaration, "Whatsoever is not of faith is sin," Rom. xiv. 23, stretched to every possible case, as if it had been a general admonition for the guidance of all thought and feeling and conduct! But look at it in its connection; see how it is a part of a particular discussion, and then, however it may be taken by inference to extend to other difficulties beyond that immediately in hand, we cannot hesitate in deciding that as a plain rule the words were never meant "to be applied to all imaginable cases, but to be restricted to scruples or cases of conscience that bear some analogy to the instances which the apostle is discussing." So the prophetic blessing of Asher, Deut. xxxiii. 25, is appropriated by men who might shrink from a similar application of that on Dan, Deut. xxxiii. 22.

4. Of vast importance, too, is the direction to examine Scripture with so much care as to bring out its full significance. There is no superfluity in the word of God. Nothing is put down at random there; and it is the business of the interpreter, while he does not introduce more from his own fancy into a passage than is actually in it, to discover all the instruction which it was really intended to convey. Instances innumerable might be produced in which, by a word, a touch, the turn of a sentence, the order of names, some necessary information, some important conclusion, not the product of mere imagination, but the sober result of sound reason, is obtained, which cursory readers altogether fail in appreciating. It is by a course of such minute investigation that Paley, in his "Horæ Paulinæ," and Blunt, in his "Undesigned Coincidences," have collected such a mass of evidence to the veracity of the sacred writers. Let an illustration or two be added here. It has been sometimes wondered why the hands of our Lord's attached female attendants were not employed in preparing his precious body for the tomb. A single word, "sitting," Matt. xxvii. 61, supplies the explanation. They were on the spot, but they *could not* bestir themselves; their stupefying grief disabled them; they could but sit by to watch the last sad rites performed. And again, from the order in which St. Peter names the countries where those he wrote to dwelt, 1 Pet. i. 1, we may not uncertainly gather his locality when writing. That which was natural in the East would have been unnatural had he been at Rome.

5. There is yet another direction specially applicable to the book of Revelation. Ordinarily we

should say that a writer was his own best expositor; and seeing that the Scripture is an organized and harmonious whole, we may well add that one part throws light upon another, even if both proceed not from identically the same pen. But when we go, as we are authorized in going, still farther, and regard the book as containing divine communications, from which may be gathered, as there has been gathered, a body of doctrine, held always in its main points by the Church, and compressed into her creeds and confessions, which, though of human compilation, "may be proved by most certain warrants of Holy Scripture," then we are justified in concluding that no interpretation can stand which contradicts the analogy of faith. Doctrines indeed may be true, and yet may not belong to the analogy of faith, which is the general rule deduced, not from two or three parallel or coincident passages, but from the harmony of all parts of Scripture on the fundamental points of faith and practice. But we can never receive those which are plainly contradictory to it. Take, as an illustrative example of its value, such an assertion as that Christ is "the first-born of every creature," Col. i. 15; by itself it is not perfectly clear whether, giving him a pre-eminence, it excludes him from the class of creatures. But compare it with the whole tenor of Scripture teaching, place it beside the multifarious testimonies to the proper divinity of Christ, and it will be seen at once how it maintains the dignity of Him who of the same essence with the Father was begotten before the worlds of creation. Any other interpretation would be opposed to the analogy of faith.

It is hoped that, brief as these observations have necessarily been, they may have indicated the safe course of Scripture interpretation. They have, however, touched only that historico-literal interpretation, as it has been called, in which we reach the plain meaning of the sacred writers and discover what it is that they really intended to say. But beneath the letter there is to be discerned a deeper meaning. If we at all admit the authority of Scripture, we cannot deny this. Our Lord often showed it in his discourses; the apostles have carried out the same truth. For God is in the habit of teaching not only by words, but by facts representing, in the histories of the past, things which after a higher significance occur again, and making his dealings of old ensamples and admonitions of his dealings with his Church for ever. Of these deeper meanings—the spirit under the letter of Scripture—more cannot be here said. Many of the topics connected therewith are treated of under the heads of PROPHECY, TYPES, which see. Only let it be remembered that these, too, must be regulated by certain laws, and that it is the sober judgment which must be exercised upon them.

One word must be said on the temper in which men should approach the great business of Scripture interpretation. It must be in a candid and trustful spirit, not allowing small difficulties to neutralize extended proofs; it must be with a sincere desire to discover truth, whatever prejudices may have to be cast aside; it must be with earnest prayer for the illumination of that Holy Spirit by whose means holy men of old were enabled to speak.

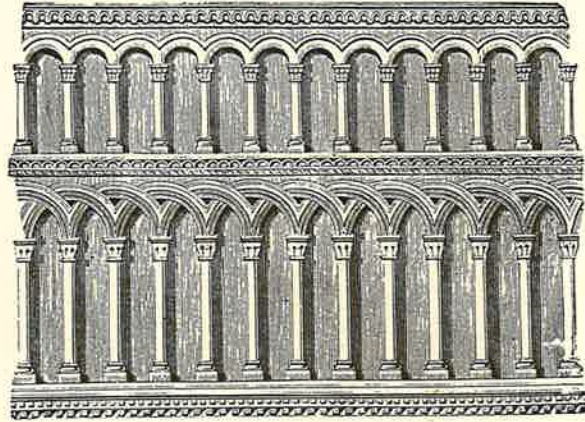
INTERSECTING ARCH, a name applied to the form of certain Norman arches when the semi-circular curve is cut into two parts by other

semi-circular curves, thus producing a number of pointed arches, as may be seen in the subjoined illustrations from Croyland Abbey and Lincoln Cathedral.

INTHRONIZATION (in-thron-i-za'shun) is the formal act of investing a bishop with his office after the ceremony of consecration.

INTINCTION (in-tink'shun), a method of administering the sacrament in the Eastern Church by mingling the elements together and giving them to the communicant in a spoon. It is believed, by some writers, that the custom was introduced by Chrysostom, but the evidence is not conclusive. The practice was condemned by Popes Urban II. and Pascal II., and by the convocation of Canterbury in 1175.

INTORCETTA (in-tor-set'tah), PADRE GIOVANNI, a Jesuit, and one of the most energetic missionaries in China, was born at Piazza, in Sicily, in 1625. He left a Latin version of Confucius, and various writings on the doctrines of the Chinese legislator; also, "Testimonium de Cultu Sinensi," and an account of the Chinese mission. He died in 1696.



INTERSECTING ARCHES.

From the Cathedral of Lincoln, England.

INTROIT (in'tro-it), a name derived from the Latin, is the name of a psalm which in some churches is sung as the priest proceeds to the altar to celebrate the Eucharist. Edward VI. introduced an introit in his prayer-book before every collect, epistle and gospel, but they were afterward omitted. The term is also used to designate such verses as are used on entering the church—a custom which is said to date from the fourth century.

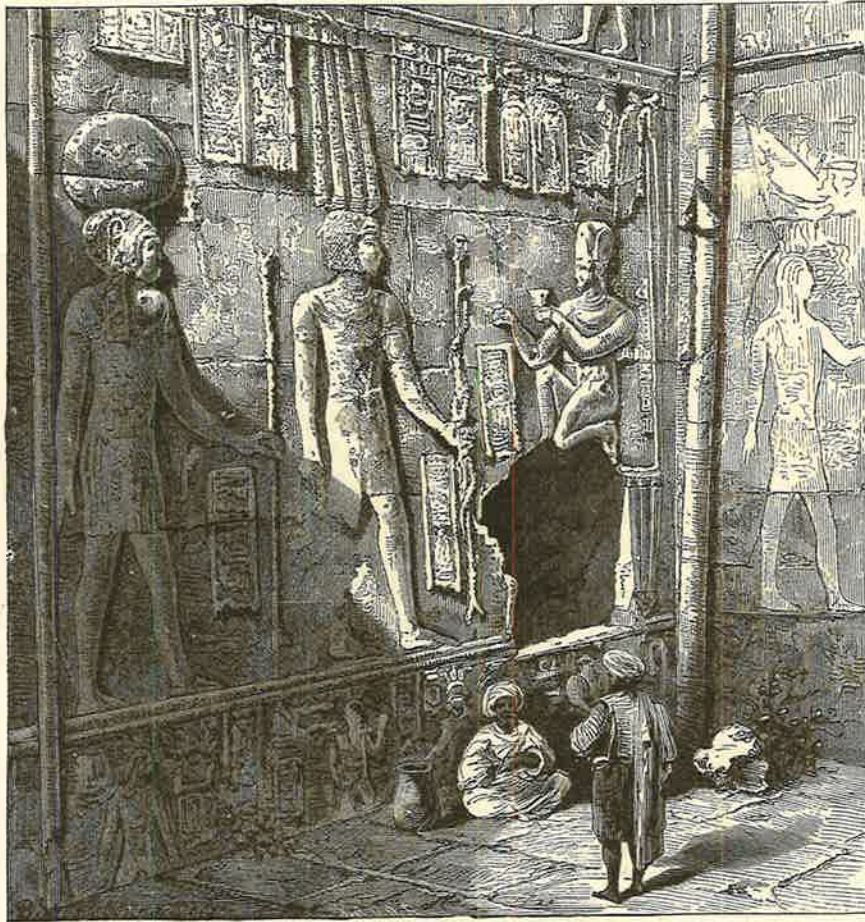
INTRUSION (in-troo'zhun), in the ecclesiastical sense of the term, means an unlawful entrance into or usurpation of a church or religious benefice. The term is of common use in Scotland. In 1736 the General Assembly of the Church of Scotland passed an act against intrusion of ministers into vacant congregations, declaring that no minister shall be intruded into any church contrary to the will of the congregation. The last great movement in Scotland on this subject was the separation of 474 ministers from the Church, and the formation of the Free Church of Scotland, rather than submit to the dictation of patrons and civil courts in their efforts to intrude ministers into vacant parishes against the will of the people.

INVENTION OF THE CROSS, a festival celebrated by the Greek and Latin Churches on

May 3, to commemorate the supposed discovery of the cross of Christ by Helena, mother of Constantine the Great. According to the legend, which obtained wide credence, she made a journey to Palestine, and on arriving at Jerusalem employed laborers to dig away the earth and rubbish at Golgotha, when she found three crosses. These she ordered to be applied to a dead person; the first two had no effect, but at the application of the third life was restored. She thereupon concluded that she had found the object of her search.

IONA (i-o'na), the name of a very celebrated island lying off the west coast of Scotland. It is only about three miles long by the breadth of a mile, and in some parts of only half a mile, and

806 another martyrdom of the inmates of Iona took place, and in 825 another sad devastation and murder left the place desolate. Still later, in 986, the abbot and fifteen monks were slain by another attack of the ruthless Norsemen. The fate of the island was most unsettled after this date, as Norwegians, Manx and Irish bishops claimed authority over it, and in the end of the fifteenth century it passed into the hands of the Scottish bishop of the isles. There is an old ruined church in the island which appears to have been erected in the early part of the thirteenth century by an Irish architect who died in 1202, but the date is uncertain. The island was long the burial-place of kings and princes, and even yet there are many tombstones with Irish inscriptions; but the monastery



RUINS OF A NUBIAN TEMPLE.—See INSCRIPTIONS.

For additional illustrations of Egyptian inscriptions, see HIEROGLYPHICS, EGYPT and elsewhere through these pages.

yet this small patch of land is invested with an amount of interest that elevates it to a high place in mediæval history. From this little spot the gospel was carried out by ardent missionaries among the Picts in Scotland. The men who were educated here penetrated England and Christianized the Northumbrians, carrying the standard of the cross into the regions farther south, until much of the east and central parts of England were made acquainted with the truth.

In A. D. 563 Columba, a scion of a royal Irish family, received a grant of the island from his kinsman Conall, the son of a Scottish king. He founded a monastery or a place of learning in it for missionary objects, and for centuries the island was venerated as one of the most favored places on the earth because of the influence of its missionaries on all lands around it. In 795 the Norsemen ravaged the island and burned the monastery. In

is gone, the cathedral is in ruins, and the glory of Iona is only in the past and in the fruit that followed the sowing of the seed by the faithful men who went from its shores as messengers of mercy to heathen lands.

IONIA (i-o'ne-ah), the district bordering on the Ægean Sea from Phocæa to Miletus. Its original inhabitants were Greeks, but in later times a large Jewish element was found in the population. Under the Roman dominion the name Ionia remained, but its towns were distributed politically under other provinces. Ptolemy ranks them in Asia Proper, while Strabo, Pliny and Mela speak of Ionia as a distinct territory. In the account which Josephus gives of the appeal of the Jews in Ionia to Agrippa for exemption from certain oppressions to which they were exposed the ancient name of the country is retained.

IOTA (e-o'tah), the smallest letter of the Greek alphabet (*i*), corresponding to the Hebrew *jod* (י) and the Syriac *jadh*, and employed metaphorically to express the minutest trifle. This is, in fact, one of several metaphors derived from the alphabet, as when *alpha*, the first letter, and *omega*, the last, are employed to express the beginning and the end. We are not to suppose, however, that this proverb was exclusively apposite in the Greek language. The same practical allusion equally existed in Hebrew. See **JOT**.

IPEREN (ip'e-ren), JOSUA VAN, a distinguished divine of the Reformed Church of Holland, was born February 23, 1726, at Middleburg. After pursuing his studies at Groningen and Leyden, he became pastor of Lillo, and removed thence to Veere. In 1778 he went to Batavia, where he labored diligently, but the climate proved fatal to him, and he died in 1780. He was a man of extensive attainments, and received the highest honors from various learned societies. He took a prominent part in the preparation of a new metrical version of the Psalms, which is still in use, and wrote a "History of Church Psalmody."

IPHEDEIAH (if'e-de-yah), a Benjamite of the family of Shashak, 1 Chr. viii. 25, and himself the head of a branch or clan of that family.

IR, or **IRI** (i're), a Benjamite, 1 Chr. vii. 7, 12.

IRA (i'rah), the name of one or more of David's distinguished men of valor. In 2 Sam. xx. 26 we read of "Ira the Jairite" as a *cohen*, strictly a priest, but probably here, as in some other places, a chief officer or active man of business for David; this, rather than "chief ruler," the rendering adopted in the English Bible. In 2 Sam. xxiii. 26 "Ira the son of Ikkesh the Tekoite" appears in the list of thirty heroes. And still again, at ver. 38 we have "Ira the Ithrite" as another of the same class. It is possible that the first may have been identical with one of the two latter; but these two themselves, occurring in the same list, must have been diverse persons. Except the distinction, however, of having attained to such high positions in David's military or civil staff, nothing further is known of them.

IRAD (i'rad), a grandson of Cain, Gen. iv. 18.

IRAM (i'ram), the personal or territorial designation of one of the Edomite chiefs or *alluphim*; "dukes," Gen. xxxvi. 43; 1 Chr. i. 54.

IRELAND (i'r'land), JOHN, D.D., dean of Westminster, celebrated for his learning, was born at Ashburton, in Devonshire, in 1762. He was educated at Oxford, and after holding a small curacy in the neighborhood of his native place, he was in 1793 collated to the vicarage of Croydon, in Surrey. In 1802 he was made a prebendary of Westminster, and succeeded to the deanery of Westminster in 1816. He was a somewhat voluminous author; he published "Five Discourses, containing certain Arguments for and against the Reception of Christianity by the Ancient Jews and Greeks;" "Paganism and Christianity compared;" "Nuptia Sacra, an Inquiry into the Scriptural Doctrine of Marriage and Divorce," and other works, exclusively theological. As his life had been distinguished by his patronage of literature, so his will evinced that he was desirous that his ample fortune—an immense one, if we consider his origin

and early prospects—should benefit both religion and literature after his death. Besides many charitable bequests for the benefit of the various places with which he had been connected, he left £2000 to his college, Oriel, Oxford, for an exhibition; £5000 for a chapel in Westminster; and the princely sum of £10,000 to the university of Oxford; for a professorship of exegesis of Holy Scripture. He died September 1, 1842.

IRENÆUS (i-re-né-us), an early Church Father, was equally celebrated for his connection with the Church in the East and the Church in the West. Of the time and the place of his birth nothing is accurately known. He was acquainted with Polycarp, the bishop of Smyrna, and it has hence been inferred that he was a native of Asia Minor and probably of that city. His name indicates a Greek parentage. Some have dated his birth as early as A. D. 98, others A. D. 120, and others as late as A. D. 140. The latest writers favor a period intermediate between these last dates. There is evidence that he accompanied Polycarp to Rome, having been one of his disciples, and through his great master the teaching of the apostle John affected him and gave a cast to his theological views; for although his sphere of labor was in the West, he brought with him the characteristics of his early Asiatic training. This is evident from a fragment of a letter addressed by him to Florinus, a former companion and friend who had fallen into the Valentinian heresy. Florinus had become a presbyter at Rome; and referring to the views which he had adopted, Irenæus says, with great tenderness, "Those doctrines the presbyters before us, who were also the immediate disciples of the apostles, never delivered to you. For I saw thee when I was but a boy in Lower Asia with Polycarp. I remember the circumstances of those times better than those which have recently occurred; the pursuits of our childhood, growing with our minds, become united to it. I can tell the very place where the blessed Polycarp was accustomed to sit and teach; his coming in; his going out; the manner of his life; the form of his body; his discourses with the people; and how he related his familiar intercourse with John and others who had seen the Lord, and how he related their sayings and what he had heard from them concerning the Lord. Also concerning his miracles and his doctrines as he had received them from eye-witnesses of the gospel of salvation, and which were told by Polycarp, agreeably with the Scriptures. These things, through the mercy of God, I there attentively heard, and noted them down, not on paper, but in my heart; and by the grace of God these same facts I am continually and faithfully recalling to mind." When he went to Gaul is uncertain, some holding that he had been advised by Polycarp to proceed thither, and others thinking that he had accompanied Photinus, who became bishop at Lyons, and whom Irenæus succeeded after his martyrdom. That he was a presbyter at Lyons during the time of Marius Aurelius is certain; that he was sent on a mission to Rome concerning the Montanist troubles is also known, and this it was that saved his life, for in his absence Photinus fell as a martyr in the persecution which then raged, and thus on his return he was elected bishop of Lyons about the year 177. Tradition reports that he too died as a martyr about A. D. 202 under Septimus Severus, but Eusebius and the early Fathers are silent on this subject. "Irenæus was the leading representative," as Dr. Schaff has well said, "of the

118

Asiatic Johannean school in the second half of the second century, the champion of Catholic orthodoxy against Gnostic heresy, and the mediator between the Eastern and Western Churches. He united a learned Greek education and philosophical penetration with practical wisdom and moderation and a just sense of the simple essentials in Christianity. We plainly trace in him the influence of the spirit of John. . . . He was an enemy of all error and schism, and, on the whole, the most orthodox of the anti-Nicene Fathers, except in eschatology. Here, with Papias and most of his contemporaries, he maintained the Millenarian views, which were subsequently abandoned by the Catholic Church."

The writings of Irenæus are exceedingly valu-

firm grasp of the great cardinal doctrines of the gospel and a fine intellectual mastery of the subject, in the treatment of which he shows how unfounded are the vagaries of the Gnostic system, and how decidedly they are opposed to the verities of the Christian faith. Only three ancient manuscripts of this treatise are known to remain, and great anxiety is felt that the copies which Erasmus must have possessed could be recovered, as they might serve in elucidating some obscure passages in those which are known to exist, and which have puzzled commentators. Several of the "Letters" also of Irenæus remain, written by him against persons at Rome who were corrupting Christian truth; and in the last century four Greek fragments were discovered at Turin which have



RUINS OF A PALACE IN NUBIA.—See INSCRIPTIONS.

For additional illustrations of Egyptian inscriptions, see HIEROGLYPHICS, EGYPT and elsewhere through these pages.

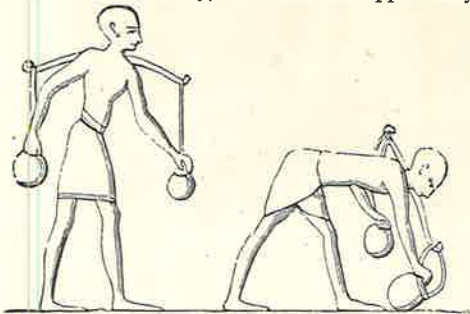
able, and more of them are preserved than might have been expected when the ravages of time are considered. Their value does not consist so much in their record of historical facts as in the light which they cast on the questions which were then felt to be all-important in the Church's testimony. The most valuable of them all was directed against the errors of the Gnostics and the danger of admitting their tenets into the Christian system. This work, which is usually published in Latin, is known by the short title "Adversus Hæreses"—*i. e.*, "Against the Heretics"—is justly said by Dr. Schaff to be "at once the polemic theological masterpiece of the anti-Nicene age, and the richest mine of information respecting the Gnostics, particularly the Valentinian heresy, and the Church doctrine of that age." The Greek original no longer exists, but in its Latin form it bears evidence of a minute acquaintance with Scripture, a

been justly attributed to him. In one of them he writes against Gnosticism, in the second on the eucharist, in the third on toleration and in the fourth on the object of the atonement, which he held to be the purging away sin and the annihilation of all evil.

There is a remarkable fullness in his statement of doctrine, and he deals not only with passing questions of his own time, but with controverted subjects which have been agitated even in the present day. Thus he is very express on the point at issue with the pantheists. He states the unity of the Godhead, and he shows that the eternal, omnipresent, almighty and good Creator is the maker of all things, and thus, while he opposes pantheism, he equally repudiates polytheism. In the opening verses of Genesis he finds all that he requires to establish his position that the world was good when it came from the hand of the di-

vine Creator, and hence evil cannot be an eternal entity, but only a lapse or corruption of nature. On the doctrine of the person of Christ he is a faithful representative of the school of John. Although trained by a Greek education, he keeps in the way of the Western writers with great closeness to simple Biblical statements. He makes no attempt to explain the derivation of the Son from the Father, because it is an unrevealed mystery, but he holds that though the Son is begotten of the Father, still the Son is not of the creation which had a beginning, as he is uncreated and eternal, and thus he approaches the terms in the Nicene creed. On the doctrine of the manhood of Christ his great object was the refutation of Gnostic error, and he argues that Christ must be a real man like us if he would redeem us from corruption and make us perfect. Sin and death came into the world by a man, and so they can only be legitimately blotted out by a man supernaturally begotten, a new progenitor as divine as he is human.

On the doctrine of the Trinity he is express, as his words make both Christ and the Holy Spirit parts of the supreme divinity, and yet he has been claimed by both Arians and Socinians as a supporter of their views. On the subject of redemption he is the soundest and clearest of the anti-Nicene Fathers. To redeem man there was the union of the divine and human in Christ, and the obedience of his pure life was completed by the satisfaction to divine justice on the cross. On the sacraments his expressions are indefinite, and we need more from his hand, perhaps, to enable us to state with accuracy what his views were precisely. That he approached Papias on his millennial views must, perhaps, be admitted, and although educated in the East, held, as Polycarp did, that great forbearance should be exercised with the Western brethren. At the present day, however, it is of the utmost importance that, while rationalists are so sedulously engaged in depreciating the historical value of the New Testament, and especially of the Gospel of John, the testimony of Irenæus, who was born before the death of John, and who, living in the second century, had abundant opportunity



IRRIGATION WITH PAILS.—See IRRIGATION.

to know without doubt what inspired Scriptures were then received, is so clear that any unprejudiced mind must admit that it settles the question. He states expressly that the way of salvation was made known by the first preachers of the gospel, who also by the will of God committed the gospel to writing. He proceeds to state that among the Jews Matthew wrote the first Gospel, the second was by Mark, the third by Luke, a companion of St. Paul, and then of the fourth he says, "Afterward, John, the disciple of the Lord, who also leaned upon his breast, he likewise published a Gospel while he dwelt in Ephesus, in Asia." It is utterly useless for rationalism to carp at this testimony. Neither the intelligence nor the honesty of Irenæus can be successfully assailed, nor

can it ever be shown that his actual statements have been tampered with to meet a difficulty in the nineteenth century. Taking the New Testament, the only book which he received, and which is not now admitted by the Church, is the "Shepherd of Hermas," and with this exception the same canon was then and now received. This ancient Father recognizes the inspiration and authority of the word of God, and bows to its teaching as Christians are now accustomed to do, while he adduces its statements and teachings as possessing controlling authority when reasoning with Gnostic and other errorists. It only remains to be stated that in no place in which he refers to historical or popular traditions does he ever place such traditions on a level with the word of God.

2. OF SIRMIMUM, was a native of Hungary, born in the beginning of the fourth century. Little is known of his early life, but he must have been a person of such eminence as to have attracted attention at Rome, for Probus, the governor of the province, who sought to induce him to renounce Christianity, is believed to have acted on instruction from Diocletian and Maximus. Probus failed in his object, and Irenæus sealed his testimony with his blood. The date of his martyrdom is unknown.

3. OF TYRE, a prelate of the fifth century, took a conspicuous part in the Nestorian struggle at the Council of Ephesus in 431, where he advocated the cause of Nestorius, but failed in his endeavor to prevent the condemnation of the latter. Returning to the emperor Theodosius, he sought to counteract the influence of the Cyrilians, but his efforts in this direction were equally unavailing, and he was banished from court. In 444 he was made bishop of Tyre, but by an edict of the emperor he was deposed in 448. He afterward wrote an account of the controversy in which he had borne so active a part.

4. A Tuscan martyr who suffered under Aurelius in the persecution about A. D. 275. Little is known of his life, and the memory of his faithfulness is preserved by the fact that he was canonized and a day set apart in the calendar for his commemoration.

IRENÆUS. There were two Russian ecclesiastics of this name. Irenæus Klementievski was born in the Vladimir district in 1753. He became bishop of Tvar and archbishop of Pskof, wrote commentaries on the Hebrews and the Epistle to the Romans, and died in 1818. The other, Irenæus Falkovski, born in 1762, attained to great eminence in languages and philosophy, and died in 1823.

IRENE (i-re'ne), empress of Constantinople, was born in 725, at Athens. She was a woman of rare beauty and ability, but of most wicked impulses and inordinate ambition. It is believed that she murdered her husband, the emperor Leo IV., in order to gratify her greed of power, and she signalized her reign, during the minority of her son Constantine, by a violent persecution of the Iconoclasts. Constantine, attaining his majority in 790, placed her in confinement, but in a short time Irene regained her power, and caused her son to be deprived of sight. In 802 she was again dethroned and forced into exile on the island of Lesbos, where she died in 803.

IRHAHERES (ir-ha-he'res). This word occurs only once, Isa. xix. 18, where in our version it is rendered "the city of destruction," and in the margin, "of Heres," or "of the sun." The reading of the original passage is uncertain, and according as *hheres* or *heres* is preferred (the difference

being only a single letter), one or other meaning will be adopted.

The prophecy would seem to point to the time when, by the influx of the Jews into Egypt, the knowledge of the true God would be disseminated there, and a way made for the fuller reception of divine truth in the gospel dispensation. Under the Greek dominion the Jews were permitted to build a temple in Egypt, in which the services nearly imitated those at Jerusalem. The Scriptures were translated into Greek, and many became thereby instructed in God's will. And



YOKE AND STRAP.—See IRRIGATION.
See also the other engraving on this page.

though a philosophizing spirit prevailed and grew, yet Moses and the prophets were read in Egypt, and their testimony was ready there to corroborate the claims of Messiah. So had the prophecy its fulfillment. A writer who prefers the rendering, "city of destruction," says: "If the prophecy is to be understood in a proper sense, we . . . must suppose that Ir-ha-heres was one of the cities partly or wholly inhabited by the Jews in Egypt; of these Onion was the most important, and to it the rendering 'one shall be called a city of destruction' would apply, since it was destroyed by Titus, while Alexandria and perhaps the other cities yet stand."

But possibly "city of the sun" is a preferable interpretation; and then Heliopolis or On might be intended. It was at Leontopolis, in the Heliopolitan nome or district, that the Jewish temple stood. And this view seems confirmed by the mention of Ieth-shemesh, with the same meaning, Jer. xliii. 13, the same place being referred to, comp. Jud. i. 35. Some writers, however, would give the whole passage a figurative interpretation. See ON.

IRI (ir'e), 1 Esd. viii. 62, Uriah, Ezra viii. 33.

IRIJAH (i-re'jah), an officer who arrested Jeremiah, Jer. xxxvii. 13, 14.

IRNAHASH (ir-na'hash). In 1 Chr. iv. 12 we have read that Eshton of the tribe of Judah "begat Tehinnah the father of Ir-nahash," which means that Tehinnah occupied the ancient town of Ir-nahash. Its situation is not indicated, and the place is not again mentioned in the Bible.

IRNERIO (ir-ne're-o), the restorer of the study of Roman law in Italy in the eleventh century. He opened at Bologna a school which was the foundation-stone of that celebrated university which has since taken rank with the best educational institutions in Europe. He died in 1118.

IRON, a city of Naphtali, Josh. xix. 38.

IRON. The references to this metal in Scripture are both of a very early and very frequent occurrence. In the Cainite section of the antediluvian race, Tubal-cain, Lamech's son by Zillah, is said to have been "an artificer in brass and iron," Gen. iv. 22. And though no mention is made of the use of iron in the construction of the ark, yet there can be no doubt that instruments of iron

must have played an important part in the erection of such a vast structure. "A furnace of iron" is taken as the image of the fearful bondage from which the Lord delivered his people in Egypt, Deut. iv. 28—an image which could never have been thought of unless furnaces in connection with iron had already been in familiar use. So well was the article known at that early period, and so much esteemed for the purposes it was made to serve amid the conveniences of life, that Canaan is said, among other natural advantages, to have possessed hills out of which the people might dig brass and iron, Deut. viii. 9. Iron is also specified among the spoils of war taken at the overthrow of the Midianites, which had to be purified by being passed through the fire, Num. xxxi. 32. And in the subsequent history of the covenant people we read of iron being used as the material from which a great variety of implements were formed—axes, harrows and saws, nails, weapons of war, bars and gates, rods and pillars, etc., Deut. xix. 5; 2 Ki. vi. 5, 6; 2 Sam. xii. 31; 1 Chr. xxii. 3; 1 Sam. xvii. 7; Ps. cvii. 16; Isa. xiv. 2; Jer. i. 18, etc. Nor is the evidence of Scripture singular on this point; it is borne out by the wellnigh contemporary testimony of the monuments. "In the sepulchres of Thebes," Wilkinson says, "I have had occasion to remark butchers sharpening their knives on a round bar of metal attached to their apron; and the blue color of the blades and the distinction maintained between the bronze and steel weapons in the tomb of Rameses III., one being painted red and the other blue, leaves little doubt that the Egyptians of an early Pharaonic age were acquainted with the use of iron." In Ethiopia, he also states, iron was even more abundant than in Egypt; and that while among the ancient Latins and Greeks bronze was much used in the fabrication of warlike weapons, the Etruscans are known to have almost invariably used iron for swords, daggers, spear-heads, and other offensive weapons, confining bronze to defensive armor. The remains of ancient Nineveh still further confirm the testimony; for, though articles simply of iron have not been found there, any more than in Egypt (on account of the rapid decomposition it undergoes from exposure to air and moisture), yet coated articles of iron have been found at Nineveh, overlaid with bronze, several specimens of which were discovered by Layard, and have been deposited in the British Museum. Iron weapons also were found, but in so brittle a state that most of them fell to pieces when exposed to the air. Fragments, however, of shields, arrow-heads, axes and other things have been saved and brought to this country.

There can be no doubt, therefore, of the fact that among the nations of antiquity generally the use of iron was known from very remote times, and in reference to purposes which bespoke its comparative cheapness and abundance. The difficulty is to understand how the practical skill could have been acquired which was necessary for such an end. For it is rarely found in the metallic state—never in any quantities; and the extraction of it from the ore, and raising it to the proper degree of hardness, is not quite a simple process. It requires, in the first instance, a considerable degree of heat, much beyond what is needed for melting most of the other metals. Tin melts at a temperature of 470° Fahrenheit, copper, silver and gold at 1800°, or from that to 2000°. But to melt cast iron requires a heat of 3000°, and malleable iron is only softened by a heat of this temperature. It seems doubtful, however, whether

the ancients knew cast iron, although it is certain they were acquainted with malleable iron and steel. And it is supposed that the process adopted is much the same with that by which Indians of the present day smelt the iron ore, and convert it into *wootz*, or Indian steel. It is thus described in Ure's "Dictionary of Arts and Manufactures": "The furnace or bloomery in which the ore is smelted is from four to five feet high; it is somewhat pear-shaped, being about five feet wide at top and one at bottom. It is built entirely of clay, so that a couple of men may finish its erection in a few hours, and have it ready for use the next day. There is an opening in front about a foot or more in height, which is built up with clay at the commencement and broken down at the end of each smelting operation. The bellows are usually made of a goat's skin, which has been stripped from the animal without ripping open the part covering the belly. The apertures at the legs are tied up, and a nozzle of bamboo is fastened into the opening formed by the neck. The orifice of the tail is enlarged and distended by two slips of bamboo; these are grasped in the hands, and kept close together in making the stroke for the blast; in the returning stroke they are separated to admit the air. By working a bellows of this kind with each hand, making alternate strokes, a tolerably uniform blast is produced. The bamboo nozzles of the bellows are inserted into tubes of clay, which pass into the furnace. The furnace is filled with charcoal; and a lighted coal being introduced before the nozzles, the mass in the interior is soon kindled. As soon as this is accomplished a small portion of the ore, previously moistened with water to prevent it from running through the charcoal, but without any flux whatever, is laid on the top of the coals, and covered with charcoal, to fill up the furnace. In this manner ore and fuel are supplied, and the bellows are urged for three or four hours. When the process is stopped, and the temporary wall in front broken down, the bloom is removed with a pair of tongs from the bottom of the furnace." The iron thus made is converted into steel by being cut into pieces and put into a crucible made of refractory clay, mixed with a large quantity of charred husk of rice. In this state it is put into a furnace and subjected for two or three hours to heat urged by a blast, when the process is considered complete. The crucibles are taken out and allowed to cool; they are then broken, and the steel is found in the form of a cake at the bottom.

The mode of hardening iron or steel by plunging it when red hot into water is of great antiquity. And the hardness of iron above the other metals was matter of frequent reference both with sacred and classical writers. Hence, rods, bars or yokes of iron are proverbial expressions for things of great firmness and strength, Job xl. 18; Ps. ii. 9; Jer. xxviii. 13; and the fourth kingdom in Daniel's vision is represented as being strong as iron, which breaketh in pieces and subdueth all things, Dan. ii. 40. There is no evidence, however, of the ancient Israelites having been themselves manufacturers of iron; and it is still doubtful whether the expression formerly quoted about

the mountains of their land being such that iron and brass could be dug from them is to be understood in a literal or a metaphorical sense. Iron is mentioned among the articles of commerce in which Tyre traded, Ezek. xxvii. 19; and the allusion in another prophet to northern iron as of superior value, Jer. xv. 12, has been supposed to refer to that produced by the Chalybes on the Euxine Sea, who were celebrated for their skill in this line of industry.

IRPEEL (ir'pe-el), an ancient town of Benjamin, apparently situated on the mountain ridge north of Jerusalem, Josh. xviii. 27.

IRRIGATION (ir-re-ga'shun) by the artificial use of water was an important means of cultivation in the East. Palestine is a rolling country, abounding in hills, and having few streams of any importance that could be depended on in the hot season. It became apparent, therefore, as soon as agriculture or gardening was cultivated to any extent, that supplies of water for permanent use were indispensable. Hence rain had to be saved by



IRRIGATION WITH THE CHUTWEH.—See IRRIGATION.

means of reservoirs, and streams had to be utilized, so that the treasures thus preserved might be made serviceable in time of need. The monuments which have come down to us from antiquity show us the different modes in which irrigation was practiced. When water was raised into a cistern, it was an easy process to conduct it by small streams through the channels made in gardens. Many of these were so shallow that by pressing the foot on the margin the water would be permitted to flow gently over the beds which required to be nourished, and the same process was adopted in watering agricultural lands which lay in lower regions. This custom will explain Deut. xi. 10, which, without a knowledge of the customs of the East, would be unintelligible to the American reader. The lessons acquired by the Israelites in Egypt, where the water of the Nile was used all over Lower Egypt in this manner, must have influenced their descendants in their culture of the hilly districts of their own land.

The influence of Egypt extended over the East, for the "shadouf" of the Nile, or the bucket and the well-sweep, all of which are portrayed on monuments, may be seen in use at the streams near Damascus at the present day. The greater part of Persia also required such a mode of culture,

and the "sackieh" and "taboot," now in use in that country, have entirely displaced the earlier means of irrigation in the regions east of the Euphrates and the Tigris. The illustrations which accompany this article will enable the reader to understand the nature of the machinery and the various appliances which human ingenuity called forth to meet the recognized wants of a people living in a region where water, an essential of life, was irregularly supplied.

IR-SHEMESH (ir-she'mesh), "City of the Sun," a city of Dan, near Zorah and Eshtaol, Josh. xix. 41, and doubtless identical with **BETH-SHEMESH**—"House of the Sun."

IRU (e'ru), a son of the eminent Caleb, 1 Chr. iv. 15.

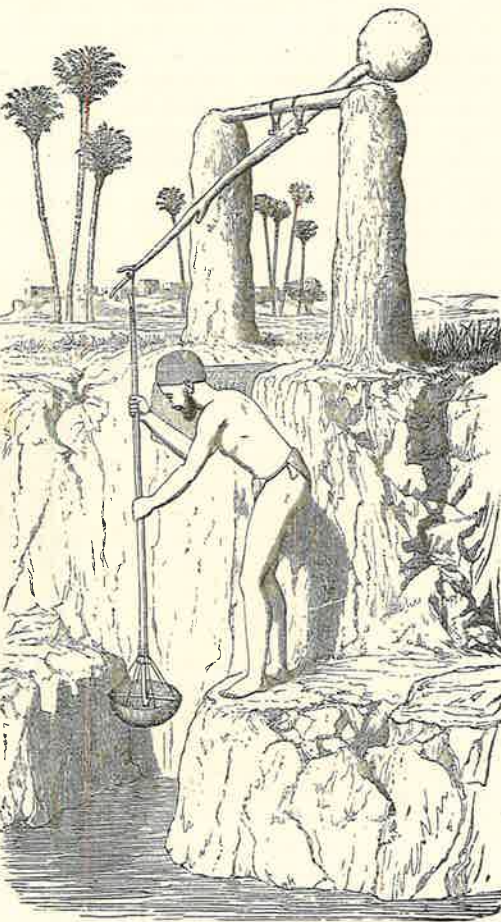
IRVING (erv'ing), EDWARD, M.A., an eminent pulpit orator and founder of a religious sect, was born in 1792. He was brought up in the Scotch Church and educated at Edinburgh University. After holding the successive appointments of mathematical master at Haddington and master at Kirkcaldy, he was ordained Dr. Chalmers' assistant at St. John's, Glasgow. His eloquence soon got him the appointment of minister of the Caledonian Church, Hatton Garden. His striking appearance, combined with his terrible, prophet-like denunciations of vice, drew all London to hear him. A new church, built by his admirers in Regent Square, was completed in 1829; but soon his views began to differ so widely from those of the Scotch Church that he was accused of heresy, tried, and deprived of his charge for questioning the sinlessness of Christ. He retained, however, a large body of followers. Prophecy and its interpretation were greatly cultivated by the Irvingites, the end of the world being fixed by them for 1868. He died in 1834.

ISAAC (i'zak), the heir of promise, the long looked-for son of Abraham by his wife Sarah, born probably in the territory of Gera when his father was a hundred years old. His name, prescribed before his birth, Gen. xvii. 19, was highly significant. Abraham had smiled incredulously when the promise was renewed to him and Sarah designated as the mother of the covenant seed, Gen. xvii. 17, and Sarah laughed derisively afterward when she heard the reiterated word, Gen. xviii. 12. The son by his very name, therefore, was to warn the parents against unbelief, and characterized the jubilant satisfaction with which they received at last the fulfillment of the promise, Gen. xxi. 6.

Isaac's life was far less stirring than that of his father Abraham, or that of his son Jacob. He was a man of mild, contemplative character, without much strength of mind, suffering more than acting, easily persuaded, yet upon occasion firm. The incidents related of his history illustrate this.

When he was weaned, Abraham made a feast, Gen. xxi. 8, 9. Ishmael had probably till Isaac's birth conceived himself the heir. He would naturally become jealous of his young brother, and very likely this jealousy was fostered and aggravated by his mother. At the feast, therefore, the wild, ungovernable and pugnacious character ascribed to his descendants began to develop itself, and to appear in language of provoking insolence. Offended at the comparative indifference with which he was treated, he indulged in mockery, especially against Isaac, whose very name furnished him with satirical sneers. It is to this that St. Paul alludes, Gal.

iv. 29. And there is no occasion to imagine, as some have done, that the apostle followed here a Jewish tradition; he simply gives the full sense of the original expression. When a young man, possibly about five-and-twenty, Isaac was taken by his father to Mount Moriah, there to be offered as a burnt-sacrifice, Gen. xxii. 1-19. For the reasons of this extraordinary incident, see **ABRAHAM**. But the unresisting meekness which Isaac evinced should not be passed over without notice. When he was thirty-seven, his mother Sarah died, for whom he grieved with all the tenderness of an affectionate heart. Afterward, Abraham selected through the steward of his house a wife for him from his own kindred. His evening meditation in the field, his reception of Rebekah and his being comforted in her after his mother's death are very



IRRIGATION WITH THE SHADOUF.—See IRRIGATION. Further illustrations of the shadouf will be found at article EGYPT.

characteristic, Gen. xxiv. Isaac was forty at his marriage, and twenty years elapsed before his sons Esau and Jacob were born. In fifteen more years his father Abraham died, and he united with his brother Ishmael, now an aged man of eighty-nine, in burying him.

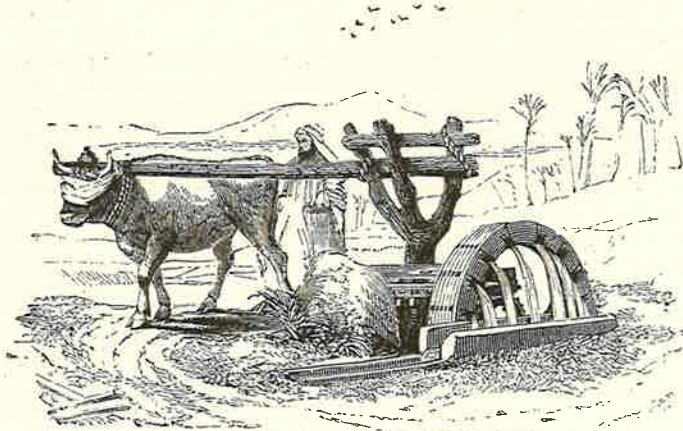
Isaac did not rule well his own house. His sons grew up apparently uncontrolled; and though before their birth the younger was marked out as the heir of the covenant, yet the father let his partiality for the elder appear, while his mother favored the other, Gen. xxv. Isaac had lived by the well Beerlahai-roi, Gen. xxiv. 62; xxv. 11, and on occasion of a famine would probably have followed his father's example and gone into Egypt. He was, however, divinely directed not to quit the land of Canaan. Moving, therefore, but a little way, he settled himself at Gerar. And here he repeated the fault of Abraham: when asked of his wife, he represented

her as his sister—a fault which some have vainly striven to palliate. But the Lord is very pitiful and of tender mercy; he delivered Isaac from the evil which might have fallen upon him, and blessed him with so large an increase of the seed he sowed, and so much other wealth, that the Philistines became jealous of him. He left Gerar, therefore; and after some opposition on the part of Abimelech and his people on account of certain wells, he fixed his abode at Beersheba, where the Lord appeared to him with words of encouragement, and where he built an altar, Gen. xxvi. In his age, not less than one hundred and twenty, perhaps one hundred and thirty-seven, Isaac's eyesight had failed, and probably sickness was on him, which made him anxious to give a solemn blessing to his favorite son. The occasion was to be marked by a feast, which Esau was to procure. Jacob, however, instigated by his mother, appeared first with the savory meat his father loved, and obtained the blessing. When Isaac discovered the fraud, he still firmly held to what he had done, blessed Jacob again, and sent him away to provide a wife from among his relatives at Padan-aram, Gen. xxvii.; xxviii. 1-5. We know little more of Isaac. His latter days appear to have been spent at Hebron, where Jacob with his family, returned from Padan-aram, visited him, and where he died aged one hundred and eighty, and was buried in the cave of Machpelah by his two sons, Gen. xxxv. 27-29.

Isaac stands forth to view especially as the affectionate, obedient son, the model of that loving submission which those who become, as inheritors of his father Abraham's faith, sons and heirs of God, ought to pay to their heavenly Parent, the highest type of which is to be seen in the perfect performance of his Father's will by the only begotten Son of God, Ps. xl. 6-8; Matt. xxvi. 39, 42; John v. 30; vi. 38. This is the character in which we best love to contemplate Isaac; his figure recurs to us bearing the wood with his father up the slopes of Moriah. Gentle, pious, conciliating as he was through the rest of his days, he never rose higher in after life—he hardly fulfilled this promise of his youth. Indeed, it is not too much to say that in the more advanced stage of his history he fell into a state of general feebleness and decay in which the moral but too closely corresponded with the bodily decline. Yet Isaac was a man of faith and prayer, and God was not ashamed to be called his God, Heb. xi. 16. His history conveys many instructive lessons, and his memory has always been had in honor as one of the great patriarchs.

Many curious legends exist among the Jews and Mohammedans respecting Isaac, such as that he was an angel created before the world, who descended to earth in a human form, that he was one of the three in whom there was no sin, and one of the six over whom the angel of death had no power, and that he was the instituter of evening prayer, as Abraham was of morning and Jacob of night prayer. But that related by Canon Stanley, in his account of the visit of the prince of Wales to the patriarchal tomb at Hebron, is the strangest because of its being so totally out of harmony with the character of the patriarch. It is as follows: "On requesting to see the tomb of Isaac, we were entreated not to enter. Asking the reason of this, we were told that Abraham was full of loving-kindness, etc.; but that Isaac was proverbially jealous, and it was exceedingly dangerous to provoke him. When Ibrahim Pasha, as conqueror of Palestine, had endeavored to enter, he was driven out by Isaac, and fell back as if thunder-struck."

ISAAC. 1. BEN ELIA BEN SAMUEL, a Jewish commentator who flourished in the beginning of the eighteenth century, and wrote—(1) a commentary on the Psalms, published under the title of "The Psalms, with a valuable Catena,"



THE TABOOT.—See IRRIGATION.

consisting of excerpts from the celebrated expositions of Rashi, D. Kimchi, etc., giving also an abridgment of Alsheich's commentary, "Alsheich," and a German explanation of the difficult words; (2) a commentary on Proverbs, entitled "Proverbs, with a valuable Catena," composed of excerpts from the expositions of Rashi, D. Kimchi, Ibn Ezra, Levi ben Gershon, Salomon ben Melech, giving also a German explanation of the difficult expressions, and an abridgment of Alsheich's exposition; and (3) a commentary on the Sabbath lessons from the prophets, entitled "The Face of Isaac," which consists of excerpts from nine of the most distinguished commentators. The works of Isaac ben Elia are very valuable, inasmuch as they enable the Biblical student to see on one page the expositions of the best and most famous Jewish commentators on every difficult passage without being obliged to search for them in inaccessible and costly volumes.

2. BEN MOSES, also called AROJO, lived in the sixteenth century, and wrote—(1) a commentary on the Pentateuch, entitled "The Consolation of God;" and (2) a commentary on the book of Ecclesiastes, called "The Gatherer of the Congregation." Both these commentaries are written in a philosophical spirit, and are valuable contributions to Biblical exegesis.

3. BLITZ. See JEKUTHIEL BEN ISAAC.

4. BEN JEHUDAH. See IEN GIATH.

5. Surnamed THE BLIND, has been recognized as the author of the modern "Cabala," but it is probable that he only gave a decided stimulus to that system of interpretation. One of the mystical books, the "Jezirah," is attributed to him. In the cabalistic system, ideas were attached to the Hebrew letters, words were added to words, and arbitrary uses were made of different terms, so that the most fanciful meanings were assigned to the sacred text; and the Old Testament was made by transposition of words, and even of the letters of a word, to teach anything that the ingenuity of the manipulator might desire. Isaac "the Blind" flourished in the thirteenth century.

ISAAC PULGAR. See PULGAR.

ISAACSON (i'zak-sun), HENRY, author of a system of chronology, was the son of Richard Isaacson, sheriff of London. He wrote a "Life

of Bishop Andrews," whose amanuensis he had been. Born in 1581; died in 1654.

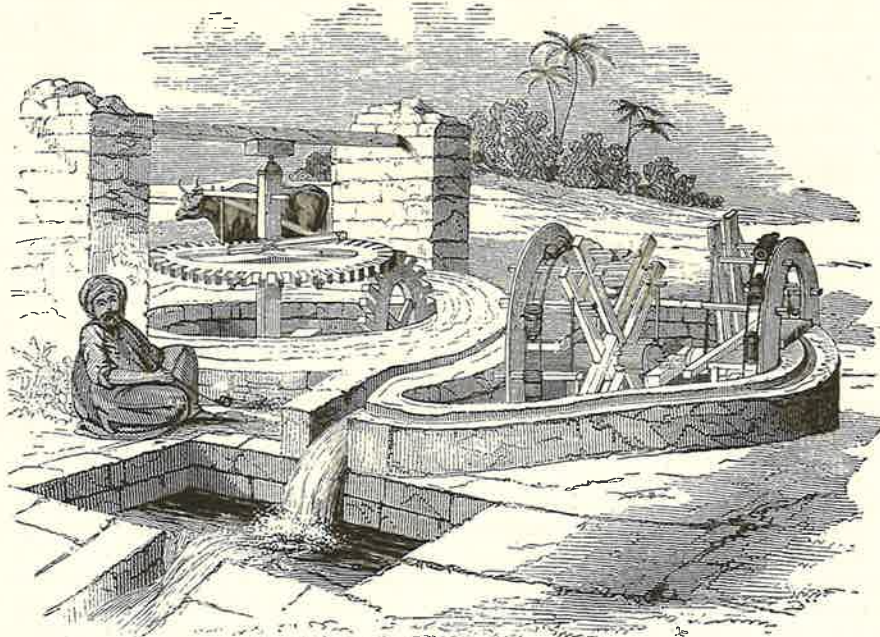
ISAACUS (i'zak-us), JOHN, is the Christian name of JOCHANAN HA-LEVI, a distinguished Jewish grammarian and lexicographer who flourished in the middle of the sixteenth century, who embraced Christianity and became Oriental professor in Cologne. He wrote "An Introduction to the Hebrew Grammar and to the Art of Writing a Pure Hebrew Style." Isaacus gives in this work different specimens of Hebrew writing, dialogues and epistles, both from the Old Testament and other Hebrew writings, as well as the books of Obadiah and Jonah in Hebrew, with a Latin translation; a grammatical treatise, which consists of a useful analysis and excellent translation of the entire book of Ruth; and other valuable works.

ISABELLA (iz-a-bel'la) OF CASTILE, surnamed "the Catholic," was born in 1451. She was the daughter of John II., king of Castile, by Isabella of Portugal, his second wife. Notwithstanding that her brother, Henry IV., filled the throne, she was offered the crown by the discontented nobles; but she refused. In 1469 she married Ferdinand of Aragon, and on the death of Henry IV., in 1474, was proclaimed queen of Castile and Leon. The battle of Toro, gained by Ferdinand over the king of Portugal, established her power. Isabella con-

ISAIAH (i-za'yah) was called to the prophetic office about the end of the reign of Uzziah. Nothing is known of his parentage, except that he was "the son of Amoz." The Jews have a tradition that Isaiah belonged to the royal family of Judah, his father being brother of King Amaziah; and they say that he was father-in-law to Manasseh, and was put to death by him. His prophetic ministry extended at least from the last year of Uzziah to the fourteenth of Hezekiah, a period of forty-seven years. If his later prophecies were written at the beginning of Manasseh's reign, fifteen years more must be added, which would make the whole length of his public life at least sixty-two years.

Isaiah was called to public duty during a very eventful period in the history of Judah. Uzziah and Jotham were, upon the whole, peaceful and prosperous monarchs, but luxury and sensual indulgence were increasing among the people, and true piety was rapidly declining. The reign of the next king, the wicked Ahaz, was most disastrous, for, in addition to internal disorders and sufferings, the country was invaded by the combined forces of Syria and Israel. Upon this occasion Isaiah came forward with a divine message both of reproof and encouragement to the panic-stricken king and people, but his warnings and his counsels were disregarded. Ahaz brought the kingdom into subjection to the Assyrian monarch, and left it on the very verge of ruin, and it was not restored to independence and prosperity till the latter part of Hezekiah's reign. This pious king abolished idolatry, reopened the temple, which had been closed by his father, and restored the worship of Jehovah. He treated Isaiah with great respect, and sought his counsel during the agitating events of his reign.

Isaiah also witnessed the fall of the kingdom of Israel, which, after flourishing anew under Jeroboam II., the contemporary of Uzziah, became the



THE SACKIEH, OR PERSIAN WHEEL.—See IRRIGATION.

ducted the affairs of her kingdom with extraordinary prudence and power. By the capture of Granada, in 1492, she destroyed the power of the Moors, and henceforth took the title of queen of Spain. She also has the merit of having appreciated and assisted Columbus. She was a fervent religionist, and established the Inquisition in Spain in 1480. She died in 1504.

prey of successive usurpers, till, in the sixth year of Hezekiah's reign in Judah, it was completely subjugated by the Assyrians, and many of its inhabitants were carried into captivity.

The writings of Isaiah are distinguished amongst the inspired poems by their elevation and variety. Always clear, fresh and vivid, they are also marked by great energy, sublimity or tenderness, according

to the nature of his subject. His descriptions are for the most part masterly outlines rather than elaborate pictures. A few words set before us the majesty of Jehovah, the absurdity of idol-worship and the fall of heathen powers. If the prophet enlarges upon any subject, it is the humiliation, the work and glory of the Messiah and the blessed results of His salvation. Whatever be the primary topic, it always leads him to these; and these are unfolded with such distinctness, adorned with so much beauty and dwelt upon with such delight that the fuller disclosures of the New Testament have only taught believers to prize more highly the earlier revelations of "the evangelical prophet."

ISAIAH, THE BOOK OF. Some parts of the book of Isaiah, especially ch. xl.-lxvi., have been attributed by some modern critics to an unknown author or authors who lived at a later period, near the end of the captivity in Babylon. It has been alleged that these portions are distinguished by Chaldaisms and other peculiarities of style from the genuine writings of Isaiah. In vindication of the genuineness of these passages it may be observed:

(1.) If there were many traces of Chaldee in the style, this would not be surprising, as it is evident that the public functionaries of Hezekiah's court were well acquainted with that language, 2 Ki. xviii. 26. But, in fact, only three Chaldaisms, or at most four, occur in the book, and all these are in the portions which are universally allowed to be Isaiah's. (2.) The alleged diversity of style is not greater than is often found to exist between the earlier and the later writings of the same author, or between those addressed at first to the ear and those intended only for the eye. On the other hand, a careful perusal of the whole will show that there is throughout an essential similarity in that energy and sublimity which have always been regarded as characteristic of Isaiah. In these respects the later chapters certainly are not inferior to the former. (3.) The book is referred to as *one* by our Lord and his apostles, who quote Isaiah more frequently than any other prophet, and expressly attribute to him passages from chapters i., vi., ix., x., xi., xxix., xl., xli., liii., lxi., lxx. These portions are included in the Septuagint version, which was made about 280 B. C. And it was "the book of the prophet Isaiah" which was delivered to our Lord in the synagogue at Nazareth when he opened it and read the passage which we find in ch. lxi. 1-3, Luke iv. 17. The unity of the book is also indicated by the regular arrangement of the whole as shown in the subjoined analysis. (4.) It is also to be remembered that almost all those critics who give to these portions a later date doubt or deny prophetic inspiration, of which these chapters contain the clearest evidence. No human sagacity could have foreseen in Isaiah's time the rise and fall of the Chaldean monarchy or the nation and name of its future conqueror. Those, therefore, who refuse to believe in true prophetic inspiration are under the necessity of ascribing these writings to a later period. But the theories of the objectors are at variance with each other, and the investigations which they have occasioned have resulted in establishing more firmly the genuineness of the disputed passages, and consequently the divine origin of the prophetic writings. Various opinions have been held respecting the arrangement of Isaiah's prophecies. It appears most probable that Isaiah, like Jeremiah, revised and collected the whole book, which seems to fall naturally into the following divisions:

I. CH. I.-VI.—Early discourses, chiefly of the

prosperous but luxurious times of Uzziah and Jotham, denouncing the sins of the people, with some intimations of divine mercy. Ch. vi. is a kind of appendix, relating the prophet's call to more public work as the warrant for his threats and promises.

II. CH. VII.-XII.—Prophecies connected with the invasion of Judah by the combined forces of Israel and Syria, and the subsequent invasions of the Assyrians; comprising warnings to Ahaz against court-ing their alliance, and predictions of their devastating inroads and of the overthrow of their hosts, with cheering promises of a greater salvation.

III. CH. XIII.-XXIII.—Woes denounced against various nations which were hostile to God and his people. In these even Jerusalem and a high officer of the royal palace are included, ch. xxii., for they were deeply infected with the sins of the heathen.

IV. CH. XXIV.-XXVII.—A general view of all these divine dealings of judgment and mercy, showing their gracious purposes and results.

V. CH. XXVIII.-XXXV.—Prophecies, chiefly of the time of Hezekiah, denouncing the sins of Israel and Judah, but promising mercy, and turning the burden of woe upon their oppressors.

VI. CH. XXXVI.-XXXIX.—A narrative of Sennacherib's invasion and his overthrow, illustrating the foregoing prophecies; and another narrative of Hezekiah's vanity, and a consequent threatening of punishment, preparatory to the consolatory portion which follows.

VII. CH. XL.-LXVI.—A lengthened disclosure of God's purposes of mercy to his true Israel. This is one continuous prophecy, but it may be divided into three parts. (1.) Chapters xl.-l. contain a vindication of the Deity of Jehovah, who is about to manifest himself as the righteous Saviour of his people. (2.) Chapters li.-lvi. 8 announce and describe this manifestation in the Messiah and the glorious result of his work. (3.) Chapters lvi. 9-lxvi. exhibit more largely these results in the superiority of the Church of Christ over the ancient national Israel in its character, privileges and destinies.

This portion of Isaiah's prophecies was probably written after he had retired from public life. It appears to have been designed primarily to sustain the faith of God's people in the prospect of threatened chastisements and during their long endurance. Its great subject, the divine work of salvation by Christ, is always kept in view. It contains no circumstantial reference to the men and events of the prophet's days; and the predictions of the capture of Babylon and the desolation of Edom which occur in it must be regarded as only temporary and partial illustrations of the working out of its great plan. Even the promises which it holds out to the Jewish nation of restoration and prosperity are always used to carry the mind forward to the divine Messiah and his spiritual and everlasting kingdom. His coming is ever presented as the chief object of Israel's hope. For him, as Jehovah, the way is prepared, by proofs of his creative and upholding power, his prescience and faithfulness and his delivering grace. And though he comes in "the form of a servant," and as "a man of sorrows," yet his vicarious sufferings and expiatory death are to be the source of blessedness to the world and to the Church, and they shall be abundantly recompensed by the honor and joy of his mediatorial reign.

ISCAH (is'kah), the daughter of Haran, Abraham's brother, and sister of Lot, Gen. xi. 29. Jewish tradition identifies her with Sarah.

ISCARIOT (is-kar'e-ot). See **JUDAS**.

ISDAEL (is'da-el), 1 Esd. v. 33, Giddel, Ezra ii. 56.

ISHBAH (ish'bah), a descendant of Judah, 1 Chr. iv. 17.

ISHBAK (ish'bak), one of the sons of Abraham by Keturah, Gen. xxv. 2; 1 Chr. i. 32. Various conjectures have been started as to the locality of the tribe which may be supposed sprung from Ishbak, but no certainty can be as yet arrived at; the etymology would seem to allude to a wandering people.

ISHBI-BENOB (ish'bi-be'nob), one of the sons of the Philistine giant who thought to have slain David, but was killed by Abishai, 2 Sam. xxi. 16, 17.

ISH-BOSHETH (ish-bo'sheth), one of the sons, probably the youngest, of King Saul. He is called Esh-baal in 1 Chr. viii. 33; ix. 39, the adjunct Baal, a name of heathen worship, being here, as in some similar cases, interchanged with Bosheth, "shame." After the death of Saul and three of his sons upon Gilboa, when the state was in confusion, and many were looking to David, Abner carried Ish-bosheth across the Jordan and established him at Mahanaim. He was a man of no energy, but Abner's influence was great, and by degrees the greater part of the kingdom was brought to acknowledge Ish-bosheth's sovereignty, only the tribe of Judah adhering to David. And from this time of real submission to him his reign of two years is to be dated, 2 Sam. ii. 8-12, 15. There was war, however, between the two kingdoms; and at length the ambitious Abner, receiving an affront from Ish-bosheth, resolved to join David. This chief's assassination by Joab followed; and soon after, Ish-bosheth was murdered by two of his officers, who thought to obtain David's favor by it, but were by his order immediately executed, iii., iv.

ISHI (ish'i). 1, 2. Two descendants of Judah, 1 Chr. ii. 31; iv. 20. 3. The father of four chiefs of Simeon, v. 42. 4. A chieftain of Manasseh, east of the Jordan, v. 24. 5. A Hebrew term, entirely distinct from the foregoing, symbolically used, Hos. ii. 16, in opposition to the Canaanitish or heathen word Baali, the signification being the same, but in the last case an idolatrous notion was included.

ISHIAH (ish-i'ah), a chieftain of Issachar, 1 Chr. vii. 3.

ISHIJAE (ish-i'jah), one who had married a foreign wife, Ezra x. 31.

ISHMA (ish'ma), a descendant of Judah, 1 Chr. iv. 3.

ISHMAEL (ish'ma-el). 1. The son of Abraham by the Egyptian Hagar, servant of Sarah, whom her mistress, despairing of children herself, gave to her husband, Gen. xvi. 1-3. Before the birth of Ishmael, Hagar had fled from Sarah's severity, but was commanded by an angel to return and submit herself, and was assured that her son should be the progenitor of a numerous seed, that he should be bold and independent—this being the characteristic of his race—and should dwell in the presence of or before all his brethren, an expression indicating the localities to be occupied by his posterity close to kindred tribes. Hagar re-

turned to Abraham's encampment, and Ishmael was born when his father was eighty-six.

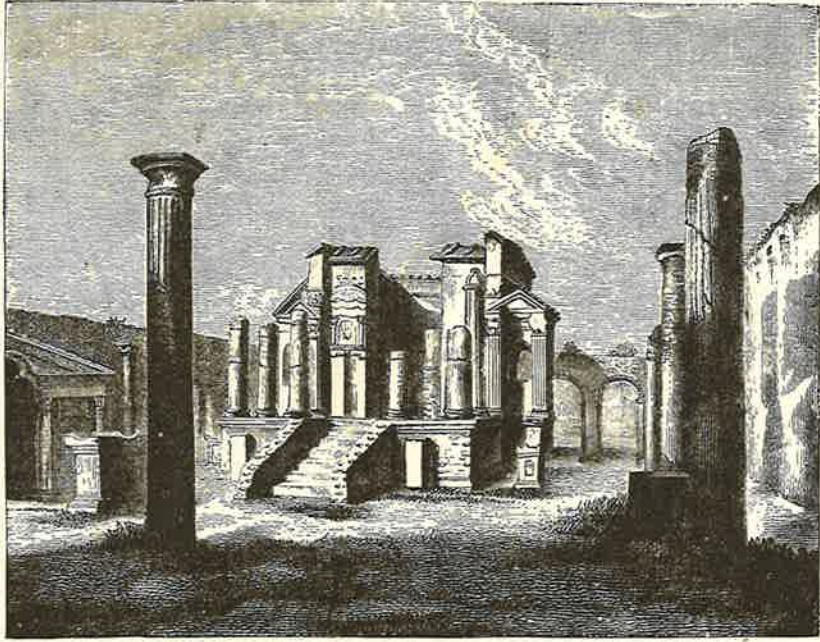
At thirteen years of age Ishmael was circumcised, that rite being then undergone by Abraham and all his household as a seal of the covenant thus renewed. Abraham, in some doubt, it would seem, whether, after all, this son were not to be the heir of promise, prayed at the time, "Oh that Ishmael might live before thee!" He was assured, however, that though Ishmael should be the father of a great nation, yet the heir of promise should be a child to be born of Sarah, Gen. xvii. It was a great privilege, the being members of Abraham's family and included in Abraham's covenant, but Hagar and Ishmael were insensible of it. And when Isaac was weaned, and the feast of joy was held, Ishmael, now a grown lad of fifteen or sixteen, mocked. The guilt was obvious: both had insulted those who ought to have been to them objects of respect and veneration; Hagar despised Sarah; Ishmael sneered at Isaac; the former boasted of her conception, the latter of his primogeniture; the one forgot the dignity of a prophet's wife, the other the higher promises vouchsafed to her son. The result was that Hagar and Ishmael were expelled from the encampment; and, though Abraham, whose affection for his son was strong, had supplied Hagar with bread and water, yet the two were soon destitute in the wilderness. Ishmael, still but a boy, was at once ready to sink. But again there was a divine interposition, and the assurance was renewed that Ishmael should multiply into a nation. He grew, and became skillful in archery, dwelling in the wilderness of Paran. In due time his mother took him a wife from her own country, Egypt, Gen. xxi. Little more is recorded of him. He joined with his brother Isaac in burying their father, Gen. xxv. 9. He had twelve sons, the heads of tribes, and he died "in the presence of all his brethren," his descendants dwelling "from Havilah unto Shur that is before Egypt, as thou goest toward Assyria," Gen. xxx. 12-19.

The descendants of Ishmael were mixed Arabian tribes, the purer Arabs boasting that they were the posterity of Joktan, or, as they call the name, Kah-tan. The proper settlements of the Ishmaelites were in the desert Arabia. They were therefore bounded in the east by Babylonia and the Euphrates, extended in the north to Syria, spread in the west to Coele-Syria and Palestine, and in the south indefinitely into the peninsula of Asia proper. They lived, therefore, regularly indeed "to the east" of their Abrahamic brethren, but they extended their predatory excursions to the borders of all contiguous countries: their erratic mode of life gave them the character of ubiquity; they wandered wherever their wild spirits incited them, and thus they might be said to be always "before their brethren." They restlessly strayed through the greater part of Arabia Petræa, and reached not unfrequently even the borders of Egypt. The predictions in regard to Ishmael have, indeed, been wonderfully fulfilled. The wide conquests of the Saracens and the mode of life of the modern Bedouins alike testify to the truth of the prophetic word. The Bedouins are literally "wild ass-men;" lawless, and despising the agricultural population, they live by plunder, their hand being lifted against every man. Nor have their habits, their mode of tent and desert life been changed for centuries; there they are, as described by every traveler, the living witness to the literal truth of the oracles of God.

2. One of the royal family of Judah, who treach-

erously murdered Gedaliah, appointed governor after the destruction of Jerusalem by the Chaldeans, 2 Ki. xxv. 23, 25. Ishmael had with several followers joined Gedaliah. His base purposes were not unknown, for he had been tampered with by Baalis, king of the Ammonites, and Johanan warned Gedaliah against him. The governor, however, with generous but (as it proved) misplaced confidence, refused to credit Ishmael's treason. Accordingly, Ishmael had full opportunities of perpetrating the atrocious act. He associated ten men with him, murdered Gedaliah and various other Jews, kept the massacre for a while secret, imposed on eighty persons who were bringing offerings, killed all of them as they entered the residence but ten, who bought their lives by disclosing where certain stores were treasured, and then carried off the rest of the people with the princesses to go into the land of Ammon. Johanan, however, hastily collected forces, pursued Ishmael, overtook him "at the great waters," probably the pool of Gibeon, and rescued the

tions of the war. The remarkable part of his life to us is the system of interpretation which he laid down and propounded to his disciples, in opposition to that of his contemporary, Rabbi Akiba, who maintained that every repetition, figure, parallelism, synonym, word, letter, particle, pleonasm—nay, the very shape—and every ornament of a letter or title, has a recondite meaning in the Scripture, "just as every fibre of a fly's wing or an ant's foot has its peculiar significance." Philo was of the same opinion, and so also was the Greek translator of Ecclesiastes in the Septuagint. Now, Rabbi Ishmael opposed this mode of interpretation, and maintained that the Bible, being written in human language, uses expressions in their common acceptation, that many of the repetitions and parallelisms are simply designed to render the style more rhetorical and powerful, and cannot, therefore, without violation of the laws of language, be adduced in support of legal deductions. Accordingly, he laid down thirteen exegetical rules which are called "the thirteen rules of Rabbi Ishmael,"



RUINS OF THE TEMPLE OF ISIS, AT POMPEII.—See ISIS.

prisoners. Ishmael escaped with eight men to the Ammonites, Jer. xl. 7-16; xli.

3. One of the descendants of Saul, 1 Chr. viii. 38; ix. 44. 4. A chief of Judah, 2 Chr. xix. 11. 5. One who joined Jehoiada in the successful attempt to place Joash on the throne of Judah, 2 Chr. xxiii. 1. 6. A priest who had taken a foreign wife, Ezra x. 22.

ISHMAEL BEN ELISA. This renowned rabbi was born about A. D. 60, in Upper Galilee. He was carried away a captive to Rome during the destruction of Jerusalem, when a child, and was afterward redeemed by Rabbi Joshua, who, when at the Eternal City to intercede with the emperor Domitian in behalf of his suffering brethren, heard of the imprisonment of this far-famed beautiful boy, and vowed that he would not quit Rome till he had redeemed him. Rabbi Ishmael afterward lived in Southern Judæa, not far from the Idumæan boundaries, where he occupied himself with the cultivation of the vine, and spent a large portion of his wealth in maintaining and fitting out young women who had been impoverished by the desola-

by which alone, as he contends, the Scriptures are to be interpreted. He is also the reputed author of the celebrated Midrash or traditional commentary on Ex. xii.-xxiii. 20.

ISHMAELITES. See ISAMAEL.

ISHMAIAH (ish-mai'ah), a chief of Zebulun in David's time, 1 Chr. xxvii. 19.

ISHMEELITES (ish-me-el-ites), Gen. xxxvii. 25, 27, 28; xxxix. 1; 1 Chr. ii. 17. See ISHMAEL.

ISHMERAI (ish-me'ra-i), a chieftain of Benjamin, 1 Chr. viii. 18.

ISHOD (ish'od), a descendant of Manasseh, 1 Chr. vii. 18.

ISHPAN (ish'pan), a Benjamin chief, 1 Chr. viii. 22.

ISHTOB (ish'tob) occurs only at 2 Sam. x. 6, 8, where the several parties composing the great

Syrian army that came against David are given. Nothing is known of Ishtob as a region of country, but Tob is mentioned in connection with the history of Jephthah, Jud. xi. 3, and the probability is that what is to be understood by Ishtob in the passage of Second Samuel is simply the people of that place or district.

ISHUAH (ish'wa), the second son of Asher, Gen. xlvi. 17. The same name is in our version spelt Isuah in 1 Chr. vii. 30; it does not appear in Num. xxvi. 44.

ISHUAI (ish'wi), one of the sons of Asher, 1 Chr. vii. 30, elsewhere called Ishui and Jeshui, Gen. xlvi. 17; Num. xxvi. 44.

ISHUI (ish'we), one of the sons of Saul, 1 Sam. xiv. 49. He is not elsewhere mentioned. Perhaps he was also called Abinadab, see 1 Chr. viii. 33, marg.

ISIDORE (is'e-do'r), or **ISIDORUS** (is-e-do'rus). 1. **SAINT OF ALEXANDRIA**, born about 318 in Egypt, led the life of a hermit in the wilderness of the Thebaid and the desert of Nitria until he was ordained priest by Arhanasius, who appointed him to the charge of a hospital, and from this he acquired the surname of **THE HOSPITALLER**. Isidore evinced his gratitude to his benefactor by earnestly defending his writings and his memory against the aspersions of the Arians. He was subsequently compelled to flee from Constantinople in consequence of having incurred the wrath of Theopolis, patriarch of Alexandria. He died in 403. The fifteenth of January is his day in the Greek calendar.

2. **MERCATOR**, sometimes called **PECCATOR**. His name is of great importance in Church history because of his supposed connection with the decretals usually designated the "Pseudo-Isidorian." His place of residence, and even his real name, are uncertain. The basis of his collection was that of Isidore of Seville, which was enlarged by a great number of forged decrees, and by writings which had been floating about in the South of Europe, and which had no real authority. It would appear that they must have been written in the South of France, for it was in that country that they were first circulated. The forged decretals must have been compiled early in the ninth century, for as early as A. D. 840 the capitularies of Benedict Levita contain extracts from them. In the sixteenth century they found their way into Spain, but they had little circulation in Germany and Italy. They have been used by Romish writers in establishing the supremacy of the pope over all other bishops, and for showing that his sovereignty over all Christendom was early recognized. Their true character is now fully known, and it may be expected that, among the number of learned antiquaries who delight in penetrating the mysteries of past ages, some one adequate to the task may be found to produce a history of these decretals, which will remove the clouds that for ages have hung over them.

3. **OF MOSCOW**, was born in the fourteenth century, at Thessalonica. He rose from being archimandrite of a convent in Constantinople, to be archbishop of Illyria, and finally he attained the rank of metropolitan bishop of Russia. He distinguished himself at the Council of Florence in 1439, at which one hundred of the Russian bishops and clergy attended, when the Greek and Romish Churches were united. Vasili the grand duke became furious at the conduct of Isidore, seized him, imprisoned him and condemned him to the flames, but he escaped to Rome, where Eugene IV. acknowledged him as a martyr. The union of the Churches by the Council of Florence was displeasing to the Easterns; and when it speedily came to an end, Isidore was sent to Constantinople to heal the breach, but in vain. He returned to Rome, where he died in 1463.

4. **OF PELUSIUM**, or **I. PELUSIOTA**, an

5. **OF SEVILLE**, or **I. HISPALENSIS**, an eminent ecclesiastic of the seventh century, was born about 570, at Carthage. In the year 600 or 601 he was made bishop of Seville. He presided at the second council of Seville, in 619, and at the council of Toledo held in the year 633. He died April 4, 636. For variety and extent of knowledge Isidore is entitled to rank among the most learned men of his time, and his numerous writings, which exhibit a marvelous degree of familiarity with almost every branch of learning then known, rendered important service to his country and age. Of his extant works those which relate to Biblical exegesis are—"Summary of the Old and New Testament," "Numbers which occur in Sacred Scripture," "Questions on the Old and New Testament," and "Mystical Expositions of the Old Testament." The latter work is constructed on the principle of finding a mystical meaning in



B. STROZZI.

See ITALIAN ART AND ARTISTS.

G. B. PAGGI.

exegetical writer, was born at Alexandria, about 370. He passed a large part of his life in monastic seclusion at Pelusium, and was greatly celebrated amongst his contemporaries, for the austerity of the discipline to which he subjected himself. He is styled presbyter by a writer of the sixth century, who says of him "that he wrote two thousand letters to the edification of the Church, as many persons well knew." Other writers speak of nine or ten thousand. Of the letters now extant, which are more than two thousand in number, a large proportion are devoted to the explanation of Scripture passages. From these it is evident, that Isidore enjoyed a high reputation as an expositor of Scripture, and that a large number of persons, amongst both the clergy and the laity, were in the habit of seeking from him the solution of their exegetical difficulties. As an expositor he follows in the steps of Chrysostom, of whom he was a warm admirer; and although not wholly free from the allegorizing tendencies of the time, he commonly bases his exposition upon a careful investigation of the grammatical sense.

the minutest details of the Scripture narrative. Thus, for instance, in the explanations of the work of creation, the gathering together of the salt waters is said to denote the punishment of unbelievers, by leaving them to the consequences of their unbelief, whilst the dry land represents the men who are thirsting after faith. The formation of man from the dust of the earth prefigures the birth of Christ from the seed of David, and the creation of Eve from the rib taken out of Adam's side, represents the origination of the Church from the blood which flowed from the side of the Saviour.

ISIS (i'ss), one of the chief deities of the Egyptian mythology. It is difficult, amid the mass of contradictory assertions, to ascertain the real origin and attributes of this divinity; for while the Egyptians themselves are said to have confined their worship chiefly to Isis and Osiris, the Greek and Latin writers, though differing widely in details, assert broadly that these two divinities included, under different names, the whole pagan mythology. By the Egyptians

themselves Isis was regarded as the sister or sister-wife of Osiris, who united with her in the endeavor to polish and civilize their subjects, to teach them agriculture and several other necessary arts of life. Among the higher and more philosophical theologians she was the Pantheistic divinity, but by the people she was worshiped as the goddess of fecundity, and in her honor an annual festival was instituted which lasted seven days. The fables which account for her being recognized as the goddess of fruitfulness are remarkable for their wild and licentious character. They gave origin to the impure orgies which afterward characterized her worship, for in many places her rites became a mere cloak for sacerdotal licentiousness, which at length reached to such a pitch that they were prohibited at Rome. In order to banish them, Tiberius ordered the images of the goddess to be thrown into the Tiber, and the worship to cease in Rome for ever. Soon afterward the service was revived, and the abominations practiced afforded matter for the powerful pen of Juvenal, who denounced in no measured terms the vices of his day. The cow was sacred to Isis. She was usually represented as a woman with the horns of a cow, sometimes with the lotus on her head, and the sistrum or timbrel in her hand. Among the early Egyptians, Isis was a personification of the Nile valley, fecundated by Osiris, the god of the Nile; but in time, when Osiris became identified with the sun, Isis was viewed as the moon, the silver goddess of the night, and thus the imagination proceeded, recognizing her as the goddess of the lower world, the ruler of the sea and the divine power which is the source of life and the cause of all the phenomena in nature.

ISITES (is'ites), a sect of the Mohammedans who reject the doctrine that the Koran was eternal.

ISLE. The original word thus rendered has a wider meaning than our term isle or island. It is properly habitable ground, dry land, as contrasted with water, the sea, rivers, and thus it is used in Isa. xlii. 15. Hence it signifies sea-coast, either the shore of a continent or actually an island. Examples of its implying the coast of any country may be found in Isa. xx. 6; xxiii. 6; Ezek. xxvii. 7, "the isles of Elisha" being the coasts of Greece. But it is an island literally in Jer. ii. 10; xlvi. 4, marg.; Ezek. xxvii. 6; so too in Esth. x. 1, where there is an antithesis between islands and continent. In the plural the word occurs for maritime regions, especially beyond sea, that expression being sometimes added, Jer. xxv. 22; and so generally remote coasts and islands, Isa. xxiv. 15; xl. 15; etc.; particularly those of the Mediterranean, Ps. lxxii. 10; Dan. xi. 18. And these are sometimes specially called "the islands of the sea," Isa. xi. 11, "the isles of the Gentiles," Gen. x. 5; Zeph. ii. 11. In Ezek. xxvii. 15 the Indian archipelago is intended.

ISLIP (is'lip), **SIMON**, an English prelate of the fourteenth century. He was warmly attached to Wyckliffe, whom he held in the highest esteem, which he manifested by appointing him overseer of Canterbury College, Oxford, which he had founded and liberally endowed. He died in 1366.

ISMACHIAH (is-mak'yah), an overseer of the offerings under Hezekiah, 2 Chr. xxxi. 13.

ISMAEL (is-ma'el). 1. 1 Esd. ix. 22. Ishmael, Ezra x. 22. 2. Jud. ii. 23. Ishmael the son of Abraham.

ISMAEL, HAJI, a renowned Mohammedan reformer, was born in the district of Delhi, September 11, 1781. He vigorously opposed the superstitious practices with which the Mohammedan worship in India had become tainted, and traveled through Turkey and Arabia, where he preached to large assemblages of the people and gained many followers.

ISMAIAH (is-ma'yah), a Gibeonite chief who joined David at Ziklag, 1 Chr. xii. 4.

ISPAH (is'pah), a Benjamite chief, 1 Chr. viii. 16.

ISRAEL (is'ra-el). 1. The name given by the angel of God to Jacob, in commemoration of the conflict of faith which in deep humility and earnestness of soul he maintained with the heavenly messenger at Peniel, Gen. xxxii. 28. "Thy name," it was said to him, "shall be called no more Jacob, but Israel; for thou hast fought (so it should be rendered) with God and with men, and hast prevailed." See **JACOB**. 2. From Jacob, as the immediate head of the twelve tribes, or covenant



TITIAN, OR TIZIANO VECELLIO.—See **ITALIAN ART AND ARTISTS**.

people, the name of Israel became the common and distinctive appellation of the whole community. They were at once called the seed of Jacob, and the tribes or people of Israel. 3. After the unhappy division into two separate kingdoms in the time of Rehoboam, it was chiefly appropriated to the kingdom comprising the ten tribes, partly, perhaps, because this division formed considerably the larger portion of those who were entitled to the name, and partly because it might have been invidious to select from among the several tribes any less comprehensive appellation, while, on the other side, Judah formed so preponderating a part of those who adhered to the house of David that the kingdom of Judah became for that portion the fitting designation. 4. Notwithstanding this actual division, however, and the separation of Judah from Israel, the term Israel still remained the proper designation of the covenant people, and is often so used in the prophets; the twelve tribes of Israel still formed the ideal representation of the whole stock, 1 Ki. xviii. 30, 31; Ezra vi. 17; Jer. xxxi. 1, etc. Hence, also, in New Testament Scripture, Israel is applied to the true people of God whether of Gentile or of Jewish origin, Rom. ix. 6; Gal. vi. 16, etc.; it is comprehensive of the entire Church of the redeemed.

ISRAEL, KINGDOM OF. The separation of the Hebrew nation into two parts, of which one was to embrace ten of the tribes and be distinctively named Israel, had its origin in a rivalry which had long existed between the powerful and haughty Ephraimites and the imperial tribe of Judah, and which finally ripened into the revolt witnessed after the death of Solomon. As the territory of Judah lay to the south, while that of Ephraim occupied the centre, of Palestine, it was hardly to be expected that the house of Joseph would contentedly submit to the authority of a line of rulers of the tribe of Judah. With a view of conciliating the Ephraimites probably, the solemn inauguration of Rehoboam was to be in one of their chief cities—Shechem. But they were ready with their grievances to be redressed first, and they presented themselves under the ominous leadership of one of the house of Joseph, Jeroboam, whom even Solomon had feared, to demand satisfaction. And it was not merely political discontent which manifested itself. It is evident that there was religious alienation. Ephraim and the other tribes did not choose to be bound to worship at Jerusalem. Accordingly, on the disruption, Jeroboam appointed new feasts and home sanctuaries, and, as it would probably be thought, an unsectarian priesthood and mode of worship, 1 Ki. xii. Here was the great line of demarkation between the two states into which the nation was split, and likewise the principle of repulsion which forbade any future union. The priests and Levites and the more faithful servants of Jehovah poured from Israel into Judah, 2 Chr. xi. 13-16, while from Judah proceeded divine messages condemning the apostasy of Israel, 1 Ki. xiii. 1-3; and it was not till the downfall of Israel as a kingdom that there was again any national gathering of the tribes at the sacred feasts, 2 Chr. xxx.; xxxiv. 6, 7, 9; xxxv. 1-19. This, then, must never be lost sight of: the animating principle of this kingdom, that which bound its parts together, was its irreligion, its Baal-worship, its compliance with the customs of the nations round about, which effectually kept it in a state of antagonism to Judah, except when for a time, by a disastrous alliance and intermarriage of the house of Ahab with the house of David, solemnly rebuked by the Lord's prophets, 2 Chr. xix. 1-3; xx. 35-37, Israel had leavened Judah with its own evil. The theocracy, though with many imperfections and backslidings, was yet upheld in Judah; it was nationally lost in Israel, which was thus held up by the prophets as a warning to the southern more faithful state, Hos. iv. 15.

The Lord had promised to give his servant David a light always before him in Jerusalem, 1 Ki. xi. 36. Yet Judah was to be the smallest of the two kingdoms. Israel is called the ten tribes; and it would seem that at first all the tribes, save Judah and Benjamin, with the Levites, were included in it. But as Simeon's inheritance lay interspersed within that of Judah, and Dan's half overrun by the Philistines could be sheltered only by Judah, so ultimately it would seem that the northern kingdom comprised Asher, Naphtali, Zebulun, Issachar, Ephraim, western Manasseh, with the trans-Jordanic tribes of Reuben, Gad and eastern Manasseh, encroaching probably somewhat upon the Benjamitish territory. Its area has been estimated at 9375 square miles, and its population at about three millions and a half. Of David's empire much, as the Syrian districts, had been lost, but for a time Edom was still subject to Judah, and Moab to Israel.

At first Jeroboam made Shechem his capital, 1

Ki. xii. 25; afterward it would seem that Tirzah was the metropolis, xiv. 17; xv. 33; xvi. 8, 9, 15, 17, 18. Omri at length, seeing the necessity of some fortress-city for the seat of power, fixed upon the hill of Samaria. His choice was amply justified. Beautiful for situation, Samaria could be well defended. It was repeatedly besieged, but it held out against the Assyrian power for three years, 2 Ki. xvii. 5; while Jerusalem itself was reduced by Nebuchadnezzar in a year and a half, xxv. 1-3.

The dynasties of Israelitish kings were frequently broken. Jeroboam was succeeded by his son; and then there was a revolution. Baasha, the new king, was succeeded by his son; and then there was another revolution. Omri, after the destruction of one or two temporary princes, transmitted the sceptre to his descendants. His son and two grandsons reigned, lamentably distinguished as the maintainers of Baal-worship. Then Jehu quenched their line in blood, and his posterity sat upon the throne to the fourth generation. But they were disastrous times. Repeatedly the Syrian power imposed the most humbling terms on Israel. There was now and then a breathing-time, and victories were gained over Syria, but the monarchy was surely sinking, 1 Ki. xv. 20; xx. 1-4; 2 Ki. xiii. 3-7, 22-25; xiv. 25-28. Moab was lost, i. 1; and besides the pressure from Syria, the great Assyrian monarchy began to make its supremacy felt. There would seem, too, to have been intervals of anarchy; and, when, one after another, the few remaining sovereigns appeared, nearly all obtaining the crown by blood, it was over a circumscribed territory that they reigned; for the northern districts were overrun and the people carried into captivity, xv. 29, and the trans-Jordanic tribes, or those that remained of them, in like manner, 1 Chr. v. 26. And then at last, under Hoshea, in spite of the help he reckoned on from Egypt, Samaria fell, and multitudes of the people were transported into Assyria, their country being occupied by colonists from the East, 2 Ki. xvii. 6, 24. It was a mixed population that subsequently inhabited the land (see SAMARITANS); and though many individuals of the various tribes returned after the fall of Babylon with their Jewish brethren, yet nationally Israel no more existed, a just punishment having fallen on them for their repeated idolatries and sins. Verily, the way of transgressors is hard, and judgment must be executed on those who refuse to listen to the Lord's warning voice.

The following is a list of the kings of Israel; between each dynasty a line is drawn:

Jeroboam I.	Jehu.
Nadab.	Jehoahaz.
Baasha.	Jehoash.
Elab.	Jeroboam II.
Zimri.	Zachariah.
Omri, Tibni.	Shallum.
Ahab.	Menahem.
Ahaziah.	Pehakiah.
Jehoram.	Pekah.
	Hoshea.

ISRAELITE, one of the nation of Israel, 2 Sam. xvii. 25; John i. 47; Rom. ix. 4; xi. 1; and feminine, Lev. xxiv. 10, 11. The word is sometimes used in a higher sense, as indicating the spiritual character which one so designated ought to bear, John i. 47.

ISSACHAR (is'sa-kar). 1. A son of Jacob and Leah who gave name to one of the tribes of Israel, Gen. xxx. 18; Num. xxvi. 25.

2. The tribe called after Issachar. Jacob, on his deathbed, speaking metaphorically of the character and destinies of his sons, or rather of the tribes which should spring from them, said, "Issachar is a strong ass couching down between two burdens," Gen. xlix. 14, 15. Remembering the character of the ass in Eastern countries, we may be sure that this comparison was not intended in disparagement. Its true attributes are patience, gentleness, great capability of endurance, laborious exertion and a meek submission to authority. Issachar, therefore, the progenitor of a race singularly docile and distinguished for their patient industry, is exhibited under the similitude of the meekest and most laborious of quadrupeds. The descriptive character goes on: "And he saw that rest was good, and the land that it was pleasant, and he bowed his shoulder to bear, and became a servant unto tribute;" which seems to mean that, finding itself in possession of a most fertile portion of Palestine, the tribe devoted itself to the labors of ag-



PAOLO CAGLIARI, OR PAUL VERONESE.—See ITALIAN ART AND ARTISTS.

riculture, taking little interest in the public affairs of the nation. But although a decided preference of agricultural over commercial or military pursuits is here indicated, there seems no reason to conclude, as some gather from the last clause, that the tribe would be willing to purchase exemption from war by the payment of a heavy tribute. The words do not necessarily imply this, and there is no evidence that the tribe ever declined any military service to which it was called. On the contrary, it is specially commended by Deborah for the promptitude with which it presented itself in the war with Jabin, Jud. v. 15, and in the days of David honorable testimony is borne to its character, 1 Chr. xii. 32.

On quitting Egypt the tribe of Issachar numbered 54,400 adult males, which gave it the fifth numerical rank among the twelve tribes, Judah, Simeon, Zebulun and Dan being alone above it. In the wilderness it increased nearly 10,000, and then ranked as the third of the tribes, Judah and Dan only being more numerous, Num. i. 29; xxvi. 25. The territory of the tribe comprehended the whole of the plain of Esdraelon and the neighboring districts—the granary of Palestine. It was bounded on the east by the Jordan, on the west and south by Manasseh and on the north by Asher

and Zebulun. It contained the towns of Megiddo, Taanach, Shunem, Jezreel and Bethshan, with the villages of Endor, Aphek and Ibleam, all historical names. The mountains of Tabor and Gilboa, and the valley of Jezreel, were in the territory of this tribe, and the course of the river Kishon lay through it.

3. A Levite porter, 1 Chr. xxvi. 5.

ISSHIAH (is-shi'ah). 1. A Levite descended from Moses 1 Chr. xxiv. 21. He is called Jeshaiiah in xxvi. 25. 2. A Kohathite Levite descended from Uziah, xxiv. 25. He is called Jesiah in xxiii. 20.

ISSUE (ish'eu). See BLOOD, ISSUE OF.

ISTALCURUS (is-tal-ku'rus), 1 Esd. viii. 40, a strange perversion of Zabbud or Zaccur, Ezra viii. 14.

ISUAH (is'wa), the second son of Asher, 1 Chr. vii. 30. See ISHUAH.

ISUI (is'we), the third son of Asher, Gen. xlv. 17. See ISHUI, ISHUAL.

ITALIAN ART AND ARTISTS. The term art, employed in a general sense, comprehends all the products of the plastic and graphic arts. It is also extended to the orchestric, rhythmic and mimic arts, but in the present instance the arts of design are only to be considered. These are distinguished from each other in this, that sculpture or the plastic art places bodily before us the organic forms themselves, and that the other, the graphic art, merely produces, by means of light and shade, the appearance of bodies on a surface, inasmuch as the eye only perceives corporeal forms by means of light and shade.

Art had its origin in the East. The Egyptian monuments display an infantile state, when rude efforts were struggling to embody events, sacred and secular, by means of sculpture and painting. As among the Chinese perspective has never been understood, so among the Egyptians the representations of the human figure present the face in profile, with absurd forms for the different portions of the human body, and yet without any desire after caricature. In statuary, the Egyptians aimed at effects by magnitude, rather than by form and expression. In Babylon the same peculiarities existed, but there was a greater freedom of design and a nearer approach to nature than in Egypt. It was reserved for Greece to reach the summit of perfection in the plastic art, and among the Greeks art was a glory, and its practice sacred. To be an artist was to be a superior being, acknowledged and honored as such, as the "fine arts" were the vital breath of Greek life; and in reference to this Cicero says: "The Greeks enthusiastically admire statues, paintings and works of art; there is no calamity they are so little able to bear as the pillage of their temples and cities." The Romans, who conquered the world, had no absorbing love of art. It was a luxury, an ostentation, but not a sacred elimination of beauty, and as Roman influence extended art decayed.

From the night of barbarism which succeeded the fall of Rome the Church raised art. Christian emblems and sacred subjects were depicted by the earlier artists of the Greek Church, but the style was stiff in attitude, hard and ungraceful, and quite defective in anatomical principles; and it is a remarkable fact that while in the old Roman world

a purely national school did not exist in Italy. Under the influence of the Church art revived, and all Europe felt the effect of the spirit which from age to age flowed forth from that land. It is to the schools of Florence and Rome that the world is indebted for the resuscitation of art. In the works of Giotto, Cimabue and Fra Angelico we see the revival of that purity of manner and gracefulness of thought which had slept among men so long. Michael Angelo in sculpture, and Raphael in painting, again claimed and obtained the assent of the world to the great principles of the creative powers which they wielded. Other artists, imbued with varied genius, appealed to the taste of men in other countries, and aided in its spread, until art again exerted a powerful influence in all civilized lands.

The Italian schools have generally been classified under the heads Florentine, Roman, Venetian and Lombard. The Florentine was divided into the "natural," the "poetic" and the "sculpturesque," having at their heads Botticelli, Paggi, Strozzi, Verocchio, Leonardo da Vinci and Michael Angelo. The Roman (into which the Bologna Romana merged) is the most important for its legitimate effect because of the delicacy of feeling which it displayed, and its masters were Raffaele (Raphael), Giulio Romano, Carlo Marrati and others. The Venetian school gloried in its color, and the magic pencil of Titian gave it a position which Giorgione and Sebastian del Piobino had but prepared for it. To these followed Tintoretto, Bordone, Paul Veronese, Bassano and others, who gave this school a European reputation. The Lombard school, at the head of which the Caracci stand, boasted of having adopted the "design" of the Roman, with the "color" of the Lombard and the "motion" and "shade" of the Venetian; and thus the "symmetry" of Raphael, the "power" of Michael Angelo, the "purity" of Correggio, the "truth" of Titian, the "solidity" of Tebaldi and the "grace" of Parmigiano were combined. When this school began to decline, it was resuscitated by the genius of Guido Reni, Guercino, Giardano and Poussin.

The German school originated with Albert Durer, who was followed by Van Leyden, Holbein, Mengs and others. The Flemish school dates from the Van Eycks, and its glories culminate in Rubens and Vandyke. Teniers is one of its chief ornaments, and he was followed by Steynwick, Spranger and Snyder. The Dutch school has been exceedingly prolific in the number of its masters. At its head stands Rembrandt, so celebrated for his marvelous power over light and shade; and to him may be added Ostade, Gerard Dow, Nicolas Maas, Paul Potter, Jan Steen and Wouverman. The Spanish school is characterized by a certain gloom and wildness, resulting from the national character; still, it had a close connection with the Italian school and the Flemish, because of the immigration of Flemish artists into Spain. Art in Spain has been divided into the schools of Valencia, Madrid and Seville, and the number of great names connected with them has been very great, among whom the most eminent are Antonio del Riñcon, Luis de Vargas, Morales, Cespedes, Pacheco, Velasquez, Zurbaran and Murillo. Until lately the French school was a branch of the Italian; and although the English school has of late years risen into importance, still the superiority of Italian masters has hitherto drawn students from England, Denmark and the United States, to the land which is acknowledged as the home of

art. So also the great men of other lands, such as Thorwaldsen of Denmark and Powers of America, have been induced to settle either in Florence or Rome because of the influences which affect their studies and the patronage which they enjoy in the prosecution of their art.

ITALIAN BAND, Acts x. 1, a cohort not levied in Syria (though probably the body-guard of the Roman procurator of that province), but composed of volunteers from Italy.

ITALIAN VERSIONS. See **VERSIONS.**

ITALY (it'a-le), as used in the New Testament, denotes the same extent of country that it does in modern times; it comprehends the whole peninsula which reaches from the Alps to the Straits of Messina. The term was originally applied to only the more southerly portion of the region, but before the gospel era it was extended so as to embrace the whole. It but rarely occurs



MICHAEL ANGELO BUONAROTTI.—See ITALIAN ART AND ARTISTS.

in New Testament Scripture, and only as a general designation, Acts xxvii. 1; Heb. xiii. 24.

ITCH, Dent. xxviii. 27. The original word embodies the idea of scraping or scratching; the disease intended was probably, therefore, some feverish cutaneous eruption.

ITTHAI (e'thi), one of David's warriors, 1 Chr. xi. 31; he is called Ittai in 2 Sam. xxiii. 29.

ITHAMAR (ith-a'mar), fourth son of Aaron. He was consecrated to the priesthood along with his brothers, Ex. vi. 23; Num. iii. 2, 3. The property of the tabernacle was placed under his charge, Ex. xxxviii. 21, and he superintended all matters connected with its removal by the Levitical sections of Gershon and Merari, Num. iv. 23-33. Ithamar, with his descendants, occupied the position of common priests till the high-priesthood passed into his family in the person of Eli. Abiathar, whom Solomon deposed, was the last high-priest of that line, and the pontificate then reverted to the elder line of Eleazar in the person of Zadok, 1 Ki. ii. 27.

ITHAMAR, SAINT, was distinguished as being the first bishop of the see of Rochester, in England. When Augustine landed in the isle of Thanet, he began his labors at the place now known as Canterbury. In the reign of Ethelbert the cause of Christianity had advanced so far that a bishopric and a college of secular priests were established at Rochester. The church for the diocese was commenced in A. D. 600, and in four years it was finished. By the time of William the Conqueror, the cathedral had become dilapidated, and a new edifice was required. The church of Ithamar had been dedicated to St. Andrew, out of respect to the monastery at Rome from which St. Augustine came, and now, when it required to be re-edified, the work fell into the right hands. In 1077 Gundulf, of the royal abbey of Bec in Normandy, was consecrated to the see of Rochester by Lanfranc, the archbishop of Canterbury, and he forthwith undertook the task. Gundulf was more distinguished for energy and administrative capacity than for his learning. By the aid of Lanfranc, he raised funds which enabled him to enter on the erection of the present cathedral. Like most of the very ancient large ecclesiastical edifices, it is built in the form of a cross, with a massive square tower at the point of intersection. Usually the style is called Norman, but some critics prefer the title Lombard, as expressive of the place in which this style was matured, and this title is preferred, although a tower prevails in the English edifices, where an octagonal cupola is placed in the Lombard churches. Much as Gundulf did for his cathedral, it was not completed until 1130, when a magnificent ceremonial took place, with Henry I., the archbishop of Canterbury, eleven English and two Norman bishops and a great body of nobles among the number of the spectators. Strange to say, a fire broke out during the dedication, which seriously injured the new church and destroyed a part of the city. Many changes have been made in the lapse of time in different parts of the cathedral, and it suffered severely at the time of the Reformation at the hands of those who aimed at removing symbols of popery. The present building exhibits the styles of four distinct eras. The western front is a most perfect specimen of early Anglo-Norman; the central doorway, with its recessed semicircular arch, its pillars with rich capitals, is in the highest perfection of the style. Over this doorway, there is a magnificent window of the Perpendicular period. The easternmost arches of the nave and the western transept, are in the Pointed style. In the door of the chapter-house another style prevails; it is acknowledged to be one of the most beautiful specimens in England.

The size of the cathedral may be estimated by judging of the following measurements: The nave is 150 feet long by 75 feet wide; the choir is 156 feet long; the western transept is 122 feet, and the eastern 90 feet long. St. Ithamar, the first bishop, died A. D. 655, and his remains were enshrined in the new church by Bishop John about A. D. 1130. For a long time the priory contained a legend of his miracles.

ITHIEL (ith-e'el). 1. A Benjamite, Neh. xi. 7. 2. An unknown person to whom Agur delivered his discourse, Prov. xxx. 1.

ITHMAH (ith'mah), a Moabite, one of David's warriors, 1 Chr. xi. 46.

ITHNAN (ith'nan), a city of Judah in the extreme south, Josh. xv. 23. Its site is unknown.

ITTRA (ith'ra), the father of Amasa, 2 Sam. xvii. 25. See **JETHER**.

ITHRAN (ith'ran). 1. One of the descendants of Seir the Horite, Gen. xxxvi. 26. 2. A chieftain of Asher, 1 Chr. vii. 37. Possibly he is the same with Jether, 38.

ITHTHEAM (ith're-am), one of David's sons born at Hebron, 2 Sam. iii. 5; 1 Chr. iii. 3.

ITHRITE (ith'rite), the designation of two of David's warriors, 2 Sam. xxiii. 38. The Ithrites are said to be one of the families of Kirjath-jearim, 1 Chr. ii. 53. They may have been the descendants of some one named Jether, or possibly from Jathir.

ITINERANCY (i-tin'e-ran-se), one of the distinguishing features of the Methodist denomination. The system was very early introduced by Wesley, who established circuits throughout England, Scotland, Ireland and Wales, with a preacher to each, whose appointments were generally about thirty for each month. The system as originally established is still in operation in England and in the sparsely settled districts of our own country.

ITTAH-KAZIN (it'tah-ka'tseen), a border town of Zebulun, Josh. xix. 13.

ITTAI (it'ti). 1. The Gittite, usually regarded as a native of Gath and a Philistine, commander of David's body-guard of Gittites. We first meet with him, 2 Sam. xv. 19, when, during the rebellion of Absalom, David, at a distance from Jerusalem, took up a position to review his servants and his troops as they passed before him. Among those who passed were the Cherethites and the Pelethites and the Gittites, who had followed the king from Gath, and of whom Ittai seems to have been the leader. "And David said to Ittai the Gittite, Wherefore goest thou also with us? Return to thy place," etc. But Ittai nobly resolved to abide with the king in life or death, so he passed over before the king with all his men and his little ones, 19-22. In the battle which ensued David appointed him commander of a third part of his army, co-ordinate in authority with Joab and Abishai. After this we, apparently at least, hear no more of him in Bible history. 2. A Benjamite warrior, 2 Sam. xxxiii. 29, called also Ithai, 1 Chr. xi. 31.

ITUREA (it-oo-re'a), a district on the north of Palestine which along with Trachonitis formed the tetrarchy of Herod Philip, Luke iii. 1. Its limits are not very exactly defined, but there can be no doubt it stretched from the base of Mount Hermon toward the north-east, between Damascus and the northern part of the country anciently called Bashan, including perhaps a little of the latter. It is supposed to have derived its name from Jetur, one of the sons of Ishmael, 1 Chr. i. 31; and Jetur, along with the Hagarites and some others in the same region, were among the tribes with whom the men of Reuben, Gad and the half-tribe of Manasseh had to make war. The war was successfully waged by these parties, and the children of Manasseh dwelt in the land, and spread from Bashan unto Baal-hermon and Seir, and unto Mount Hermon, 1 Chr. v. 23. Little comparatively is known of the region as it existed

in ancient times, or of the changes through which it passed; but a portion of the Ishmaelite race appear to have still held their ground in it, for the Itureans were noted in subsequent times for the usual Arab propensities, and required to have strong measures taken with them. Before the Christian era the district had fallen into the hands of the Romans, and formed part of the extensive domains given to Herod. By him it was destined to his son Philip, and the arrangement was confirmed by the Roman emperor.

ITZCHAKI, SOLOMON. See **RASHI**.

IVAH (iv'vah), a city in Babylonia, mentioned as having been subdued in spite of its gods by the Assyrian power, 2 Ki. xviii. 34; xix. 13; Isa. xxxvii. 13. It appears to be the same with Ava, from which colonists were brought into Samaria, 2 Ki. xvii. 24. It was very probably the modern Hit, lying on the Euphrates, and noted for bitumen



AGOSTINO CARACCI.—See **ITALIAN ART AND ARTISTS**.

springs. Perhaps Ivah may be the Ahava of Ezra, Ezra viii. 15, 21, 31.

IVES (ivz), LEVI SILLIMAN, D.D., LL.D., a theologian, formerly of the Protestant Episcopal Church, who afterward went over to Romanism, was born September 16, 1797, at Meriden, Connecticut. He pursued his studies at Hamilton College, and received his final preparation for the ministry in New York city, under the direction of Bishop Hobart. He began preaching in Batavia, New York, and shortly after removed to Philadelphia, where he was ordained by Bishop White, and became rector of Trinity Church. Thence he removed to Lancaster, and then to New York city, where he was first assistant rector of Christ Church and then rector of St. Luke's. From 1831 to 1852 he was bishop of North Carolina, where he was at first very popular, but he lost his influence through the advocacy of doctrines contrary to the spirit of Protestantism; and in the latter year, while in Europe, he publicly avowed his adhesion to the Romish Church. After his defection he held the chair of rhetoric in St. Joseph's Theological Seminary, and founded an asylum for destitute children at Manhattanville. He published "The Trials of a Mind in its Progress to Catholicism" and two volumes of sermons. He died October 13, 1867.

IVIMEY (iv'e-me), Joseph, born in 1773, was a Baptist minister of London, where he preached

for twenty-nine years. He is best known by his "History of the English Baptists," which has been warmly praised for the excellence of its historical information and the felicity of its style. He also wrote "The Life of John Bunyan," which was long held in high repute as a standard authority. He died in 1834.

IVO (e'vc), a prelate of the eleventh century, studied theology in the convent of Bec. He achieved high renown as a theologian, and in 1090 was made bishop of Chartres, in which position he exerted a powerful influence by his moderation no less than by his great learning. He died in 1115.

IVORY (i'vo-re) is the substance of the tusks of the elephant, 1 Ki. x. 22; and we find it mentioned as an article of Tyrian commerce, Ezek. xxvii. 15. It was largely used in ornamental work, Rev. xviii. 12. Solomon had a throne of ivory overlaid with gold, 1 Ki. x. 18. Ahab is said to have made an ivory house, xxii. 39, probably a palace, of which the walls were inlaid with ivory, comp. Ps. xv. 8, though perhaps in this last-named place ivory perfume boxes may be intended. Beds or couches were also inlaid with this material, Amos vi. 4; and many specimens yet preserved of Assyrian and Egyptian ivory work sufficiently show the uses to which it was put.

IYAR (e'yar) is the late name of that month which was the second of the sacred, and the seventh of the civil, year of the Jews, and which began with the new moon of May. The few memorable days in it are the tenth, as a fast for the death of Eli; the fourteenth, as the second or lesser Passover, for those whom uncleanness or absence prevented from celebrating the feast in Nisan, Num. ix. 11; the twenty-third, as a feast instituted by Simon the Maccabee in memory of his taking the citadel Aera in Jerusalem, 1 Macc. xiii. 51, 52; the twenty-eighth, as a fast for the death of Samuel. The name Iyar does not occur in the Old Testament, this month being always described as the second month, except in four places in which it is called Ziv, 1 Ki. vi. 1, 37; Dan. ii. 31; iv. 33.

IZEBEL (iz'e-bel), 1 Ki. xviii. 4, marg., Jezebel.

IZEHAR (its'e-har), Num. iii. 19. See **IZHAR**, of which name it is another form.

IZEHARITES (its-e-har'ites), Num. iii. 27. See **IZHARITES**.

IZHAR (its'har), one of the sons of Kohath and grandson of Levi, Ex. vi. 18, 21; Num. xvi. 1; 1 Chr. vi. 2, 18, 38; xxiii. 12, 18. But in vi. 22 Amminadab is substituted for Izhar. This may be the error of a copyist.

IZHARITES (its'har-ites), a Levitical family descended from Izhar, 1 Chr. xxiv. 22; xxvi. 23, 29.

IZRAHLAH (iz-rah'yah), a chieftain of Issachar, 1 Chr. vii. 3.

IZRAHITE (iz-ra'hite). Shamhuth, one of David's military officers, is thus designated, 1 Chr. xxvii. 8. Perhaps it is for **ZERAHITE** or **ZARHITE**, which see.

IZRI (its're), the head of a division of singers, 1 Chr. xxv. 11. He is also called Zer, 3.

J.

J and I. There is no distinction between these letters in Hebrew. It is the same letter, only in the one case placed before a consonant, and in the other before a vowel. In the latter case the proper pronunciation is that of the English Y, not J.

JAAKAN (ja'a-kan), Deut. x. 6. See **BEEROTH-BENE-JAAKAN**. The name is the same with that given as Jakan in 1 Chr. i. 42.

JAAKOBAB (ja-a-ko'ba), a chieftain of Simeon, 1 Chr. iv. 36.

JAALA, JAALAH (ja'a-la), one of Solomon's servants, whose descendants returned from the captivity, Ezra ii. 56; Neh. vii. 58.

JAALAM (ja'lam), one of Esau's sons, a chief or "duke" of Edom, Gen. xxxvi. 5, 14, 18; 1 Chr. i. 35.

JAANAI (ja'ni), a chieftain of Gad, 1 Chr. v. 12.

JAARE-OREGIM (ja'a-re-o're-gim), the name, according to 2 Sam. xxi. 19, of the father of Elhanan, who slew the brother of Goliath, but the text is understood to have suffered corruption. See **JAIR**, which appears to be the correct name.

JAASAU (ja'a-saw), one who had married a foreign wife, Ezra x. 37.

JAASIEL (ja-a-se'el), the son of Abner, a chief of the tribe of Benjamin, 1 Chr. xxvii. 21.

JAAZANIAH (ja-a-zan'yah). 1. One of the captains who, with Johanan, joined Gedaliah at Mizpah, 2 Ki. xxv. 23; Jer. xl. 8, where he is called Jezaniah. He most probably aided in recovering those whom Ishmael carried off after the murder of Gedaliah, and with them went down to Egypt, Jer. xli. 11-18; xlii. 1. In Jer. xliii. 2 he is called Azariah. 2. A Rechabite, probably chief of the tribe, Jer. xxxv. 3. 3. One whom Ezekiel saw, with seventy elders, worshipping abominable idols, Ezek. viii. 11. 4. One of the princes of the people against whom Ezekiel was directed to prophesy, Ezek. xi. 1.

JAAZER (ja'a-zer), often also written **JAZER**, a town in Gilead taken from the Amorites, and in the territory which was assigned to Gad, Num. xx. 32; xxxii. 3, 35; 2 Sam. xxiv. 5. It became one of the cities of the Levites, Josh. xxi. 37. It is mentioned in connection with good pastures, and also with the cultivation of the vine, Num. xxxii. 1; Isa. xvi. 8, 9. In the ancient *Onomasticon* of Eusebius the site is placed at the distance of fifteen Roman miles from Heshbon, and ten from Philadelphia, to the west. Modern research has as yet thrown no certain light upon this subject.

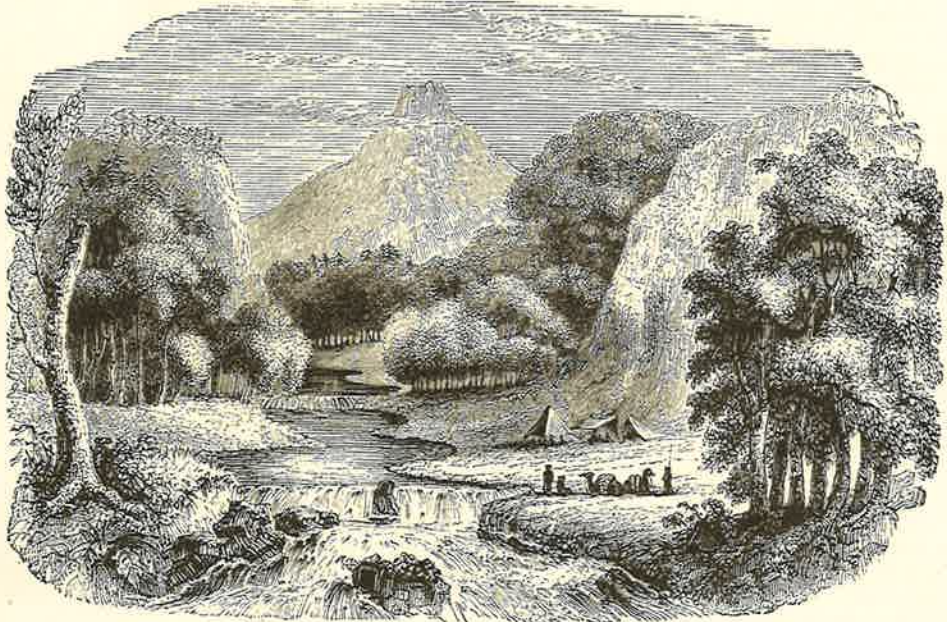
JAAZIAH (ja-a-ze'ah), a Levite of the family of Merari, 1 Chr. xxiv. 26, 27.

JAAZIEL (ja-a-ze'el), a Levite of the second order of those who had charge of the music in the temple service in the time of David, 1 Chr. xv. 18; called Aziel in ver. 20, and Jeiel in xvi. 5.

JABAL (ja'bal), the son of Lamech, of the line of Cain, described as "the father of such as

dwell in tents and have cattle," Gen. iv. 20. He probably led a nomad or migratory life.

JABBOK (jab'bok), a brook which traverses in a western course the land of Gilead, and empties itself into the Jordan about halfway between the Sea of Galilee and the Dead Sea. It bounded the kingdom of Sihon on the north, as Arnon did on the south, hence the children of Israel are said to have possessed his land "from Arnon unto Jab-bok," Num. xxi. 24. Various streams run into the Jabbok on its course, but most of these are only mountain-torrents, flowing in winter, dry in summer; at its confluence with the Jordan the Jabbok itself never ceases to flow, and in the rainy season is often a considerable river. It was beside this brook, and near one of its fords, that the memorable scene lay of Jacob's wrestling with the angel of the Lord, in connection with which his name was changed into Israel, Gen. xxxv. 22-30.



THE JABBOK.—See **JABBOK** and **JACOB**.

JABESH (ja'besh). 1. The father of Shallum, one of the kings of Israel, 2 Ki. xv. 10, 13, 14. 2. A town generally called **JABESH-GILEAD**, seated on a mountain east of the Jordan. The inhabitants seem to have been an independent race. They would not join in the crusade against Benjamin, and for this the whole male population were devoted to destruction, Jud. xxi. 8-14. Yet Jabesh survived and recovered its importance. And when it was besieged by Nahash, king of Ammon, the Israelites rose under Saul to rescue it, 1 Sam. xi. 1-11. Gratefully did the people of Jabesh remember and requite the kindness Saul had shown them. A bold troop stole down by night and took the bodies of Saul and his sons from the walls of Bethshan, where, after the fatal field of Gilboa, they were exposed, and buried them with tokens of great reverence and sympathy, 1 Sam. xxxi. 11-13; 1 Chr. x. 11, 12—a service which David thankfully acknowledged, 2 Sam. ii. 4-6, though he afterward removed the bones to the sepulchre of Kish, 2 Sam. xxi. 12-14. The ruin *el-Deir*, on the south of Wady Yabes, is supposed to mark the site of Jabesh-gilead.

JABEZ (ja'bets). A town in the tribe of Judah, said to be occupied by scribes, 1 Chr. ii. 55. As it is mentioned in connection with Salma, who is called the father of Bethlehem, ver. 51, and is also associated with the Kenites, the probability is that it lay somewhere in the South of Judah, and at no great distance from Bethlehem. But nothing of a definite kind is known of it. 2. A person named among the posterity of Judah, remarkable for his prayer and for the gracious answer to it, 1 Chr. iv. 9, 10.

JABIN (ja'bin). 1. A king of Hazor who headed a confederacy of northern chiefs against Joshua, by whom he was defeated and afterward slain, Josh. xi. 1-13; xii. 19. 2. Another king, of Canaan he is called, into whose hands for twenty years the Israelites were delivered for their sins. Hazor was likewise the residence of the second Jabin. Sisera was the captain of his

host, over which a mighty victory was gained by Deborah and Barak, and Jabin was destroyed, Jud. iv.; Ps. lxxxiii. 9.

JABINEAU (zha-be-no'), HENRY, a French theologian, was born in the early part of the eighteenth century at Etampes, and pursued his collegiate course at Paris. He declined subscribing the formulary submitted to candidates for orders, but in deference to his superior attainments he was admitted to the priesthood without the customary obligation. He was professor, and afterward rector, at the Vitry-le-Français College, which he left for the pulpit, but he was more than once interdicted on account of the latitude of his views. He subsequently adopted the legal profession, and during the French revolution bitterly denounced the Romish clergy. He died in 1792. He published "Jurisdiction of the Temporal Power relative to the Erection and Suppression of Episcopal Sees."

JABLONSKI (ya'blon-ske), DANIEL ERNST, an eminent theologian, was born in

1660, at Nassenhuben, near Danzig. Having acquired his first instruction at the gymnasium of Lissa, he went to the university of Frankfort-on-the-Oder. In 1668 he set out for a tour to the universities and libraries of Holland and England, and remained for a considerable time at Oxford. At his return he was appointed preacher at Magdeburg, and was afterward rector of the gymnasium at Lissa. In 1690 he was made court preacher at Konigsberg, and in 1693 preacher to the king at Berlin. He died in 1741. His chief work is an edition of the Hebrew Bible. His son, PAUL ERNST, was born in Berlin, 1692. Having completed his preliminary studies at the Joachimsthal gymnasium at Berlin, he applied himself at the university of Frankfort-on-the-Oder, whither he went in 1714, to theology and linguistic studies, chiefly Coptic, in which La Croze was his instructor. In 1720 he was appointed preacher at Liebenberg, but in the very next year the chair of philosophy was offered to him at the university of Frankfort-on-the-Oder. In 1722 he was elected professor of theology, and afterward member of the Royal Academy of Sciences at Berlin. He died in 1757. Although he had a singular aversion to print any of his writings, yet more than fifty independent smaller or larger works are extant. The following are the most important: "Treatise on Nestorianism," "Pantheon of the Egyptians; or, Disquisition on their Deities, with an Introduction to Egyptian Religion and Theology." Jablonski's principal work, and one which will for all time ensure him the high respect of the learned, is his "Institutes of Ancient Christian History."

JABNEEL (jab'ne-el). 1. A town on the border of Judah, Josh. xv. 11. It appears afterward to have been occupied by the Philistines, for under the name of Jabneh it was one of the places which Uzziah dismantled, 2 Chr. xxvi. 6. It was known as Jamnia in Maccabæan history, 1 Macc. iv. 15, and was noted as a school of learning after the fall of Jerusalem. Here, according to Jewish tradition, Gamaliel was buried. The modern name is Yebna, on a hill two miles from the sea and eleven south of Jaffa. It contains about 3000 people, all agriculturists, with threshing-floors ranged all round the town. 2. A city of Naphtali, Josh. xix. 33. It may have been identical with the village Jamnia, which Josephus fortified during the Jewish wars, but its site is unknown.

JABNEH. See **JABNEEL.**

JACHAN (ja'kan), a chieftain of Gad, 1 Chr. v. 13.

JACHIN (ja'kin). 1. The fourth son of Simeon, Gen. xlv. 10; Ex. vi. 15; Num. xxvi. 12. He is also called Jarib, 1 Chr. iv. 24. 2. A priest after the captivity, ix. 10; Neh. xi. 10. 3. The head of one of the courses of priests, 1 Chr. xxiv. 17. Perhaps the name No. 2 means the representative of this course.

JACHIN, one of the columns set up in or before the porch of Solomon's temple, 1 Ki. vii. 21; 2 Chr. iii. 17. It was on the right hand—that is, to the south, 1 Ki. vii. 39. See **BOAZ**, **TEMPLE.**

JACHINITES (jak'in-ites), the family descended from Jachin, son of Simeon, Num. xxvi. 12.

JACINTH (ja'sinth), or **HYACINTH**, properly a flower of a deep purple or reddish blue. In our English Bible it occurs only once in this sense, Rev. ix. 17, and once as indicating one of the gems that form the foundations of the New Jerusalem, Rev. xxi. 20. The Septuagint has given this as its rendering of *leshem*, Ex. xxviii. 19, one of the stones in the high-priest's breastplate, for which our translators, following the Vulgate, have preferred jacinth. The jacinth stone was of various colors, from white or pale green to purple red. Pliny speaks of it as shining with a golden color, and in much favor as an amulet or charm against the plague. It is related to the zircon of mineralogists.

JACKSON (jak'sun), **ARTHUR**, an eminent English nonconformist divine. He was born in



JACOB'S PRAYER.

1593, educated at Trinity College, Cambridge, became preacher and rector of St. Michael's, in Wood Street, London. He next received the rectory of St. Faith, but in 1662 he was ejected along with the other Puritans. His writings are of an exegetical character, and are still sought after on account of their sterling merit. He died in 1666.

JACKSON, **JOHN**, a chronologist and controversial writer, was born at Lensey, Yorkshire, in 1686, was educated at Jesus' College, Cambridge, and became rector of Rossington. In 1704 he commenced his controversial writings by a treatise in defence of Dr. Samuel Clarke. His Arian opinions prevented him from receiving the M.A. degree at Cambridge, but he obtained the confraternity of Wigston's Hospital, in Leicester, of which he became master in 1729. He was the author of numerous controversial works, but his chief work was his "Chronological Antiquities," and left behind him the character of a learned and sincere writer, though strongly tinctured with the faults of a violent polemic. He died in 1763.

JACKSON, **SAMUEL**, was one of the most influential of the great leaders of English Wesleyanism at the close of the last and the beginning of the present century. His influence was chiefly exerted among the young, and he became the great instrument in the divine Hand of awakening great multitudes in their early years and leading them to a solemn and determined choice of eternal things. In fact, his whole life was given to this great cause, for which he seemed to live. His preaching was characterized by simplicity and intense feeling and earnestness.

JACKSON, **THOMAS**, D.D., was born at Witton, Durham, in 1579. A very learned divine. He was a scholar and probation Fellow, and afterward president, of Corpus Christi College, chaplain to Charles I., and finally dean of Peterborough. He left a number of works, the chief one being "Commentaries on the Apostles' Creed." He died in 1640.

JACKSON, **WILLIAM**, a most effective minister of the Reformed Dutch Church, was born in 1732. His preliminary theological education was conducted under the direction of Rev. John Frelinghuysen, and at the united call of the church at Bergen, New Jersey, and that on Staten Island, he went to Holland to complete his preparation for the ministry. He was there ordained by the classis of Amsterdam; and returning after an absence of more than four years, he took joint charge of both congregations. His pastorate, which continued for thirty-two years, was a period of marked blessing and prosperity. As a pulpit orator he was widely popular, and the fame of his eloquence attracted throngs from all parts of the surrounding country. In 1789 the malady of insanity seized him and put an end to the usefulness of his career. He died in 1813.

JACKSON, **WILLIAM**, an English divine who rose to be bishop of Oxford. He was born in 1750. He was educated in Oxford, was made preacher at Lincoln's Inn. He became canon of Christ Church, his own college at Oxford, and professor of Greek in the university, after which he was raised to the episcopal see. He died in 1815.

JACKSON, **WILLIAM**, D.D., a Congregational minister of New England, who was born in 1768. He was educated at Dartmouth College. He studied theology under Drs. Emmons and Spring, and in 1793 he was licensed to preach. In 1796 he was ordained, and settled at Dorset, Vermont; and though his health continued to be feeble, he held the charge along with an assistant until his death, in 1842. The college of Middlebury, of which he was a trustee, conferred on him the degree of doctor of divinity.

JACOB (ja'kob), "heel-catcher," "supplanter." 1. The second of the twin sons of Isaac and Rebekah, born when their father was sixty years old, Gen. xxv. 26.

As the brothers grew up the difference of their characters was soon manifested. Esau was "a man of the field;" Jacob was "a plain man, dwelling in tents," Gen. xxv. 27. Esau was the chief favorite of his father, but "Rebekah loved Jacob."

Jacob was quiet, fearful and submissive to those who had acquired an influence over him, but selfish and not scrupulous as to the means by which he gained anything he desired. The first action of his mentioned in Scripture does not tell well for him. Esau had come in faint from hunting, and Jacob would give him his pottage only on condition that Esau resigned to him the birth-right. The reckless hunter, perhaps without much thought, agreed to the bargain, and so Jacob purchased that chiefship of the tribe, Gen. xxv.

to Padan-aram, which Isaac, ignorant of Esau's threats, sanctioned also, in order that Jacob might marry with his own kindred, and not imitate his brother by taking a wife of the daughters of Canaan. On his solitary journey Jacob was favored with a divine vision at a place to which he gave in consequence the name of Bethel; and here, perhaps for the first time, his heart was lifted above mere worldly thoughts, and he took and acknowledged the Lord for his God, Gen. xxviii.

His subsequent history at Padan-aram may be

dan-aram is generally estimated at twenty years, and then he must have been seventy-eight when he left his father's house. But it has been imagined by some critics that in Gen. xxxi. 38, 41, he speaks of two different terms of twenty years each; if this be so, he was fifty-eight when he went to Padan-aram and ninety-eight when he left that country. After Laban's departure, Jacob had a fresh fear; his brother Esau might avenge himself for the ancient grudge. Jacob therefore sends him a humble message, and beseeches the Lord's pro-



JACOB TENDING LABAN'S FLOCKS.—See JACOB and LABAN.

29-34, involving temporal and spiritual pre-eminence, which indeed it had been said before the children's birth should belong to the younger, but which God could and would have given to Jacob of his own gracious pleasure, without the intervention of any questionable expedient. Jacob's next recorded conduct is still more to be censured. At the instigation of his mother he obtained his father's blessing by deceit; Isaac, however, confirmed it to him even after he became sensible how he had been imposed on, Gen. xxvii. But it was necessary now for Jacob to flee from his brother Esau's vengeance; and Rebekah desired him to go

read in the later chapters of Genesis—his love for Rachel, his servitude of seven years for her hand, the cruel deception practiced on him, his taking both Leah and Rachel for wives, the birth of his eleven sons and one daughter by these wives and their dotal slaves, his continued service with Laban, and the means, evincing probably some of the old craft of his natural character, by which he became rich, till his departure, unknown to Laban, for the land of Canaan. Laban pursued him in anger, but was forbidden by a divine warning to do Jacob any harm, and the two parted with a friendly covenant. The time Jacob spent in Pa-

tection in a prayer, almost the first recorded in Scripture, which may well serve as a model for all special supplications. He had a gracious answer; and in a visible manifestation of the Deity he was assured that he had power with God to prevail; and a new covenant name, Israel (*warrior or soldier of God*), was bestowed upon him, to be the appellation of his seed for ever, the name of blessing which was to designate God's Church through countless generations, Gen. xxxii. The brothers met in peace, and Jacob re-entered Canaan.

Here peculiar trials awaited him. Benjamin was born, but Rachel died; the ill-conduct of his

sons alarmed and distressed him; Joseph his darling was lost, and the aged patriarch was sorely chastened, the trial touching him in his tenderest part. Though, as we have seen, naturally selfish, he loved warmly where he did love—Rachel, Joseph, Benjamin. The first two were taken from him, and in the famine, when he must send down for food to Egypt, Benjamin was demanded. We cannot wonder that his faith wellnigh failed: "All these things," he cried, "are against me." Yet God was chastening him in mercy, purging out his dross. Jacob had no doubt experienced this when in his deep sorrow for Rachel he had changed the infant's name from Benoni to Benjamin, from a memorial of grief to a name of strength, a name of gladness and of power, Gen. xxxv. With his sorrows he had doubtless their divine consolation. And yet more, his long-lost Joseph was discovered to be the lord of Egypt; and the patriarch

the Church created much enmity amongst the clergy; and resigning his bishopric, he retired to a monastery in Toledo, where he devoted himself to Syriac studies and made many valuable annotations to the Syriac version of the Old Testament. He died in 708.

2. OF HUNGARY, a fanatical adventurer. Very little is known of his history till 1251, when he placed himself at the head of a mob of fanatics called "pastoureux," who, under the pretext of avenging and delivering King St. John, then a captive at Cæsarea, committed many frightful excesses. He was gifted with a singularly persuasive eloquence, under the influence of which the lower orders of the people flocked around him to the number of thousands, and followed him in their infatuation, as he traveled through the provinces from Flanders to Paris. Arriving at Paris, he divided his forces, then numbering one hundred

4. OF MIES, a noted theologian and controversialist, was born toward the close of the fourteenth century, at Nisa, in Bohemia. After graduating at Prague, he was appointed priest at Trina and afterward at Prague. He is best known by his strong opposition to the Romish usage in the administration of the eucharist, and defended his views in a work entitled "Proof by Scripture Testimony of the Necessity of Administering the Sacrament to the Laity," to which various replies were made. In his own church he departed from the prevailing custom, and administered the cup to the people, for which he was excommunicated; notwithstanding which he retained possession of his parish, and was encouraged by the approbation of the people no less than by that of John Huss, in whom he found an ardent adherent of his views. He died August 9, 1429.

5. OF VITRY, a French prelate of the twelfth century. He commended himself to the favor of the pope by preaching against the Albigenses; and after the capture of Acre from the Saracens he was elected bishop of that diocese, whither he went at the special request of Honorius III. While there he nobly cared for the children of the conquered Saracens, and having baptized them, placed them in charge of pious women. In 1225 he resigned his bishopric, and in 1229 he was honored by Gregory IX. with the appointment of cardinal and papal legate of France, Brabant and the Holy Land. His chief literary production is "Oriental History," a work chiefly ecclesiastical, most of the materials for which were collected during his sojourn in the Holy Land. He died in 1240.

6. DE VORAGINE (vo-raj'-ine), a provincial of the order of preaching friars and afterward archbishop of Genoa, was born in 1230, at Viraggio, near Genoa, and died in 1298. He is chiefly known as the author of "Sacred Legends," or "Golden Legends," a collection of fabulous biographies of saints and martyrs. Not only are many of them mere inventions, but they are utterly

lacking in the poetic qualities which render this class of works attractive.

JACOB BEN ASHERI BEN JECHIEL BEN URI BEN ELIAKIM BEN JEHUDAH, also called "BAAL HA-TURIM," after his celebrated ritual work, was born in Germany about 1280. At the age of eighteen he was an eye-witness to the fearful massacres of his brethren which began at Röttingen, April 20, 1298, under the leadership of Rindfleisch, and spread over Bavaria, France and Austria, when upward of one hundred and twenty Jewish communities, numbering more than one hundred thousand souls, were slaughtered in less than six months. He felt it unsafe to remain in Germany, and hence emigrated in the year 1303, with his renowned father, his mother and seven brothers, and settled at Toledo, in Spain, in 1305. Here he entered upon his literary labors under most straitened pecuniary circumstances, and published—(1) "A Commentary on the Pentateuch," the basis of



JACOB AND LABAN RAISING THE HEAP OF WITNESS.—See JACOB and LABAN.

and his household went down thither, to be kept under God's shelter till his posterity grew into a nation. He saw and blessed Joseph's sons; and having predicted the fortunes of the tribes, he died in peace at one hundred and forty-seven years of age, his body being carried into Canaan, to hold it (with the bones of Abraham and Isaac) in pledge, till in the fullness of the time his seed should come to possess it for their pleasant heritage, Gen. xlii., xlv.-1.

In after days and in later books of Scripture, Jacob's name is mentioned with honor, as one that had the promises, the selfish supplanter mercifully pardoned and sanctified and made a venerated head of God's people.

2. The father of Joseph, the Virgin Mary's husband, Matt. i. 15, 16.

JACOB. 1. OF EDESSA, an eminent Syrian theologian of the seventh century, became bishop of Edessa in 651, but the violence of his zeal for

thousand, into smaller bands, which were despatched to various points. Their stay in France was marked by frightful atrocities; priests and monks were brutally murdered wherever they could be found, and it finally became necessary to resort to force of arms to stop their high-handed proceedings. Jacob himself, while in the capitol one day, was seized in the midst of his followers while in the act of preaching, and instantly executed.

3. OF JÜTERBOCK, one of the earliest advocates of reform in the Church, and who may justly be regarded as a forerunner of Luther, was born about 1333, at Jüterbock. In early life he joined the Cistercian order, but soon became disgusted with the vices of his fellow-monks. He afterward became a Carthusian, removed to Erfurt, and was prior of the monastery at that place. He vigorously combated the doctrine of papal infallibility, and strongly urged a thorough reform in the Church, from the pope down throughout the whole clergy. He died in 1445.

which is Nachmanide's exposition. Such was the extraordinary popularity of the Gematrical portions of this commentary that they were detached from the exegetical part and printed repeatedly in a separate form, and also in five editions of the Bible between 1595 and 1653, and in no less than twenty different editions of the Pentateuch between the years 1566 and 1804; and (2) the celebrated religious code, consisting of four parts or rows, respectively denominated "The Way of Life," "The Teacher of Knowledge," "The Stone of Help" and "The Breastplate of Justice," which treats on the ritual, moral, matrimonial, civil and social observances of the Jews. This remarkable work soon became the text-book of the Jewish rabbins throughout the world, and is indispensable to the formation of a correct knowledge of the manners and customs of this ancient people. Jacob ben Asheri died in 1340.

JACOB BEN CHAJIM BEN ISAAC IBN ADONIA, the celebrated editor of Bomberg's Rabbinic Bible, was born at Tunis, about 1470. When about forty years of age (1510) he was driven from his peaceful home and literary labors. He then went to Italy, lived for some time in Rome and in Florence; and not finding any occupation, he at last went to Venice, where through the exertions of Rabbi Chajim Alton he became connected, in 1520, with the celebrated Hebrew printing-office of Daniel Bomberg as corrector of the press. He published (1) the celebrated "Tod Ha-Chezaka" of Maimonides, and (2) edited, in four volumes folio, the Rabbinic Bible called Bomberg's second Rabbinic Bible, the first being the one edited by Felix Pratensis. See PRATENSIS. Jacob ben Chajim bestowed the utmost labor in amassing the Massora and in purifying and arranging those materials which Felix Pratensis published very incorrectly in the first edition of Bomberg's Rabbinic Bible. He was, moreover, the first who, in his introduction, furnished the Biblical student with a treatise on the Massora; and his edition of the Bible is of great importance to the criticism of the text, inasmuch as from it most of the Hebrew Bibles are printed. Kennicott published a Latin translation of Jacob ben Chajim's introduction from an anonymous manuscript in the Bodleian Library in an abridged form, and Ginsburg has published an English translation of the whole, with explanatory notes, in the "Journal of Sacred Literature," 1863. In after life Jacob ben Chajim embraced Christianity—a circumstance which will account for Elias Levita's vituperations against him.

JACOB, BERAB, a wealthy and ambitious Jewish rabbi, was born near Toledo, Spain, in 1474. At the age of eighteen he was driven by persecution from Spain, and after traveling through various countries he finally reached Palestine, and settled at Safet. With the co-operation of the rab-

bins in his own neighborhood, he re-established the Sanhedrim in 1538, designing probably that this should be the beginning of the restoration of the Jewish kingdom, but the opposition of the authorities at Jerusalem effectually prevented the fulfillment of his scheme. He died in 1541.

JACOB, HENRY, father and son. The former was pastor of the first congregation of Independents in England, and a native of Kent. After graduating at Oxford, he was preferred to the benefice of Cheriton, near Hythe; but having published a polemical tract entitled "Reasons proving the Necessity of Reforming our Churches of England," he found it necessary to withdraw from England for a time. After a residence at Leyden, where he enjoyed the society of John Robinson, he returned and established a separate congregation on Inde-

of Spinoza" he entered upon a controversy with Mendelssohn concerning the pantheism of Spinoza, and first developed his own philosophical opinions, which are thus stated by Schwegler: "1. Spinozism is fatalism and atheism; 2. Every path of philosophic demonstration leads to fatalism and atheism; 3. In order that we may not fall into these, we must set a limit to demonstration, and recognize faith as the element of all metaphysical knowledge." It may well be supposed that the enunciation of such principles when atheism held sway throughout Germany would awaken intense opposition. His opponents charged him with being an enemy to science and philosophy; and to develop his "faith philosophy" more fully he published "Idealism and Realism." In 1807 he was made president of the Munich Academy of Sciences. In 1811 he published "Revelation of Divine Things," which



THE DEATH OF THE PATRIARCH JACOB.—See JACOB.

pendent principles; but in 1624 he came to America, where he died. He was the author of several theological works, the most important of which is "Treatise on the Sufferings and Victory of Christ." His son, of the same name, studied under Erpenius at Leyden, and was distinguished for his knowledge of Oriental literature. He obtained a fellowship at Merton College, Oxford, and graduated both in arts and physic; but he was ejected from his fellowship by the Parliamentary commissioners, and died at Canterbury in 1652. He wrote many learned works.

JACOBI (ja-ko'be), **FRIEDRICH HEINRICH**, a German philosopher, was born in 1743, at Dusseldorf. He was educated at Frankfort-on-the-Main, whence he proceeded to Geneva to prepare himself for a mercantile career, but his tastes inclined him to literary pursuits; and relinquishing his business occupations, he finally devoted himself to authorship. In his "Letters on the Doctrines

occasioned a bitter controversy with the philosophical school of Schelling. He died at Munich, March 10, 1819. Concerning his philosophy, Hagenbach very aptly says: "Jacobi stood to the philosophy of his day, as it had flowed down from Kant to Schelling, in a very peculiar relation. He was incited by each of these systems; he learned from each, and on each of them he exercised his strength. But he was not satisfied by either of them; yet he was most strongly repelled by pantheism, whether the earlier pantheism of Spinoza, whom he highly esteemed as a man, or its later form in Schelling's natural philosophy. Jacobi did not despise reason—he rather pleaded for it; but reason was not to him a faculty for the creation, discovery or production of truth from itself. By reason is meant, according to the derivation of the word, that which perceives the inmost and original sense. He did not regard reason and faith as being in conflict with each other, but as one. Faith inwardly supplies what knowledge cannot gain. Here

Jacobi united with Kant in acknowledging the insufficiency of our knowledge to produce a demonstration of God and divine things. But the vacant place which Kant had therefore left in his system for divine things Jacobi filled up by the doctrine of faith." Though he is not entitled to be ranked as a Christian philosopher, yet he was a believer in revelation, and in so far was an advocate of religion.

JACOBITES (ja'kob-ites), the common name of the Oriental sect of Monophysites, and the special designation of the Monophysites of Syria, Mesopotamia and Chaldaea. The name is derived from a Syrian monk called Jacobus Baradaeus, who in the reign of Justinian formed the Monophysite recusants of his country into a single party. The Jacobites at present number about forty thousand families, and are subject to two patriarchs appointed by the sultan, one resident at Diarbekir, with the title of patriarch of Antioch, the other at Saphran, under the style of patriarch of Jerusalem.

JACOB'S WELL is situated on a low spur



JAEL SLAYING SISERA.—See JAEL.

of Mount Gerizim, at the mouth of the valley of Shechem, where it opens out into the wide plain of cornfields leading down to the Jordan. It is thus described by Dr. Porter: "Formerly there was a square hole opening into a carefully-built vaulted chamber, about ten feet square, in the floor of which was the true mouth of the well. Now a portion of the vault has fallen in and completely covered up the mouth, so that nothing can be seen but a shallow pit half filled with stones and rubbish." Dr. Wilson carefully measured the well, and found it nine feet in diameter and seventy-five feet deep. It was probably much deeper in ancient times, as there are signs of considerable accumulation of stones and rubbish below its present bottom; and Maundrel says that in his time it was thirty-five yards, or one hundred and five feet, deep. It sometimes contains a few feet of water, but at others it is quite dry. This is the only foundation for the story sometimes told to travelers, that it is dry all the year round, except on the anniversary of the day on which our blessed Saviour sat upon it, but that then it bubbles up with abundance of water.

Over the well there stood formerly a large church, built in the fourth century, but probably destroyed before the time of the crusades, as Sæ-

wulf and Phocas do not mention it. Its remains are just above the well toward the south-west, merely a shapeless mass of ruins, among which are seen fragments of gray granite columns, still retaining their ancient polish.

We should naturally look for Jacob's well near to Shechem, Gen. xxxiii. 18, 19; John iv. 5, and Gerizim, ver. 20, to the east of the city, as Jacob, we know, approached it from the Jordan, Gen. xxxiii. 17, in the plain of cornfields ("white already to harvest"), John iv. 35. Some have objected that the distance (one mile and a half) from Shechem renders it improbable that the woman would have come so far to draw water; but even if no accident had brought her into its neighborhood, the sacred site and Jacob's name, or the excellence of the water drawn from so great a depth, would account for the preference. Dr. Porter remarks on this: "There is a well called Ez-Zenabyeh, a mile or more outside St. Thomas' Gate, Damascus, to which numbers of the inhabitants send for their daily supply, though they have fountains and wells in their own houses far more abundant than ever existed in the city of Shechem." It was evidently not the public well of the city, as there was no apparatus to draw with.

The tradition is as old as the fourth century, and common to Christians and Mussulmans. It is first mentioned by Eusebius, who was born only one hundred and fifty years after the death of St. John; and Dr. Robinson is of opinion that the tradition is not likely to have been lost in the interval. Jerome places it at the foot of Gerizim, and so identifies the supposed site of his time with the well as shown to travelers now.

There is no well in the whole plain which would so well accord with the words of the woman of Samaria, "The well is deep." It bears evident marks of antiquity, and the labor of sinking it through the solid rock must have been so great that it would not have been undertaken except by some one who had not access to the many streams and fountains of the neighborhood. Of its origin Dr. Porter writes: "What need for a well here? Every proprietor wishes to have a fountain or well of his own. A stream may run past or through his field, yet he dare not touch a drop of it. Jacob bought a field here, doubtless a section of the rich plain at the mouth of the valley, but this gave him no title to the water of the neighboring fountain. He therefore dug a well for himself in his own field, and indeed the field may have been bought chiefly with a view to the digging of a well. Every attentive reader of the Bible will observe that the patriarchs, while wandering in Canaan, had no difficulty about pasture, but they had often serious difficulties and quarrels about water, Gen. xxi. 25-30; xxvi. 13-15, 18-22, etc. This is the case still in many parts of Syria."

Here, then, is Jacob's well, on which the Saviour, wearied with his journey, rested for a while, finding that his meat and drink was to do his Father's business. Few scenes of sacred history gain so much reality and interest by a reference to the place where they were enacted. The well was there, its water more precious and more refreshing than any other of the neighborhood, fit emblem of the living water of everlasting life. The mountain rose above them, probably the scene of Isaac's intended sacrifice, and in those days the site of the Samaritan temple where their fathers worshiped. Around were the cornfields which served to suggest to the Saviour "the glorious vision of the distant harvest of the Gentile world," of which he had himself just sown the first seeds.

JACOPONE (ja-ko'po-ne), or **JACOPO DI TODI**, so called on account of his birthplace, was an Italian poet whose real name was **JACOPO DI BENEDETTI**. On being left a widower he distributed his property among the poor, and entered into the order of Minorites as a servitor. He composed Sacred Canticles, Latin poems and, as it is said, the famous "Stabat Mater," since so celebrated by the compositions of Haydn, Pergolesi, etc. Died in 1306.

JACUBUS (jak'u-bus), 1 Esd. ix. 48, Akkub Neh. viii. 7.

JADA (ja'da), a descendant of Judah, 1 Chron. ii. 28, 32.

JADAU (ja'dow), one who had married a foreign wife, Ezra x. 43.

JADDUA (jad'du-a), the name of two persons Neh. x. 21; xii. 22, the latter a high-priest, the immediate successor, probably son, of Jonathan and remarkable on this account—that he was the last priest whose name has found a certain record in Old Testament Scripture. The priests, in the passage of Nehemiah referred to, are said to have been given "to the reign of Darius the Persian"—i. e., the Darius who was overthrown by Alexander. Jaddua is very commonly understood to be the same who is mentioned by Josephus as going out in his priestly robes to meet Alexander, and to implore his good-will toward the people and city of Jerusalem. But of this there can be no certainty, and the story given by Josephus respecting Jaddua's interview with Alexander is probably to a large extent fabulous. It manifestly savors too much of Jewish vanity, like many other things in the same quarter, to be entitled to implicit credit.

JADON (ja'don), a person who took part in building the wall of Jerusalem, Neh. iii. 7.

JAEL (ja'el), the *ibex*, or, according to some, the *chamois*. The only person certainly known under this name in Old Testament history is the wife of Heber the Kenite, and she comes into notice simply in connection with a memorable transaction—the murder of Sisera. Her husband was evidently a person of some importance, in modern phrase a sheikh, who belonged to the family of Hobab, the father-in-law of Moses, but who, for some unexplained reason, had separated himself from his brethren. They had an inheritance assigned them, at the period of the conquest, on the south of Canaan, while he transferred himself, with his flocks and herds, to the extreme north, not far from Kadesh. See **KENITES**. Here he occupied a sort of intermediate position between the settled possessions of Israel on the one hand and those of Jabin, king of Hazor, on the other. But being of a peaceable disposition, as the Kenites appear generally to have been, he contrived to keep on friendly terms with both; and when the fierce war broke out which ended in the total route of Sisera, the leader of Jabin's host, the vanquished general on his flight homeward sought a refuge in the tent of Jael, Heber's wife, Jud. iv. 17. Why Jael's tent, rather than Heber's, should be mentioned as the asylum he sought in this perilous extremity, may possibly have arisen from Heber himself having been absent at the time; or, more probably, from the female tent being regarded among nomadic tribes as the more peculiarly safe

receptacle, which stood comparatively secure against violence and intrusion. So much indeed was this the case that Sisera himself could scarcely have ventured, even in the most disastrous circumstances, to press for admission there, unless the privilege was readily conceded to him. But Jael, it would appear from the narrative, anticipated his wishes; and desecrating his approach, as she had no doubt heard of the disaster that led to it, she went forth to meet him, and invited him to turn into her tent and fear not. It was more almost than he could have looked for; and as if still further to throw him off his guard, she cast her mantle over him; and when he asked for a drink of water to quench his thirst, she opened a bottle of milk, and gave him what Deborah called butter, or curdled milk, in a lordly dish, Jud. v. 25. In a word, he was treated with the greatest apparent cordiality and kindness; the usual pledges of Arab hospitality and protection were given, but only to lull him into a fatal security. For during the profound sleep which presently after stole over him, Jael drew a nail from the tent, and with a hammer drove it into his temples with such a deadly aim as to pass entirely through the head and fasten it to the floor on which he lay. The pursuers of Sisera, with Barak at their head, were not long in coming up in quest of their prey; them also Jael went out to meet, and having asked them to go in, that they might see the man whom they sought after, they found Sisera lying dead with the nail in his temples.

A good deal perhaps might be said to palliate the conduct of Jael on this occasion, partly on the ground of the much more ancient and intimate alliance which the family of Heber had with Israel than it could possibly have with Sisera or Jabin; and still more from the danger which she could scarcely fail to apprehend to her own life, if she either refused Sisera the protection he sought, or should afterward have been discovered by Barak to have afforded an asylum to the so lately dreaded enemy of Israel. At such a moment the neutral position of her tribe brought with it a double peril; and if, in the sudden and trying emergency which burst upon Jael, she chose the way of personal safety rather than of high honor, regard should at least be had to the peculiar difficulties of her position before judgment is pronounced upon her conduct. This certainly has not always been done; on the contrary, everything that makes against her has often been prominently exhibited, while all that belongs to the other side has been industriously kept in the background. Her conduct has been denounced for its abominable treachery, as if every step had been taken with the most deliberate intent and freest choice. At the same time, while we cannot join in an unqualified condemnation, having regard to the peculiar circumstances in which she was placed, as little can we vindicate the part she acted; it was undoubtedly marked with such deceit and violence as no external circumstances or apprehended results can justify. How, then, should she have been celebrated in the song of Deborah as blessed above women? Jud. v. 24. Not certainly as a pious and upright person is blessed when performing a deed which embodies the noblest principles, and which goes up as a memorial before God, but merely as one who acted a part that accomplished an important purpose of Heaven. In the same sense, though in the opposite direction, Job and Jeremiah cursed the day of their birth—not that they meant to make it the proper subject of blame, but that they wished to mark their deep sense of the evil into which it

had ushered them—mark it as the commencement of a life-heritage of sorrow and gloom. In like manner, and with a closer resemblance to the case before us, the Psalmist pronounces happy or blessed those who should dash the little ones of Babylon against the stones, Ps. cxxxvii. 9, which no one who understands the spirit of Hebrew poetry would ever dream of construing into a proper benediction upon the ruthless murderers of Babylon's children as true heroes of righteousness. It merely announces, under a strong individualizing trait, the coming recompense on Babylon for the cruelties she had inflicted on Israel; her own measure should be meted back to her, and they who should be the instruments of effecting it should execute a purpose of God, whether they might themselves intend it or not. Let the poetical exaltation of Jael be viewed in the light of these cognate passages, and it will be found to contain nothing at variance with the verdict which every impartial mind must be disposed to pronounce upon her conduct. It is in reality the work of God's judgment through her instrumentality that is celebrated, not her mode of carrying it into execution; and it might be as just to regard the heathen Medes and Persians as a



ANNIBALE CARACCI.—See ITALIAN ART AND ARTISTS.

truly pious people, because they are called God's "sanctified ones," to do his work of vengeance on Babylon, Isa. xiii. 3, as from what is said in Deborah's song to consider Jael an example of righteousness.

The Jael mentioned by Deborah in Jud. v. 6 is supposed by Winer and by Gesenius to be another person than the wife of Heber—to be, indeed, one of the judges of Israel, though nowhere else mentioned. Certainly the prophetess appears to be speaking of those who acted as judges of Israel before her, when she speaks there of the ways being occupied in the days of Shamgar the son of Anath in the days of Jael. In no proper sense could the time preceding Deborah's agency be represented as the days of Jael, if the Jael meant were the wife of an extra Israelitish chief. But as no judge of that name has been noticed in the history, it is better to leave the passage as one respecting which no certain opinion can be formed than give a positive deliverance as to the person indicated in it.

JAFFE (jaf'fe), PHILIPP, a learned Jew, was born about 1820, at Schwarsenz in Russian Poland. He studied medicine, but declined entering the medical profession, and devoted himself to the

study of history and philology. In recognition of his contributions to historical literature, he was appointed extraordinary professor of history at the university of Berlin—an honor never before conferred on a Jew. In 1868 he professed Christianity, doubtless with a view merely to further advancement, but he bitterly regretted his action, and died by suicide in 1870. His chief work is "Register Book of the Roman Pontiffs," which is valuable for its chronological records of the papacy.

JAGUIS (jag'wis), a hermit sect of India, of which there are three classes: the *Van-aphrastas*, who dwell in the woods and live upon wild herbs and fruits; the *San-jasis*, a wandering tribe, who abstain from all pleasures and indulgences, live upon alms, and anxiously await the separation of soul and body; the *Avadontas*, who forsake their wives and children, and deny themselves all worldly enjoyments. They depend entirely on food obtained from strangers.

JAGUR (ja'gur), a city on the extreme south-eastern border of Judah toward Edom, Josh. xv. 21. Its name might perhaps indicate that it was one of the fortified camping-grounds of the border Arabs. Its site is unknown.

JAH (jah), an abbreviated form of the peculiar name of God, Jehovah, used only in poetry or in forming compound names, such as Eli-jah, Isa-jah, Jahas-jah, Jeremiah. The genuine pronunciation of the original word is taken by some to be Jahveh, by others Jahaveh, by others again Jahavah. Hence, either by abbreviation or accentuation, as Delitzsch prefers calling it, we obtain Jah. Both of these abbreviated forms occur in the proper names of Scripture, in the latter more frequently than in the former, though not quite so frequently in the original as in the English Bible. Jah is often also disguised to the English reader by the rendering LORD, which, in the great majority of cases, is put for Jehovah—for example, at Ps. civ. 35; cv. 45; cxi. 1, etc. It is thus obscured in its earliest occurrence, Ex. xv. 2, where the first clause should run "My strength and song is Jah." See JEHOVAH.

JAHATH (ja'hath). 1. A descendant of Judah, 1 Chr. iv. 2. 2. A Levite of the family of Gershon, vi. 20, 43. 3. Another chief of the same family in David's time, xxiii. 10, 11. 4. A Levite of the Kohathite family, xxiv. 22. 5. A Levite of the family of Merari in the reign of Josiah, 2 Chr. xxxiv. 12.

JAHAZ (ja'hats), **JHAZA**, **JHAZAH** (ja-ha'tsa) and **JAHZAH** (jah'tsa), a town in the territory of the Amorites, on the confines of the eastern desert, where the Israelites gained the victory over Sihon, Num. xxi. 23; Deut. ii. 32. It was given to the Reubenites, and was assigned out of that tribe to the Levites, Josh. xiii. 18; xxi. 36; 1 Chr. vi. 78. Isaiah and Jeremiah include it, with Heshbon and Elealeh, in the curse pronounced upon Moab, Isa. xv. 4; Jer. xlvi. 34. The whole country east of the Dead Sea had originally been given to the Moabites and Ammonites, Gen. xix. 36-38; Deut. ii. 19-22, but the warlike Amorites from the west of the Jordan conquered them and expelled them from the region north of the river Arnon. From the Amorites the Israelites took this country, but subsequently the Ammonites claimed it as theirs, Jud. xi. 13, and on the decline of Jewish power the Moabites and

Ammonites again took possession of it. For this reason Jahaz is ascribed by the prophets to Moab. Eusebius states that in his day Jahaz—he writes it *Iessa*—still existed, and was situated between Medaba and Debus (Jerome says *Diblatha*). The situation thus given to it appears to be too far west for the requirements of the sacred narrative. We read in Num. xxi. 23 that Sihon “went out against Israel into the wilderness, and he came to Jahaz and fought against them.” Consequently, we must look for the site on the extreme eastern border of Ammon. This region is still unknown. No traveler has ventured to explore it, and the site of Jahaz remains yet to be identified.

JAHAZIAH (ja-haz'yah), one who took part with Ezra in investigating the cases of marriage with foreign wives, Ezra x. 15.

JAHAZIEL (ja-ha-zi'el). 1. A Benjamite chief who joined David at Ziklag, 1 Chr. xii. 4. 2. A priest whom David appointed to blow the trumpet before the ark, 1 Chr. xvi. 6. 3. A Kohathite Levite, 1 Chr. xxiii. 19; xxiv. 23. 4. A Levite of the sons of Asaph, inspired to encourage Jehoshaphat when marching against the Moabites and Ammonites, 2 Chr. xx. 14-17. 5. One whose son was the chief of the sons of Shechaniah, who accompanied Ezra from Babylon, Ezra viii. 5.

JAHDAI (jah'di), a name in the genealogies of Judah, 1 Chr. ii. 47.

JAHDIEL (jah-di'el), a chief of Manasseh beyond the Jordan, 1 Chr. v. 24.

JAHDO (jah'do), a Gadite, 1 Chr. v. 14.

JAHLEEL (jah'le-el), one of the sons of Zebulun, Gen. xlvii. 14; Num. xxvi. 26.

JAHLEELITES (jah'le-el-ites), a family of Zebulun descended from Jahleel, Num. xxvi. 26.

JAHMAI (jah'mi), one of Issachar's posterity, 1 Chr. vii. 2.

JAHN (yahn), **JOHANN**, a celebrated Biblical and Oriental scholar of the Roman Catholic Church, was born at Taswitz in Moravia, June 18, 1750. He studied at the gymnasium of Xnaym, at Olmutz and at Bruck. In 1775 he was ordained priest, and devoted himself for some time to the care of souls at Miswitz. In 1782 he received the degree of doctor at Olmutz, and became vice-director of the gymnasium at Xnaym. In 1784 he was chosen professor of Oriental languages and Biblical hermeneutics at the lyceum of Olmutz. In 1789 he was transferred to a wider sphere of influence, being appointed to the same office, with the superadded duties of teaching Biblical archæology and dogmatics in the university of Vienna. Here he labored successfully for seventeen years amid suspicions and petty persecutions which pained his ingenuous spirit. Some words in the preface to his “Introduction to the Old Testament,” the assertion that the books of Job, Jonah, Judith and Tobit are didactic poems, and that the demoniacs in the New Testament were possessed with dangerous diseases, not with the devil, were made charges against him. Complaints of his unsoundness were laid before the emperor Francis II. by a cardinal, and a commission was appointed to examine the matter, which decided that the views were not heterodox. The worthy critic, however,

received a caution to be more guarded in future. Though he honestly submitted, his detractors continued their machinations till he was removed from the congenial duties of an office to which he had dedicated his life, and made canon or domherr in the metropolitan church of St. Stephen, 1806. Even before he was compelled to resign his professorship, his two great books, “Introduction to the Old Testament” and “Biblical Archæology,” were condemned without their author being heard in his defence. His death took place August 16, 1816. Jahn was a clear, methodical writer, whose numerous works diffused a knowledge of Biblical subjects in places and circles where the books of Protestants would scarcely have been received. The latter, however, have appreciated his writings fully as much as Catholics. He was not profound in any one thing, because he scattered his energies over so wide a field, but he was a most useful author, and one of his books is still the largest and best on the subjects of which it treats. As a theologian of the Romish Church he was so liberal that Hengstenberg finds fault with him on the Pentateuch. Besides the works already named, he is the author of a valuable chrestomathy on Chaldaic and on Arabic, and other exegetical and philological works. The memory of this meritorious scholar ought to be respectfully cherished by every Biblical student. Succeeding works have been largely indebted to his, of which several have been translated into English.

JAHZEEL (ja'tse-el), a son of Naphtali, Gen. xlvii. 24; Num. xxvi. 48; he is called Jahziel in 1 Chr. vii. 13.

JAHZEELITES (jah'tse-el-ites), a family of Naphtalites descended from Jahzeel, Num. xxvi. 48.

JAHZERAH (ja-ze'rah), one of the priests, 1 Chr. ix. 12. He may be the person called Ahasai in Neh. xi. 13.

JAHZIEL (jah'tse-el), 1 Chr. vii. 13. See JAHZEEL.

JAIR (ja'r). 1. A descendant of Manasseh by his grandmother and of Judah by his grandfather. His grandmother was probably an heiress, and therefore Jair was reckoned to the tribe of Manasseh, 1 Chr. ii. 5, 22, 23. When the Israelites entered Eastern Palestine, Jair led an expedition against a part of Northern Gilead, and having taken a number of its towns, called them Havoth-Jair (the towns of Jair), Num. xxxii. 41. He subsequently conquered the province of Argob in Bashan, with its threescore great cities, and called it Bashan-Havoth-Jair, to distinguish it from the province previously occupied in Gilead, Deut. iii. 14. Most writers have confounded these two territories, but in Josh. xiii. 30 and 1 Chr. ii. 22, 23 they are clearly distinguished from each other. See ARGOB, HAVOTH JAIR. 2. One of the judges of Israel, doubtless a descendant of the former, who had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called Havoth Jair unto this day, which are in the land of Gilead, Jud. x. 3, 4. 3. A Benjamite, father of Mordecai, Esth. ii. 5. 4. The father of Elhanan, who killed Lahmi, Goliath's brother, 1 Chr. xx. 5. This Jair is also called Jaare-oregim, 2 Sam. xvi. 19.

JAIRITE (ja'r'ite), a descendant of the first Jair, 1, 2 Sam. xx. 26.

JAIRUS (ja-i'rus). 1. A ruler in one of the synagogues on the shore of the Sea of Galilee whose daughter was restored to life by our Lord, Matt. ix. 18; Luke viii. 41. Nothing further is recorded of him, and his name appears to have been the Hebrew Jair with a Greek termination. 2. Rest of Esther, xi. 2. The father of Mordecai. See JAIR.

JAKAN (ja'kan), 1 Chr. i. 42, probably a misprint for Jaakan, one of the sons of Ezer the Horite. He is called Akan in Gen. xxxvi. 27.

JAKEH (ja'keh), the father of Agur, whose words are recorded in Prov. xxx. Nothing is known of him, and consequently conjecture has been busy. Some would alter the text; some would suppose a symbolical meaning, but their guesses cannot be recorded here.

JAKIM (ja'kim). 1. A Benjamite, 1 Chr. viii. 19. 2. The head of one of the courses of the priests, 1 Chr. xxiv. 12. 3. A marginal reading of Matt. i. 11, where it means Jehoiakim.

JAKUSI (ja-koo'se), the Japanese god of physic, to whom a gorgeous temple has been erected. He is represented by a gilded idol, which holds in his left hand a sceptre, but an unknown substance in his right. This idol is reverently worshiped by the Japanese, who approach it bareheaded, and ringing a bell at one portal of the temple, repeat a prayer, with their hands clasping their foreheads.

JALON (ja'lôn), a descendant of Judah, 1 Chr. iv. 17.

JAMBlichus (jam'bli-kus), a neo-Platonic philosopher who flourished at the beginning of the fourth century, and was a native of Chalcis, in Coele-Syria. He was the disciple of Anatolius and Porphyry, from whom he learned the Platonic system of philosophy, which he taught with great reputation. Among the works of Jamblichus now extant are—one on the “Life and Philosophy of Pythagoras,” and another on the “Mysteries of the Egyptians, Chaldeans and Assyrians.”

JAMBRES (jam'brees). See JANNES.

JAMBRI (jam'bre), apparently a mighty man in the city of Medaba, with whom we first become acquainted in the first book of Maccabees, ch. ix. 36. Jonathan, who succeeded his brother Judas in the government of the Jews (B. C. 161), about to be attacked by Bacchides, an officer of the king of Syria, on the Sabbath day, sent off a detachment, under the command of his brother John, in charge of all his baggage, to leave it for security with their friends, the Nabathites. But “the children of Jambri came out of Medaba, and took John and all that he had and went their way.” This hostile act was not, however, left unavenged, for, soon after, it was told Jonathan and Simon that the “children of Jambri” were celebrating a great marriage, and bringing the bride from Nadabath, when Jonathan and his party laid an ambush for them, and as the bridegroom was coming forth with great pomp to meet the bride, with timbrels and songs, fell upon them, committing great slaughter and taking great spoil, thus “converting the marriage into mourning and their melody into lamentation,” 1 Macc. ix. 33-42. But who Jambri was we know not. Some suppose that the “children of Jambri” were a family of *Amorites* who lived in

Medaba, and who, as such, were ready to show their hatred to the Jews. But, query, May not Jambri be the same as Jambres, one of the two magicians who opposed Moses? and may not the persons who, on the above-named occasion, attacked the Jews, be called the "children of Jambri," or Jambres, to brand them with infamy as the enemies of God's people and cause?

JAMES. Two, if not three, persons of this name are mentioned in Scripture.

1. **THE SON OF ZEBEDEE** is the one respecting whom we have the most explicit information. Of the place of his birth, however, or of his life generally, except that he was a fisherman up

by an extraordinary draught of fishes; at the close of which he told them that they should become fishers of men, and gave them to understand that what had now happened in the lower sphere was to be taken as a presage of what they might expect in the higher. When matters were right for the election of an apostleship, we find James numbered with the twelve, and of these he formed one of the first four. In two of the lists his name stands second, Mark and Luke, and in the other two third, Matt. and Acts. In all of them he is placed before his brother John, and may, therefore, be regarded as in reality the second in order, since precedence in two of the lists was given to Andrew merely on account of his near relationship to Peter. When-

ardent and ambitious temper, on account of which they received from our Lord the name of Boanerges—sons of thunder, Mark ii. 17; but the old leaven, in this respect as in others, was purged out by the descent of the Spirit on the day of Pentecost, and the energy of character which underlay what was in it took henceforth a higher and holier direction. It was probably owing to this native energy that James owed his high place in the apostleship, since this, when enlightened and sanctified by grace, would naturally inspire confidence and fit him for taking a prominent position in guiding the affairs of the infant community amid the difficulties and dangers which beset it. That he actually did hold such a position may be certainly in-



CHRIST RAISING THE DAUGHTER OF JAIRUS.—See JAIRUS and MIRACLES.

to the time that he became a follower of Christ, nothing is recorded. Our Lord, it is said, found him at a certain place, with his father Zebedee and his brother John, mending their nets on the shore of the Sea of Galilee; and having with his brother received a call to follow Jesus, they both immediately obeyed the call, Matt. iv. 21, 22; Mark i. 9. This prompt response seems to bespeak a previous acquaintance with Jesus, and an incipient conviction that he might be, or actually was, the promised Messiah; but of this no historical notice has been preserved, though it may be said to be implied in what his brother John records of himself, John i. 35-40. An occasion which has been regarded by some as the same, but by others as different, presents James as, along with John, associated in a fishing expedition with Simon and Andrew, which was directed by our Lord in person and signalized

ever a selection was made from the twelve for any special purpose, James was always of the number. He was one of the four present at the raising to life of Jairus' daughter, Mark i. 29; one of three on the mount of transfiguration, Matt. xvii. 1; Luke ix. 29; one of four at the delivering of the discourse concerning the latter days, Mark xiii. 3; and one of three at the memorable scene in Gethsemane, Matt. xxvi. 37, etc. The only other incidents recorded of him in the gospel are—his uniting with John in the request that fire should be called down from heaven on a village of the Samaritans for refusing to entertain Christ, Luke ix. 54; and again presenting, along with him, through their mother, the request that they should sit nearest to Christ in his kingdom, Matt. xx. 23. Both requests were rejected, and not without marks of indignation. They seem to indicate a naturally

ferred from the treatment he received from Herod when the latter began to persecute the Church, Acts xii. 2, James being the first of the apostles that were called to seal their testimony with their blood, and the only apostle whose martyrdom or death has found a record in New Testament Scripture. He is supposed to have suffered about ten years after our Lord's crucifixion. A tradition has been handed down by Eusebius from Clement of Alexandria that the soldier who conducted him to the place of execution was so struck with the holy boldness and serenity of the apostle when going to lay down his life that he also avowed himself a Christian, and shared the same fate. What credit should be attached to the story it is impossible to say. Things not very dissimilar did sometimes happen in the early persecutions; and whether true or not, the undaunted firmness which it as-

cribes to James in the final trial that awaited him is in perfect accordance with what we otherwise know of his character. A man of resolute purpose and determined action, he would shrink from nothing that was required of him as called to take a leading part in conducting the Church through her earlier struggles, for which he was rather fitted than for ministering to her future growth and development. In this latter respect his younger brother must be ranked far above him.

2. THE SON OF ALPHÆUS, was another of the apostles, and in all the lists of them given by the Evangelists stands ninth—the first of the last quaternion. It is probable that Alphæus, the father of this James, was but another form of what is elsewhere read Cleophas, or, as it should be, Clopas (see ALPHÆUS), and whose wife was called Mary, John xix. 25. This Mary appears to have been the same who in Matt. xxvii. 56 and Mark xv. 40 is called the mother of James the Less (properly "the little") and of Josès; so that James, the son of Mary, or James the Less, appears to have been all one with James the son of Alphæus. This, however, is the whole that can with any degree of certainty be affirmed regarding the James in question; and whether he is to be identified with or distinguished from the person to be next named is a point on which commentators have differed in the past, and are likely to differ in the time to come.

3. THE LORD'S BROTHER, Matt. xiii. 55; Mark vi. 3; Gal. i. 19. By comparing the last passage referred to with Gal. ii. 9, 12, there can be no doubt that this James is the same with the person of that name who is frequently mentioned in the Acts of the Apostles, xii. 17; xv. 13; xxi. 18, as having, in the later notices there of the church in Jerusalem, a place of chief consideration, if not of official presidency. But was such eminence accorded to him simply on account of his relation to our Lord, or from this in conjunction with his possessing apostolical dignity? If the former, then the probability would be that the relationship was of the stricter kind—a brother-german; if the latter, then, as James the son of Alphæus was the only apostle of that name, except the son of Zebedee, the James who was the Lord's brother must have been so called in the looser sense—a cousin perhaps of Jesus, but really the son of Alphæus or Clopas and Mary. Various circumstances are alleged in support of this latter view—in particular that the expression of Paul, "other apostles saw I none, save James the Lord's brother," and the designation of him, along with Peter and John, as a pillar in the Church at Jerusalem, Gal. i. 19; ii. 9, seem to imply that he was an apostle in the proper sense, being put on a footing with those that were such, in a certain sense even above them; that the Mary who was his mother appears to be placed by St. John in apposition with the Virgin Mary—"his mother and his mother's sister, Mary the wife of Clopas," John xix. 25; in which case he must have been the cousin-german of our Lord, and so in popular language his brother; and that both our Lord and the James who was the son of Mary and Clopas had a brother named Josès, Mark vi. 3; xv. 40. But the considerations on the other side seem at least equally strong, and by many of the ablest commentators are thought to preponderate. It is no

way certain, for instance, that the Mary spoken of in John xix. 25 was meant to be represented as sister to the Virgin Mary, and it is indeed highly improbable that two in one family should have borne the same name. When John mentions beside the cross of Jesus "his mother and his mother's sister, Mary, the wife of Clopas, and Mary Magdalene," he appears rather to intend four persons composed of two pairs—first the virgin and her sister; then two other Marys, the wife of Clopas and the Magdalene. Again, whoever may be meant in gospel history by the brothers of Jesus, whether half brothers or cousins, it is expressly said of them generally, long after the calling of the apostles, that they did not believe in him, John vii. 5. Besides, if the James who rose to such high consideration in the church at Jerusalem was merely a cousin of Christ, and really the son of Alphæus or Clopas, it seems difficult to understand why either such peculiar weight should have been attached to a relationship of that sort, or why the James who originally stood only in

In support of this view it is urged also that it is more probable that the permanent president of the church at Jerusalem would not be one of the twelve apostles, it being hardly consistent with their special mission, Matt. xxviii. 19, that any of them should settle at any particular spot as the president of a single church, and that in the particular circumstances of the church at Jerusalem at that period no person would be so likely to enjoy the confidence and affection as the eldest of our Lord's nearest relations, especially one who possessed the characteristics by which James appears to have been distinguished.

It may be added that the James who is called our Lord's brother, and occupied so prominent a position in the church of Jerusalem, was known in later times by the surname of the Just, and is reported to have been killed in a tumult about the year 62. The traditions respecting him, which are evidently much mixed with fable, are given by Eusebius. The Epistle which bears the name of James is unanimously ascribed to him by all who identify this James with the son of Alphæus; and by those who hold the other view to be different, some prefer the one and some the other.



LEONARDO DA VINCI.—See ITALIAN ART AND ARTISTS.

the third quaternion of apostles should latterly have been elevated to so singular a place. The position of this James would certainly be more easily accounted for if he had been actually of the same family with our Lord—the son of Joseph and Mary; for having this high claim to regard, if he otherwise approved himself to the Church as possessed of the higher qualities for government, it was natural that they should concede to him a place of peculiar dignity and honor—should even lift him into the noble company of the apostles. In so honoring him the Church would feel as if it honored the Lord, to whom, according to the flesh, he stood in such close proximity. This seems to us, upon the whole, the more probable view. In addition to the reasons given above, it may be further said that the supposition that they are identical seems to be excluded by the fact that, at a period subsequent to the appointment of the twelve, our Lord's brethren according to the flesh (of whom James was probably the eldest) did not believe on him. And it is therefore supposed that they first joined the disciples after our Lord's ascension, Acts i. 14, having been convinced by the great events of his death and resurrection.

to a very large body of Christians, and not, as in the case of the thirteen Epistles of Paul, to particular churches or individuals, it may certainly on that account be called catholic, without any unwarrantable extension of the strict meaning of the word. It may be, however, that the name indicates ultimate universal recognition of all the Epistles in question. Two of them,—viz., 1 Peter and 1 John—were from the beginning universally received. The remaining five, though for a time held in doubt by some, were in the end also universally received; and the whole seven, according to this view, were therefore classed together as catholic Epistles. It does not seem probable that the appellation, as suggested by Hug, was given to these Epistles because they comprise the writings of all the apostles with the exception of those of Paul. But however accounted for, the title was given to them as early as the days of Eusebius, and indeed in the time of Origen, a hundred years earlier.

AUTHORSHIP.—On the question of authorship it is quite clear that James the son of Zebedee can have no claim to it, and this is all but universally admitted. The Peshito or old Syriac version indeed ascribes it to him. But it is incredible that

the church in the days of this James, who was put to death by Herod A. D. 42, Acts xii. 2, could have been so widely spread as the inscription to this epistle implies, chap. i. 1. As yet it must have been confined within the limits of Palestine; and we suppose with many that the Epistle makes special allusion to the doctrine of Paul on the subject of justification by faith alone, and condemns certain widespread and mischievous corruptions of that doctrine, besides manifesting an undoubted acquaintance with the writings of Paul generally, it will appear simply impossible that an apostle whose death antedates Paul's Epistles by so many years could have been the author.

On the supposition that James the son of Alphaeus or Cleopas and James the Lord's brother were distinct persons, there can be no doubt that the latter is the author of the Epistle. None who maintain the distinction in question have imagined otherwise. Indeed, on this supposition James of Alphaeus entirely disappears from the history of the Church after his name is mentioned in the list of apostles, Acts i. 13; and after the martyrdom of James the brother of John only one James figure in the history, and he most conspicuously; so that in point of fact the controversy about the identity of the Jameses is really of less importance to the question of authorship than might be imagined, because all allow that the author is that James who governed the church at Jerusalem so long, who occupies so prominent a place in the Acts, whose opinion guided the first council, and of whom so honorable mention is made by Paul in his Epistles, Acts xii. 17; xv. 13; xxi. 18; Gal. i. 19; ii. 9, 12; 1 Cor. ix. 5; xv. 7. By that apostle James is mentioned as one of the three pillars of the church at Jerusalem, and the first of the three, Gal. ii. 9. All that we learn of him, both in the New Testament and in early ecclesiastical history, goes to show that his position and character and views were precisely such as this Epistle might be supposed to demand in its author. Occupying, as we have seen, the chief place in the parent church at Jerusalem, and being distinguished, moreover, by stronger attachment to the law of Moses than either

Peter or Paul, Acts xxi. 18; Gal. ii. 12, his influence with the dispersed tribes to whom he wrote must necessarily have been very great. Hegesippus tells us that his piety and integrity were so conspicuous that he obtained the surname of the Just, and that he set himself against every form of corruption and oppression that he was further styled the bulwark of the people. The same author reports that from his childhood he lived the life of a Nazarene, which would give him peculiar respect among the Jews, that he frequently prostrated himself on his knees in the temple, calling upon God to forgive the sins of the people and lead them to repentance and faith, and that after a life of stainless integrity and eminent usefulness he was slain by the leaders of the Jews, A. D. 62. It is needless to say how the character of the man accords with the contents of the Epistle. Both matter and style are just such as might have been expected from the Lord's brother—from one who, in consequence of close intimacy with Jesus, might be supposed to have drunk deep into his spirit. The Epistle bears a striking resemblance to the sermon on the mount in the purity and loftiness of its morality, and in the simple and sententious grandeur of its expression.

DATE.—The date of the Epistle, according to the very general concurrence of authorities, is A. D. 61, shortly before the death of the writer; and the conjecture of Lardner is probable, that the pungent rebukes contained in it and its fearless exposure of the sins of the rich and great, chap. v., occasioned or hastened his martyrdom. There are few marks of date in the Epistle itself. There is, however, an intimation that the destruction of Jerusalem was drawing nigh, ch. v. 8.

PERSONS TO WHOM THE EPISTLE IS ADDRESSED.—On this point there is considerable diversity of opinion. They were the twelve tribes of the dispersion, chap. i. 1. They were of course Jews. Moreover, they were converted or Christian Jews, chap. i. 3; ii. 1; v. 7, 11, 14. Had the Jews at large been designed, or all Jews out of Judæa, as many contend, it is justly supposed the Epistle would have contained such proofs of the Messiahship of Jesus, and extended statements of the nature of Christianity, as the apostles were accustomed to address to their unbelieving countrymen. On the other hand, those passages which evidently

of the Fathers and councils in the fourth century without exception recognize it, as well as the other *antilegomena* of Eusebius, and from that time till the era of the Reformation there was no longer doubt or difference of opinion.

That an epistle should not have been admitted into the number of sacred books till its claims had been sifted and established, instead of creating doubt and uneasiness in our minds, strengthens our faith in the care and fidelity of the ancient churches, and therefore in the canon itself as transmitted to us by them. Very probably the doubts about the Epistle of James may have originated in the uncertainty to which James the Epistle ought to be ascribed. The afflicted condition of the Jewish Church, too, almost immediately after the date of the Epistle, may also have exercised an unfavorable influence. James had scarcely written when the Jewish churches were involved in the troubles of war, flight and persecution. The Judaizing churches were broken up, and the Jewish converts were regarded with increasing dislike and prejudice by the Gentile Christians. It is not wonderful, therefore, that some few of these last should have been slow to receive an Epistle that notwithstanding had so many claims to their respect.

At the time of the Reformation the Epistle was again called in question by Luther and others, from its supposed hostility to the doctrine of justification by faith alone, ch. ii. 21. The eager Reformer, instead of resolving the question of supposed difference between Paul and James, at once cut the knot and styled our epistle an epistle of straw. On more mature consideration, however, he acknowledged his error, although this latter circumstance is sometimes forgotten by those who are fond of parading his original mistake. There is much truth in an excuse which has been made for Luther. It was not easy in his time to distinguish in every instance the real from the supposed monuments of antiquity, to recognize the true principles of sacred criticism, nor to consult the materials for it, many of which were yet to be discovered. For example, the epistle of Clement of Rome, furnishing, as we have seen, so important a testimony to James,



BARTOLOME ESTEBAN MURILLO.—See ITALIAN ART AND ARTISTS.

imply an unbelieving character, chap. iv. 1-10; v. 1-5, are to be explained on the principle that the apostles address themselves in their Epistles to professing Christians or Christian bodies, among whom, as now, there might be many unworthy of the name. It is manifest that many corruptions both in doctrine and practice had crept into the Jewish Christian Church by this time, which James found it necessary severely to reprehend.

CANONICITY.—There can be no doubt on this head. The Epistle was at once received. Eusebius indeed ranks it among his five *antilegomena*, or writings regarding which doubt was entertained by some few persons in the beginning, but it is found in the *Peshito* or old Syriac version, which dates so early as the end of the first or beginning of the second century. The Epistle was therefore received in the place where its claims could be best canvassed, and by the people who of all others were the most competent to detect anything that might affect its genuineness. It is quoted, moreover, by Ephrem the Syrian, who mentions the name of the author, by Clement of Rome, by Hermas, who has seven allusions to it, by Origen, Jerome, Athanasius, etc. The eleven catalogues

was not discovered for more than a hundred years after—A. D. 1628. Doubtless there is nothing in the Epistle of James that in any way contradicts the doctrine of Paul in Romans and Galatians. The two inspired writers deal with justification from different points of view, and address persons occupying extremes of opinion on the subject. Paul deals with the proud Legalist, who would be justified by his works; James, with the licentious Antinomian, who maintained that justification by faith entitled him to dispense with works altogether, and to give them no place even in the believer's life. And a fair examination of the whole passage shows the meaning of James simply to be that the faith which justifies is a faith productive of works whenever occasion shall demand, and containing them in itself from the very first as the principle out of which they spring. It is the inoperative and dead faith only that in his view saves not.

CONTENTS AND STYLE.—The Epistle contains expositions and exhortations connected with various topics within the field of Christian ethics. It is pre-eminently a practical Epistle, designed to correct erroneous views and mischievous perversions of Christianity which had sprung up even in

this early age. We advert only to the leading topics. Sore trials, as we have seen, were impending, and in view of them the writer exhorts to patience and steadfastness, to believing prayer and holy obedience. He condemns respect of persons in the Church, cautions against speculative or notional religion, and maintains the operative character of faith in opposition to the Antinomian notions which seem already to have been entertained by many, ch. i., ii. Rebuking the ambitious desire of being chief masters and teachers in the Church which naturally belonged to men of a speculative tendency, James next discourses, with a view to check that ambition, on the evils of an unbridled tongue, in a strain of eloquence that has never been surpassed. At the same time, and with the same end in view, he presents a noble and beautiful contrast between the wisdom of the world and that which cometh from above, ch. iii. The Epistle next passes to the evils which spring from the ambitious and worldly spirit in the Church, viz., wars and fightings, sinful lusts, cold and formal prayers, worldly friendships and alliance, envy, pride, duplicity, evil-speaking, and finally a presumptuous dependence on the continuance of life, and the formation of plans for the morrow without



JAMES I. OF ENGLAND.

taking God at all into account, ch. iv. Naturally following these manifestations of the worldly spirit, we have next an outpouring of eloquent and terrible indignation against the unjust and ungenerous rich, while, at the same time, Christians, however poor and oppressed, are comforted by the near prospect of their Lord's coming, and are therefore exhorted to patience. The Epistle concludes with a solemn caution against swearing, with directions regarding prayer for the sick and an exhortation to zeal in the conversion of sinners.

In this brief summary we have attempted in part to trace the connection of topics in our Epistle. But the style of James is bold, rapid, abrupt and figurative, so that the connection is not always easily found, and is to be sought more in the course of thought than in the language or form of expression. Two things, we think, distinguish the style of this Epistle which are not always or often found together. It is not only logical, precise, terse, but also imaginative and rhetorical by turns. The definitions, or descriptions rather, in ch. i. 27 and iii. 17, are at once most exact and beautiful, and exhibit a wondrous command of precise and appropriate language. The logical compactness and force of argument in ch. ii. 14 to the end of the chapter cannot be too much admired, while of beautiful and striking imagery we have examples in the rich passing away as the flower of the field, in the

wavering soul tossed like the wave of the sea, in the hearer who is not a doer of the word likened to the man forgetting his natural face in a glass, and in human life melting like a vapor into air and vanishing away. The discourse on the tongue is characterized by extraordinary wealth and profusion of illustration. We have in succession the unruly horse and the bit, the great ship and small helm, the little spark and mighty fire, and the wild animals of earth, air and ocean tamed of mankind, exhibiting the ungovernable character and terrible power for evil of the "little member."

On the whole, this Epistle holds a place of its own in the New Testament, and gives unity and consistency to it, as a collection of inspired books, containing the whole will of God for the salvation of man.

JAMES, LITURGY OF SAINT, originated probably as early as the first century, and was used throughout the patriarchdom of Antioch, both by the Monophysites and the orthodox, the former using a Syriac and the latter a Greek version.

JAMES, the name of two kings of England.

I., who was also VI. of Scotland, the only son of Mary queen of Scots, by Lord Darnley, was born in 1566, at Edinburgh, and on the abdication of his mother, in 1567, was proclaimed king of Scotland under the title of James VI., being then an infant. Among the eminent scholars to whom the education of the young king was entrusted was the great historian and poet, George Buchanan. On the death of Elizabeth, March 24, 1603, he succeeded to the throne of England, shortly after which an attempt was made to place his cousin, Arabella Stuart, on the throne. The celebrated Sir Walter Raleigh was accused of being concerned in this conspiracy, and kept in imprisonment for several years. He was then released, but afterward beheaded in execution of the sentence previously pronounced against him. During his reign he was fortunate in discovering and thwarting a plot which the Roman Catholics had formed to subvert the government by blowing up the houses of Parliament on the day when the king and both houses were assembled. In this purpose they had hired one Guy Fawkes, a Spanish officer, who, with some of his companions, was executed for the attempted crime. His contempt of Parliament and his high-handed measures, especially against the Puritans, created deep discontent, and many of the latter left the kingdom, and afterward settled in New England. One of the most memorable events of his reign was the translation of the Bible by a number of eminent divines appointed by himself, which was completed in 1611, and continues in use as the Authorized English version of the Bible among Protestants. The characteristic features of this monarch are feebleness, indolence, vulgarity in tastes and pursuits, vanity and pedantry. The best known of his literary works are—"The Basilikon Doron," "A Treatise on Demonology" and a "Counterblast to Tobacco." He died in 1625.

II., born in 1633, duke of York and lord high admiral, succeeded to the throne on the death of his brother, Charles II., and, from the time of his ascending the throne, seems to have acted with a steady determination to render himself absolute and to restore the Roman Catholic religion. After disgusting the great majority of his subjects by attending mass with all the ensigns of royalty, he proceeded to levy the customs and

excise without the authority of Parliament. even sent an agent to Rome to pave the way for solemn readmission of England into the bosom that Church, and received advice on the score of moderation from the pope himself. A few months after his accession, severe laws having been passed against the Covenanters, against whom Graham Claverhouse was sent, the invasion of Scotland took place under the earl of Argyle, and the invasion of England under the duke of Monmouth, both of which failed, and cost the lives of thousands of leaders. By virtue of his assumed dispensing power, James rendered tests of no avail, and filled his army and council with Roman Catholics, which by a declaration in favor of liberty of conscience he also sought to gain the favor of the dissenters who were, however, too conscious of his ultimate object to be deluded by this show of liberality. The resistance to this illegal declaration led to the trial of the seven bishops, and their acquittal was an occasion of great popular rejoicing. Thus the king proceeded by every direct and indirect attack to overthrow the established constitution; but these innovations, in regard both to the religion and government, gradually united opposing interests, and a large body of the nobility and gentry



JAMES II. OF ENGLAND.

concurrent in an application to the prince of Orange, who had been secretly preparing a fleet and an army for the invasion of the country. James, who was long kept in ignorance of these transactions, when informed of them by his minister at The Hague, was struck with terror equal to his former infatuation; and immediately repealing a his obnoxious acts, he practiced every method to gain popularity. All confidence was, however, destroyed between the king and the people. William arrived with his fleet in Torbay November 4th 1688; and being speedily joined by men of high rank, his ranks swelled, while the army of James began to desert by entire regiments. Incapable of any vigorous resolution, and finding his overture of accommodation disregarded, James resolved to quit the country. He repaired to St. Germain's where he was received with great kindness and hospitality by Louis XIV. In the mean time the throne of Great Britain was declared to be abdicated, and William and his consort Mary (the daughter of James) were unanimously called to fill it conjointly. Assisted by Louis XIV., James was enabled, in March, 1689, to make an attempt for the recovery of Ireland. The battle of the Boyne, fought July, 1690, compelled him to return to France. All succeeding projects for his restoration proved equally abortive, and he spent the last years of his life in acts of ascetic devotion, dying a

Germain's, September 16, 1701, aged sixty-eight. To sum up his character in a few words, we may say that his prejudices were strong, his understanding narrow and his temper cold and ungenerous.

JAMES FRANCIS EDWARD STUART, known as the Chevalier de St. George, or the Old Pretender, was the son of James II. by his second wife, Mary d'Este, and was born 10th June, 1688. In the following December the queen fled with him to France, and on the death of James, his father, in 1701, he was acknowledged as King of England by Louis XIV., which led to the recall of the English ambassador and war with France. He was also acknowledged as king by the pope, the king of Spain and the duke of Savoy, while he was attainted of high treason by an Act passed in 1702. In 1708 he sailed from Dunkirk with a French fleet for the invasion of Scotland, but the vigilance of the English admiral prevented the execution of the plan, and the prince returned to France. On the death of Queen Anne he was refused an interview with Louis XIV., and ordered to leave France. In the following year, 1715, a rebellion in his favor broke out in Scotland, and he was proclaimed on the 6th September. The rebels were defeated at Preston on the 13th November, and their leaders made prisoners. In December the Pretender himself arrived at Peterhead, assumed royal state, formed a council and made a progress through the country, but the case was hopeless, and he was glad to escape to Gravelines. He soon after dismissed Lord Bogbrooke, who had been his secretary, and appointed the duke of Ormond to that post. Ordered to quit France, he went to Italy, and afterward to Spain, where he was received as king of England, and an expedition was undertaken in his favor, which ended in failure. Disaffection and restlessness continued in Great Britain, and showed themselves, from time to time, in overt acts, and in 1745 another Jacobite rebellion broke out in Scotland in favor of Charles Edward, the son of James the Pretender. He is usually known as the Chevalier, and for a considerable time his prospects seemed to promise an undoubted success. The enthusiasm among his adherents in Scotland was intense, and



JAMES THE PRETENDER.

The Jacobite party in England began to hope, as his march into England had exceeded their highest anticipations. Reaching nearly the centre of the kingdom, vacillation and mismanagement began to appear; then followed retreat toward the north of Scotland, pursued by the English troops. The event was decided at Culloden, which blasted the hopes of the Stuart cause and permanently settled the Hanoverian family on the British throne.

JAMES, JOHN ANGELL, a distinguished Congregational minister, was born at Blandford, Dorset, in 1785. In 1805 he was ordained pastor of the nonconformist congregation of Carr's Lane, Birmingham. Here he became celebrated as a preacher and as a man of great charity and piety. He is famous, however, chiefly as the author of "The Anxious Enquirer," "Female Piety," "A Pastor's Sketches," and many other religious works which have attained extraordinary popularity. He died in 1859.

JAMES, THOMAS, D.D., an eminent divine, was born at Newport, Isle of Wight, in 1571. He was educated at New College, Oxford, of which he became a Fellow. He was much occupied with the collection and collation of old manuscripts, and wrote "Catalogue on the Bodleian Library," and "Treatise on the Corruption of Scriptures, Councils and Fathers," etc. Sir Thomas Bodley made James his first librarian in 1602. He died in 1629.

JAMESON (ja'me-sun), MRS., whose maiden name was ANNA MURPHY, was born in Dublin in 1796, and in 1823 married Mr. Robert Jameson, afterward vice-chancellor of Canada. Her numerous works have gained a wide reputation. The most important may be divided into two classes, of which one relates to women, their characteristics and social position. In her "Sisters of Charity at Home and Abroad" and the "Communion of Labor" she enters into the subjects of the employment of women and of criminal laws and reformatory institutions. But she will continue to be known chiefly for her art criticism, in which she has been surpassed by few. Her "Handbook to the Public Galleries of Art in and near London," published in 1842, was the first of a series of works of great value on the special subjects of which they treat. Among these are the volumes on "Sacred and Legendary Art," "Legends of the Monastic Orders," "Legends of the Madonna." At her death, which took place March 17, 1860, she left nearly completed a more laborious and elaborate work on the "History of our Lord and of his Precursor, St. John the Baptist, with the Personages and Typical Subjects of the Old Testament as represented in Christian Art." This work has since appeared, completed and edited by Lady Eastlake.

JAMIESON (ja'me-sun), JOHN, D.D., an eminent Scotch divine and philologist, was born at Glasgow in 1759. After studying at Glasgow and Edinburgh he was ordained in 1780, and ministered to a congregation in Forfar till 1797, when he moved to Edinburgh. Dr. Jamieson was the author of "Socinianism Unmasked," "Sermons on the Heart" and "Etymological Dictionary of the Scottish Language." He died at Edinburgh in 1838.

JAMIN (ja'min). 1. A son of Simeon, Gen. xlv. 10; Ex. vi. 15; 1 Chr. iv. 24. 2. A descendant of Judah, 1 Chr. ii. 27. 3. One who expounded the law in the time of Ezra, Neh. viii. 7.

JAMINITES (jam'in-ites), a family of Simeon descended from Jamin, Num. xxvi. 12.

JAMLECH (jam'lech), a chieftain of Simeon, 1 Chr. iv. 34.

JAMNIA (jam'ne-a), 1 Macc. iv. 15; v. 58; x. 69; xv. 40, most probably identical with JABNEEL, which see.

JAMNITES (jam'nites), 2 Macc. xii. 8, 9, 40, inhabitants of Jamnia or Jabneel.



THE YOUNG PRETENDER.

JANEWAY (jan'way), JACOB J., D.D., an eminent American Presbyterian divine and commentator, was born in 1774, at New York, and educated at Columbia College. Dr. Janeway was one of the most eminent men of his age in the American Presbyterian Church, and his services were justly esteemed in the various charges which he filled. He was a voluminous and able author, his greatest works being commentaries on the Acts of the Apostles, the Epistles to the Romans and the Hebrews. He also wrote on the "Internal Evidence of the Bible," "A Communicant's Manual," a treatise on "Unlawful Marriage," "Letters on the Atonement," on "The Abrahamic Covenant," "The Mode of Baptism," a "Review of Dr. Schaff on Protestantism," and "Essays on the Inability of Sinners." He resided for several years at New Brunswick, N. J., where he died in 1858.

JANEWAY, JAMES, the author of the well-known little work, "Janeway's Token for Children," was a native of Hertfordshire, in England; and although he was educated in Christ Church College, Oxford, he was a Presbyterian, and in 1652 he became pastor of a church in Rotherhithe, London. He wrote "Heaven upon Earth" and "The Saint's Encouragement," and a life of his brother, John Janeway, who was also born at Lilly, in Hertfordshire, in 1633, and educated at Cambridge. He traced his conversion to Baxter's "Saint's Rest," but before entering the ministry he was seized with severe sickness, and died triumphantly in the faith and hope of the gospel in 1657.

JANIZARIES (jan'e-za-rees), a military force of the Ottoman empire which was at first recruited from Christians taken captive in war, and after-

ward from the Christian subjects of the Turks, who were compelled to sever all family ties and adopt the religion and language of their conquerors. They were abolished in 1826.

JANNA (jan'na), a person in the line of our Lord's ancestry, Luke iii. 24.

JANNES (jan-nes) and **JAMBRES** (jam'bres), the names of two Egyptian magicians who are mentioned by St. Paul, 2 Tim. iii. 8, 9, as having headed the opposition that was made to Moses when endeavoring to persuade Pharaoh to let

magicians who spoke against Moses, and by their incantations sought to withstand him. The Jerusalem Talmud does the same, only instead of Jannes and Jambres it gives the variations Joachene and Mamre. In several other Jewish writings the names again occur with slight variations, as in Tanchuma, where they are called Jonos and Jombros. Origen against Celsus states that Numenius, a Pythagorean philosopher, takes notice of the wonders performed by Moses in Egypt, and how Jannes and Jambres, sacred scribes and magicians, were made to stand in the breach against him. Other stray references occur, especially to the

doubt its correctness or validity. And from an example of sophistical evasion growing into hardened belief which was known to have been exhibited by those champions of a doomed heathenism in former times, he warns the Church to expect like cases in the future, that when they occur those who have charge of her affairs may be on their guard, and may be stimulated to put forth the resistance which if faithfully exerted cannot fail to be crowned with success.

JANNING (jan'ning), **CONRAD**, a learned Jesuit, was born in 1650, at Groningen, and



DAVID'S "THREE MIGHTY MEN" PROCURING WATER.—See JASHOBEAM.

Israel go. The statement only differs from the accounts contained in the books of Moses in so far as it gives the individual names of parties who go there by the general designation of magicians, and all that we have to suppose is that those names had somehow been handed down in a manner so generally known and so well authenticated as to warrant the familiar allusion of the apostle. We cannot justify the allusion by an appeal to the sources which were accessible to him, but neither are we without such respectable fragments of evidence as may be sufficient almost to satisfy the most skeptical on the subject. The Targum of Jonathan at Ex. i. 15 and vii. 11 expressly mentions Jannes and Jambres as chiefs of the magi-

name of Jannes, one even in Pliny; but these are enough to show that the names of the two magicians in question had obtained a world-wide celebrity in ancient times as the representatives of Egyptian arts and lore in the great conflict that was waged against them by Moses, and this can only be accounted for by two persons with those names having actually taken the part ascribed to them, for in such a matter there was no temptation to feign what did not exist, or to adopt names different from those of the real actors in the drama. Certainly, as Lightfoot has said, the apostle is not to be regarded as taking up the names as if he had them by revelation, but he falls in with the current use of them, there being no reason to

ceived his education at the Jesuit College in Wepphalia. In 1679, in connection with the Bollandists, he began the task to which his industrious life was devoted, the preparation of the *Acta Sanctorum*, or "Acts of Saints and Martyrs," of which stupendous work he contributed thirteen volumes. In 1681 he went to Rome, and after the completion of his theological course was ordained priest. He traveled extensively throughout Italy, Germany, and Bohemia, collecting materials for the above-named work. He died in 1723.

JANOAH (ja-no'ah), a town of Northern Palestine, situated apparently between Abel-beth Maachah and Kedesh, and within the boundaries

htali. It was taken, with several other cities, on the first invasion of Palestine by Tiglath-pileser, king of Assyria, 2 Ki. xv. 29. It is mentioned by Eusebius, but he strangely confounds it with Janohah, a town of Ephraim, and in this he is followed by Jerome and others. The site of Janohah has not been identified. The modern village of Hunin, which stands on the brow of a mountain between Jericho and Kedesh, and which contains the massive remains of a large and strong castle, would answer to the situation, and the names Hunin and Janohah, which apparently so unlike, have some slight radical affinity.

JANOHAH (ja-no'hah), a town on the northern border of Ephraim, and consequently in the Jordan valley, Josh. xvi. 6, 7. It is once mentioned in Scripture, but Eusebius and Jerome mention that in their time it was still a village in the district of Acrabante, twelve miles from Neapolis, the ancient Sichem. About three and a half hours (12 miles) east by south of Nabatulus stands the little village of Yanun, situated in a vale which descends the eastern slope of the mountains of Ephraim to the Jordan. The village is now mostly in ruins, but it has a few houses intact, and its ancient remains are extensive and interesting. Entire houses and walls are still existing, but covered with immense heaps of earth and rubbish. The dwellings of the present inhabitants are built upon and between the houses of the ancient Janohah.

JANOW (ya'now), **MATTHIAS VON**, one of the earliest Bohemian reformers, of whose early history but little is known. He pursued his studies at the universities of Prague and Paris, and in 1526 was appointed prebendary at Prague and canon of Charles IV., which position he held until his death, in 1394. Though not gifted with pulpit eloquence, he exerted a wide influence through his writings, in which may be plainly seen the germ of those principles which at a later day were un-dermined in the Reformation under Luther. His chief work is entitled "Rules of the Old and New Testaments," in which he tests everything by the standard of God's word, denies the authority of papal edicts, denounces the conduct of the priests and bishops, and boldly asserts that a thorough reformation of the Church can only be effected by the overthrow of the Roman hierarchy. For the condemnation of these sentiments the pope de-clared him guilty of heresy, and he was compelled to leave Prague. In 1410 his writings, with those of Wycliffe, were publicly burned.

JANSEN (jan'sen), or **JANSENIUS** (jan-se-ne-us), **CORNELIUS**, bishop of Ypres and professor of divinity in the universities of Louvain and Douay, was one of the most learned divines of the seventeenth century, and founder of the sect of the Jansenists. He was born in 1585, at Akay, near Bruges, in Holland, and studied at Louvain. He was sent into Spain on business relating to the university, the Catholic king engaged him to write a book against the French for having formed an alliance with Protestant states, and rewarded him with the see of Ypres, in 1635. He had already maintained a controversy against the Protestants on the subject of grace and predestination; and having studied with intense delight the works of Augustine, he devoted the best years of his life to the composition of a treatise entitled "Augustinus," a kind of epitome of the views of his great teacher. This book appeared after his death, and

was the occasion of the famous and long-continued controversy between the Jesuits and the Jansenists. He died, 1638. See PORT ROYAL.

JANSENIUS, **CORNELIUS**, bishop of Ghent, was born at Hulst, in Flanders, in 1510. He distinguished himself at the Council of Trent by his learning and modesty. He wrote a "Harmony of the Gospels" and other works, and died at Ghent in 1576.

JANUARIUS (jan-u-ah're-us), **SAINT**, a martyr of the Christian faith under Diocletian, was a native of Benevento, and became a bishop of that see in the latter part of the third century. According to tradition, he was taken prisoner at Nola, and the place of his martyrdom in 305 was Pozzuoli. His body is preserved at Naples, in the crypt of the cathedral, and in a chapel of the same church are also preserved the head of the martyr and two phials supposed to contain his blood. On three festivals each year the chief of which is the day of the martyrdom, September 19, and on occasions of public danger, the head and the phials of the blood are carried in solemn procession to the



THE JASMINE.—See JASMINE.

high altar of the cathedral, where, after prayer, the blood in the phials is believed to liquefy, and in this condition is presented for the veneration of the people or for the conviction of the doubter.

JANUM (ja'num), or more correctly, as in the margin, **JANUS** (ja'nus), a town in the mountain district of Judah, Josh. xv. 53, for which we find in the margin—

JAPHETH (jaf'eth), ["enlargement," if, as Scripture itself seems to warrant, Gen. ix. 27, from the root *phathah*, "to extend," but if from *japhah*, "to be fair," as Gesenius would regard as the more natural derivation, then the meaning would be "fairness," in the sense of lightness of complexion or beauty], one of the sons of Noah. In the lists given of these sons Japheth always stands last; the order is Shem, Ham and Japheth, Gen. v. 32; vi. 10; vii. 13. But as Ham is on good grounds supposed to have been the youngest, Gen. ix. 24, so, if the common rendering of Gen. x. 21—"unto Shem also, the brother of Japheth the elder, even to him were born," etc.—were correct, it might with equal certainty be inferred that Japheth was the eldest. And so it is very generally understood, even apart from the testimony of this verse; but the verse itself should rather, according to a com-

mon Hebrew construction, be read, "Shem, the brother of Japheth—the elder" (literally the great); or more plainly, "Shem, the elder brother of Japheth." So the Vulgate, "fratre Japhet majore." Similar examples of the like construction may be seen in Jud. i. 13; ix. 5; Deut. xi. 7. With respect to the races which were severally to spring from them, the second place only belonged to Japheth, the first to Shem; namely, when those races are considered in the relation they were to hold to the higher purposes of God and the nobler destinies of mankind. According to the remarkable prophecy of Noah, Gen. ix. 25-27, it was in connection with the race of Shem that the Lord had purposed to make the more peculiar manifestations of himself to men; and the distinctive characteristic of Japheth was to be expansive energy and enlargement, in consequence of which it should, as it were, overflow and obtrude itself also into the tents of Shem. But this perhaps points fully as much to the participation the race of Japheth should have in the peculiar blessing of Shem as to territorial occupation. Looking to the genealogical tables, however, in the tenth chapter of Genesis, there can be no doubt that the race of Japheth was characterized by a remarkable tendency to diffuse itself abroad over the remoter regions of the earth, and that from that root have sprung many of the most active and enterprising nations both of earlier and later times. They took chiefly a north and westerly direction—first, the Medes, the inhabitants of Caucasus and of the regions about the Black Sea, the Scythians, the tribes generally that occupied the North of Asia and Europe; then the communities of Asia Minor, Greece and the southern parts of Europe; so that, as is said in Gen. x. 5, "by them were the isles of the Gentiles divided in their lands"—that is, not merely the islands scattered through the Mediterranean, but the more distant coasts and regions which were separated by sea from the original seat of the human family. If the descendants of Shem, and of Ham also, attained to an earlier distinction in the government and commerce of the world, those of Japheth both occupied more extensive territories and rose ultimately to far greater power and resources; and since the early Egyptian and Assyrian monarchies fell into decay, the governing and directing power in worldly affairs may be said to have been chiefly in their hands. The Median, Grecian and Roman monarchies were examples on a gigantic scale in ancient times of the offspring of Japheth making their way into the tents of Shem, and the history of conquest, colonization and commerce in modern times is almost a continued exemplification of the same tendencies. The details of this general outline will be found to some extent filled up under the several names of Japheth's posterity, Gomer, Magog, Javan, etc., but for the full, systematic and most learned proof of it recourse must be had to Bochart's "Phaleg," where everything in this line of inquiry has received so thorough an examination that later research has been able to add little to it. But with all this superiority on the part of Japheth in physical energy, vigorous enterprise and capacity for rule and government, the races of this line have held but a secondary place in all that concerns the true knowledge and worship of God. Immediate revelations from heaven have come only through the posterity of Shem; through them also has come the salvation of the world; and the blessing, which they were the first to receive, has reached the tribes of Japheth only by these coming to dwell, not as givers, but as receivers, as captives, not as conquerors, in the tents of Shem.

JAPHETH. There have been two eminent Karaite commentators of this name, both of Bussora. Their works have never been published; the MSS. of them are, however, preserved in the Paris and Leyden libraries. Both were largely quoted by Ibn Ezra. Pinkster has examined twenty volumes of these MSS.

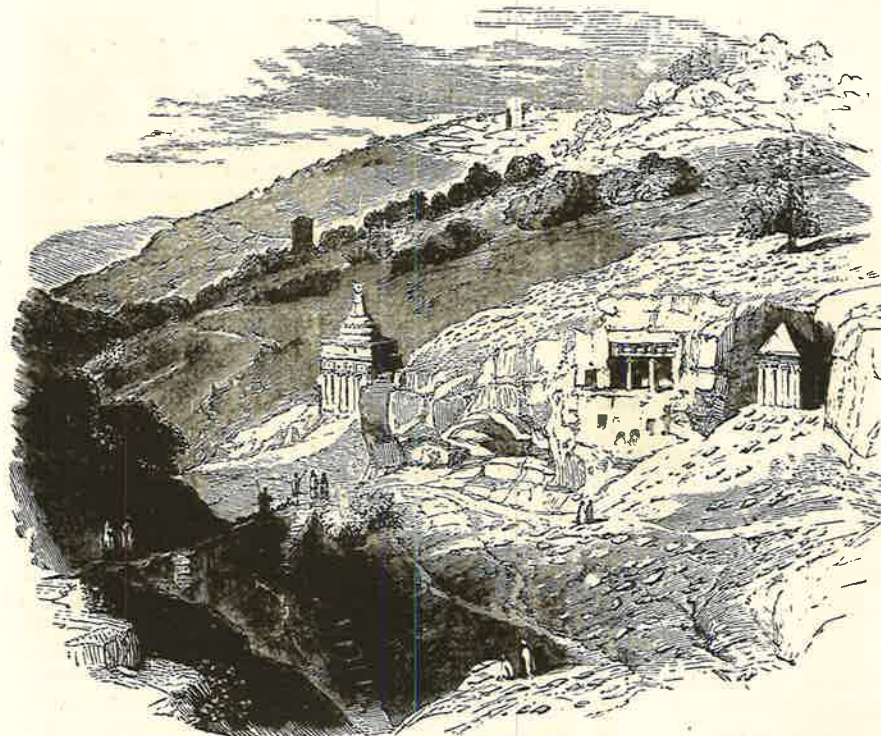
JAPHIA (ja'fia). 1. The king of Lachish at the time of the conquest of Canaan, and one of the five kings of the Amorites, as they are called, Josh. x. 3, 5, who conspired together to cut off the Gibeonites for having entered into a league with Joshua. The result, however, was that the party were routed by Joshua, and Japhia, along with the others, hanged. 2. Japhia, one of the sons of David, the tenth that was born to him after his settlement in Jerusalem, 2 Sam. v. 15; 1 Chr. iii. 7. No further notice is taken of this son. 3. A border-place of Zebulun, Josh. xix. 12. It is now

an appellative. The grammatical form of the original forbids the first supposition. The second has some reasons in its favor, but perhaps, referring it to the king of Assyria, we may best understand the meaning of the prophet if we adopt the third, and translate "the hostile king."

JARED (ja'red), one of the antediluvian patriarchs, the father of Enoch, Gen. v. 15-20; Luke iii. 37. In Gen. v. 15, marg.; 1 Chr. i. 2 he is called Jered by our translators.

JARESI AH (jar-e-si'ah), a Benjamite, 1 Chr. viii. 27.

JARHA (jar'ha), probably an Egyptian name, as it occurs only in connection with an Egyptian person, the servant or slave of one Sheshan, the head of a family in Judah who had daughters only, but no sons, and took his servant Jarha as a



THE VALLEY OF JEHOSEPHAT.—See JEHOSEPHAT.

called *Yafa*, about two miles south-west of Nazareth. There is a tradition that this was the birth-place of Zebedee and his two sons.

JAPHLET (ja'let), a descendant of Asher, 1 Chr. vii. 32, 33.

JAPHLETTI (ja'le-te), "the Japhletite," a land-mark on the southern frontier of Ephraim, Josh. xvi. 3, probably from some individual Japhlet, or some tribe or clan now unknown.

JAPHO (ja'fo), Josh. xix. 46. See **JOPPA**.

JARAH (ja'rah), one of Saul's descendants, 1 Chr. ix. 42. He is called Jehoadah in 1 Chr. viii. 36.

JARCHI (jar'ki). See **RASHI**.

JAREB (ja'reb), an adversary. It is questioned whether this, Hos. v. 13; x. 6, is the name of a king or of a country, or whether it is used as

husband for his daughter Ahlai, 1 Chr. ii. 34. It is the only instance of the kind recorded in the Hebrew annals, and as such is deserving of notice. Nothing is known of the time when it took place, but the probability is that it occurred after the settlement in Canaan. Sheshan belonged to the Jerahmeelites, whose possessions lay in the extreme south, where the country adjoins to Egypt, and this probably had something to do with the origination of such a connection.

JARIB (ja'rib). 1. One of the sons of Simeon, 1 Chr. iv. 24. He is elsewhere, Gen. xlvi. 10, called Jachin. 2. One who accompanied Ezra, and was sent by him to invite priests and Levites to go to Jerusalem, Ezra viii. 16. 3. A priest who had married a foreign wife, Ezra x. 18. He may be the same with number 2. 4. Occurs in 1 Macc. xiv. 29, and is identical with Joarib of 1 Macc. ii. 1. See **JEHOIARIB**.

JARIMOTH (jar'e-moth), 1 Esd. ix. 28, Jeremioth, Ezra x. 27.

JARMUTH (jar'muth), exalted. 1. One of the cities in Canaan whose king, Priam, entered into the conspiracy against the Gibeonites to avenge their submission to Joshua, Josh. x. 3. That occasion it is associated with Jerusalem, Bethoron, Lachish and Debir; in another place it is mentioned among the cities that stood in the valley of the low ground of Judah, Josh. xvi. 35, and is connected with Adullam, Socoh and Azekah. It is set down in the *Onomasticon* as ten Roman miles from Hierapolis, on the way toward Jerusalem, but the distance is thought too large. "It is now the village of Jarmuth, about 40° W. N. W. from Beit Netif; a mile rises above it, which we heard called 'Ermut, or Armuth, evidently a different pronunciation of the same name."

2. A town in the tribe of Issachar, Josh. xxi. 21, apparently the same place which in another passage is called *Remeth*, Josh. xix. 21, for in the passages the two names stand in precisely the same connection. It was a Levitical city, 1 Chr. vi. 73, and is thought to be represented by the modern village Rameh, which is about three hours north of Sebastiyeh, on the way to Keftir Kud. See **RAMOTH**.

JAROAH (ja-ro'ah), a Gadite, 1 Chr. v. 13.

JASAEL (ja-sa'el), 1 Esd. ix. 30, Sheshan, Ezra x. 29.

JASHEN (ja'shen), a person of whose sons at least was among David's warriors, 2 Sam. x. 18, 32. The list is somewhat different in 1 Chr. xi. 32, probably there is some transcriber's error.

JASHER (ja'shur), or rather **JASHAR** (ja'shar), "upright." "The book of Jasher," understood generally to mean "the book of the upright," i. e., annals of upright or faithful men—is twice mentioned in Scripture, Josh. x. 13; 2 Sam. i. 18. Nothing is with certainty known of it. There are various conjectures as to its name, among which one of the most reasonable, perhaps, is that of Bishop Lowthian, who, considering it a collection of national poetry, thought it might begin with the triumphal ode of Moses, Ex. xv., the initial words of which are *yashir*, "then sang," and so, after a common Hebrew custom, might receive *yashir* or *jasher* as a distinctive name. It is useless to set down other conjectures, or to try to amuse the reader with the strange speculations with which ingenious men have pleased themselves. Suffice it to say that while some fancy it was the book of Deuteronomy, others imagine it that of Judges, some think it a collection of the minor prophets and others a book of God's eternal predestination. The particulars which can be gathered with any degree of like certainty are that it must have been a poetical work or collection, and that it is now lost. Jasher has been supposed to allude to it, but this is very doubtful.

There are some rabbinical works still extant which bear this title, and an impudent forgery printed in English, in 1751 and 1829, pretending to be the book of Jasher. See **LIVE, JACOB**. It would be a waste of time to refute such impostures.

JASHOBEAM (ja-shob'e-am), son of Heman, one of David's worthies, and the first named in the two lists which are given of them, 2 Sam. xxiii. 8; 1 Chr. xi. 11. One of these texts is held to have suffered through the negligence of copyists; and as Jashobeam is not historically known, commentators have been much embarrassed

paring them. The former attributes to him defeat of 800, the latter of 300, Philistines; the question has been whether there is a mis- of figures in one of these accounts, or whether different exploits are recorded. Further diffi- es will appear in comparing the two texts. have assumed Jashobeam to be intended in , but this is open to question. In Chronicles ead, "Jashobeam the Hachmonite, chief of eaptains: he lifted up his spear against 300 e slain by him at one time;" but in Samuel, yn, "Josheb-bassebet the Tachmonite, head of hree, Adino of Ezni, who lifted up his spear e against 800 men, whom he slew." That Jashobeam achmonite and Josheb-bassebet the Tachmon- e the same person is clear, but may not Adino zni, whose name forms the immediate antece-

icles with those of Samuel and Kings. The exploit of breaking through the host of the Philistines to procure David a draught of water from the well of Bethlehem is ascribed to the three chief heroes, and therefore to Jashobeam, who was the first of the three, 2 Sam. xxiii. 13-17; 1 Chr. xi. 15-19.

A Jashobeam is named among the Korhites who came to David at Ziklag, 1 Chr. xii. 6, but this could scarcely have been the same with the preceding.

We also find a Jashobeam who commanded 24,000, and did duty in David's court in the month Nisan, 1 Chr. xxvii. 2. He was the son of Zabdiel; if, therefore, he was the same as the first Jashobeam, his patronymic of "the Hachmonite" must be referred to his race rather than to his immediate father. This seems likely, as it cannot be regarded as his father's name.

acted deceitfully by the law, that by so great a miracle they might be converted to God; this failing, a famine ensued, by which they were driven from their country. *Men of a lie* (Chozeba)—that is, Mahlon and Chilion, called here *Secure* (Joash) and *Flaming* (Saraph), and who are styled *princes of Moab* because they married Moabite wives. *They who returned to Lehem* are Naomi and Ruth, and these are said to be *ancient words* because they are recorded in the book of Ruth.

JASHUBITES (jash-u'bites), a family of Simeon descended from Jashub, Num. xxvi. 24.

JASIEL (ja'si-el), one of David's warriors, 1 Chr. xi. 47. The name in the original is the same with that rendered Jaasiel.



JEPHTHAH'S DAUGHTER WELCOMING HER FATHER.—See JEPHTHAH.

of the exploit, which, as related here, consti- s the sole discrepancy between the two texts, another person? Many so explain it, and thus in a solution of the difficulty. But a further parison of the two verses will again suggest e whole of the last cited must belong to ashobeam; for not only is the parallel incom- e if we take the last clause from him and as- it to another, but in doing this we leave the eief among the captains" without an exploit in t which records some feat of every hero. We ine, therefore, to the opinion of those who sup- e that Jashobeam, or Josheb-bassebet, was the e as chief, Adino the proper name and Hach- e the patronymic of the same person; and e discrepancy which thus remains we account for, on the supposition of different exploits, but of e those corruptions of numbers of which sev- will be found in comparing the books of Chron-

JASHUB (ja'shub). 1. One of the sons of Issachar, Num. xxvi. 24; 1 Chr. vii. 1. He is called Job in Gen. xlvii. 13. As the two words have the same meaning, "the returner," the one may have been substituted for the other by an oversight. 2. One of the "sons" or former residents of Bani, who had married a foreign wife, Ezra x. 29.

JASHUBI-LEHEM (jash-u'bi-le-hem), "Returner to Lehem"—i. e., Bethlehem—the last in the list of the sons of Shelah, 1 Chr. iv. 22. According to one Jewish tradition, as presented by the Targum, this was Boaz; but another, as given by Jerome, represents the words as describ- ing Naomi and Ruth, who returned to Bethlehem. The latter tradition explains the whole verse thus: "Who made the sun to stand"—that is, Elimelech, in whose time the sun stood still because of those who

JASMINE (jas'mine). This word does not occur in the authorized version of the Scriptures, but there are several terms in the original which may include a plant or shrub, which abounds as plentifully in Palestine as the jasmine does. There are several species of the genus "Jasminum," such as the Arabian, the Persian, the red, the bastard, the scarlet and the yellow jasmine. The common white jasmine is a climbing shrub rising on supports fifteen or twenty feet. The flowers are beautiful and the perfumes extracted from them are delicious.

JASON (ja'son), a Thessalonian Christian who received Paul and Silas, and was attacked for this by the mob, Acts xvii. 5-9. He is very likely the same that St. Paul calls his kinsman, Rom. xvi. 21.

JASON. 1. A Jewish ambassador sent to Rome, 1 Macc. viii. 17. He is probably identical

JEDUTHUN (je-du'thun), "who gives praises," also occasionally **JEDITHUN**, 1 Chr. xvi. 38; Ps. xxxix., title; lxxvii., title; Neh. xi. 17, a Levite, and one of those who were appointed by David to preside over the company of sacred singers. In this honorable capacity he was associated with Asaph and Heman, 1 Chr. xvi. 37-41; xxv. 6; 2 Chr. v. 12. In one place he is even designated "the king's seer," 2 Chr. xxxv. 15, implying that prophetic gifts to some extent belonged to him, though no record exists of any inspired productions having come from his hand. Indeed, it is probable, from his being designated the king's seer, that the supernatural insight which he possessed discovered itself rather in the divine wisdom with which, on particular occasions, he was enabled to counsel David than his being employed to give forth revelations of a more general kind. In grateful commemoration of the good obtained through him, and of the place he held among the servants of God, David inscribed his name in three of the titles to his Psalms, Ps. xxxix., "to the chief musician Jeduthun," and Ps. lxii., lxxvii., "to the chief musician, upon (or over) Jeduthun;" such is the exact rendering. The expression is somewhat peculiar, but it probably takes Jeduthun for the name of his choir—*q. d.*, to the chief musician, and in particular under him to the choir of Jeduthun. The sons of Jeduthun were employed in the sacred music of the temple service as players on the harp, and also as porters or gatekeepers, 1 Chr. xvi. 38, 42; xxvi. 11. Mention is made of them so late as the time of Hezekiah, in the time also of Josiah, and even of Nehemiah in the same connection, 1 Chr. ix. 16; 2 Chr. xxix. 13, 14; Neh. xi. 17.

JEEJEEBHOY (je-je-b'hoy'), **SIR JAMSET-JEE** (jam-set-je'), was one of the most remarkable of the natives of Western India of the present day. He was born in 1783 at Bombay, and by commerce he amassed a vast fortune. His liberality was most wonderful, especially in connection with schools and hospitals. He spent upward of a million and a quarter of dollars on such objects, besides the large sums which he had contributed to the support of Christian schools in India and Egypt. His great eminence and unusual liberality have been recognized by the queen of Great Britain, who conferred on him the rank of knighthood in 1857. He died in 1859.

JEELI (je'e-le), 1 Esd. v. 33, Jaaiah, Ezra ii. 56.

JEELUS (je'e-lus), 1 Esd. viii. 92, Jehiel, Esd. x. 2.

JEEZER (je'e-zer), a shortened form of Abiezer, a descendant of Manasseh through Gilead, Num. xxvi. 30. See **ABIEZER**, 1.

JEEZERITES (je'e-zer-ites), a family of Manasseh, descendants of Jezer, Num. xxvi. 30.

JEFFERY (jef'er-e), **JOHN**, an eminent English divine, was born in 1647, at Ipswich. He was educated at Catharine Hall, Cambridge; and having entered the Church, he held livings in Suffolk and Norwich. He became archdeacon of Norwich in 1694, through the influence of Tillotson. He belonged to the school of Wichcote, or the "latitudinarians," as they were called, and he disliked all religious controversy. In addition to several works of Wichcote which he edited, he left sermons

and tracts of his own behind him, which were published in two volumes in 1753. He died in 1720.

JEFFREYS (jef'freez), **GEORGE**, notorious in English history as the chief-justice of the King's Bench in the reign of James II., has left behind him a name that is the synonym of brutality and utter heartlessness. He was the ready instrument of tyrants, and his conduct on the bench was that of a ruffian. After the flight of James, in 1688, he was seized by the rabble in London, committed to the Tower, and left there to close his life in utter degradation and infamy. He died in 1689.

JEGAR-SAHADUTHA (je'gar-sa-ha-doo'tha), "heap of testimony" or "witness," the Aramaic name given by Laban to the heap of stones which was raised after his reconciliation with Jacob, and on which the two families sat down and ate together, Gen. xxxi. 46, 47. Jacob's name for it was *Gilead*, "heap-witness," or, as we would rather put it, "witness-heap." This name may be regarded as a kind of play on Gilead, the name of the rocky and mountainous region where the memorable interview took place. See **GILEAD**.

JEHALELEEL (je-hal'e-lél), a descendant of Judah, 1 Chr. iv. 16.

JEHALELEL (je-hal'e-lel), a Levite, 2 Chr. xxix. 12.

JEHDEIAH (jeh-di'ah). 1. A Levite, 1 Chr. xxiv. 20. 2. An officer who had charge of David's asses, 1 Chr. xxvii. 30.

JEHEZEKEL (je-hez'e-keel), the chief of one of the courses of the priests, 1 Chr. xxiv. 16. The name is the same as that of Ezekiel.

JEHEZKEL, Ezek. i. 3, marg., Ezekiel.

JEHLIAH (je-hi'ah), one of the doorkeepers for the ark, 1 Chr. xv. 24. This name is possibly for Jehiel or Jeiel; comp. 1 Chr. xv. 18.

JEHIEL (je-hi'el). 1. One of the lineal descendants of Gershon by his son Laadan, and the founder of one of the great patriarchal houses of the Levites, 1 Chr. xxiii. 8. The members of this family or clan are termed Jehieli, 1 Chr. xxvii. 21, 22. 2. A Levite, and one of the singers appointed to accompany the ark from the house of Obededom, 1 Chr. xv. 18, 20, and subsequently to minister before it in the tabernacle which David had prepared for it in Jerusalem, 1 Chr. xvi. 5. 3. The representative of the family of Jehieli in the reign of David, to whom were entrusted the precious stones contributed by the princes of Israel toward the erection of the temple, 1 Chr. xxix. 8. Jehiel was probably his surname only, or title of his rank, his personal name being Zetham, 1 Chr. xxvii. 22. 4. Son of Hachmoni, rendered in the Authorized Version "an Hachmonite," 1 Chr. xi. 11, and one of the officers of David's household, described as "with the king's sons;" probably he was their tutor, 1 Chr. xxvii. 32. 5. Son of Jehoshaphat, king of Judah, 2 Chr. xxi. 2. 6. A Levite of the branch of Kohath, and a descendant of Heman the singer. He took an active part in the religious reformation originated by Hezekiah, and was appointed one of the overseers of the free-will offerings given for the maintenance of the priests, 2 Chr. xxxi. 13. 7. A Levite, and one of the rulers of the house of God

in the reign of Josiah, 2 Chr. xxxv. 8. 8. father of Obadiah, the head of the Benei-Jo the time of Ezra, Ezra viii. 9. In the book of Esdras, viii. 32, he is called Jezelus. 9. The father of Shechaniah, one of the contemporaries of Ezra x. 2. He is described as one of the sons of Elam. In the book of Esdras he is styled "one of the sons of Israel," 1 Esd. viii. 92. 10. One of the Benei-Elam, who, at the exhortation of Ezra, agreed to put away his strange wife, Ezra x. 26; 1 Esd. ix. 27. 11. A priest of the court of Harim, who also made public acknowledgment of his transgression in marrying a strange woman, Ezra x. 21; also 1 Esd. ix. 21, which reads "one of the sons of Israel." 12. The chief of a Benjamite family which settled at Gibeon, and one of the ancestors of Saul, 1 Chr. ix. 35, see also viii. 29. 13. Son of Hotham the Gileadite and one of David's valiant men, 1 Chr. xi. 38.

JEHIZKIAH (je-hiz-ki'ah), one of the princes or chiefs of the tribe of Ephraim who, at the invitation of the prophet Oded, withstood the king of Assyria in captivity of those whom the host of Israel under Pekah had carried away out of Judah, succeeded, after clothing and feeding them of the spoils, in restoring them to their own land.

JEHOADAH (je-ho'a-dah), one of the descendants of Saul, 1 Chr. viii. 36. He is elsewhere called Jarah, ix. 42.

JEHOADDAN (je-ho-ad'dan), the mother of Amaziah, king of Judah, 2 Ki. xiv. 2; 2 Chr. xxiv. 26.

JEHOAHAZ (je-ho'a-haz), the son and successor of Jehu, king of Israel, who reigned fifteen years—from B. C. 856 to 840, 2 Ki. xiii. 24. The history of his reign was the reverse of prosperous. Forsaking the pure worship and service of Jehovah for the ways of idolatry and sin, he made to reap the consequences of his folly in universal prostration and threatened ruin. Hazael, the king of Syria, and his son Benhadad ravaged the kingdom of Israel, and made its armies "like the chaff by thrashing." Yet the Lord did so far interfere for his help as to prevent total destruction, and people went out from under the hand of the Syrians. The disasters of his reign were in great measure retrieved by his son Joash. 2. A son of Josiah, king of Judah, and also immediate successor on the throne. It is said that he was a young man, on the death of his father, took him anointed him, and made him king, 2 Ki. xxiii. 31, although it is clear he was not the eldest son; after a brief reign of three months he was deposed by Pharaoh-Necho, and another brother—Eliakim, called afterward Jehoiaquim—placed on the throne who appears to have been two years older than Jehoahaz, ch. xxiii. 36. In the genealogical table of 1 Chr. iii. 15 Jehoahaz is even put fourth in the order of birth; in which, however, there must be some mistake, if by fourth is meant fourth in the order of birth, for in 2 Chr. xxxvi. 11 the age assigned to Zedekiah, the brother who reigned third in 1 Chr. iii. 15, makes him several years younger than Jehoahaz. Some error must have crept into one of the passages, or in the general arrangement the strict order of time is departed from in the case of the last two sons. In that passage, also, instead of Jehoahaz, Shallum is the name given to this son of Josiah—a name that occurs again in Jer. xxii. 11, and was probably given to him in consequence of the judgment which so early befell him on account of his evil ways, and probably not without respect to his unbrotherly conduct in grasping

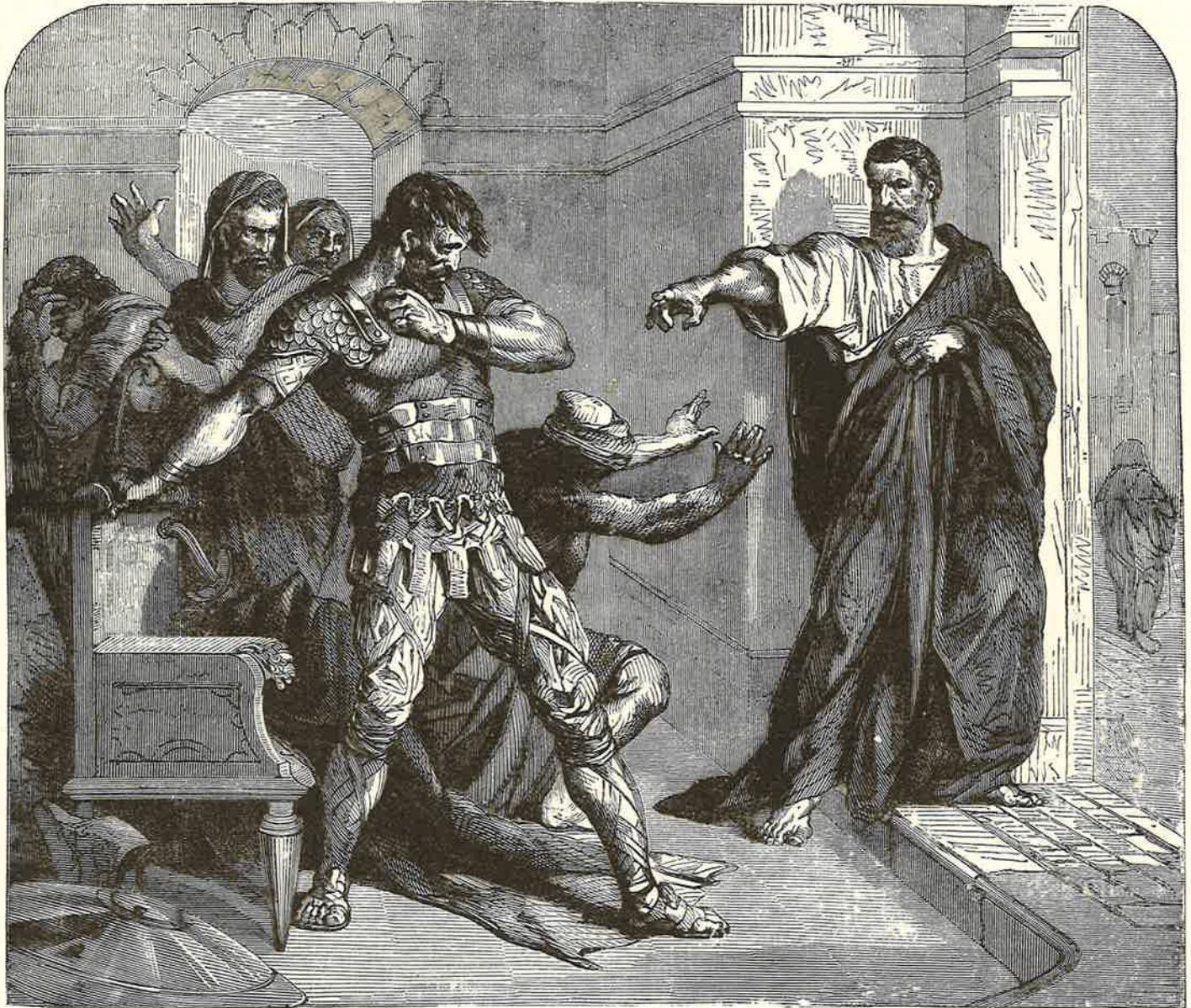
the throne. The word means *retribution*, and fitly expressed the fate of one who, after a brief reign of three months, was carried away in chains to Egypt, and ultimately died there.

3. A name applied on one occasion to the youngest son of Jehoram, king of Judah, 2 Chr. xxi. 17. But his proper name was Ahaziah, and under this name he is known as king. See **AHAZIAH**.

JEHOASH (je-ho'ash). 1. A king of Judah, 2 Ki. xi. 21; xii. 1, 2, 4, 6, 7, 18; xiv. 13. See

JEHOIACHIN (je-ho-ya'kin), appearing also as **JECONIAH** and **CONIAH**; in Ezek. i. 2 contracted into **JOIACHIN**; the Greek uses three different forms in different places. He was the son of Jehoiakim, king of Judah, and reigned only for three months and ten days in Jerusalem, for Nebuchadnezzar came against Judah to revenge the alliance that had been entered into by his father with Egypt; and Jehoiachin, his mother Elnathan and many besides were carried away to Babylon, 2 Ki. xxiv. 8-16. In the latter passage, Jeho-

pears to have been the last survivor in Solomon's line; he is at least the last who has a place in the genealogies; they pass over, after him, to the line of Nathan. That such was to be the result, the prophet Jeremiah gave distinct intimation when he changed Jeconiah—the name by which he called Jehoiachin—into Coniah, withdrawing the *Je*, or abbreviated form of Jehovah, from it, and declaring, in the most solemn manner, that "this man was to be written childless, and that none of his seed should ever sit on the throne of David,"



THE PROPHET DENOUNCING PASHUR.—See **JEREMIAH** and **PASHUR**.

JOASH, 3. 2. A king of Israel, xiii. 10, 25; xiv. 8, 9, 11, 13, 15, 16, 17. See **JOASH**, 4.

JEHOHANAN (je-ho-ha'nan). 1. One of the Levite porters of the family of the Korhites, 1 Chr. xxvi. 3. 2. A military chief in the reign of Jehoshaphat, 2 Chr. xvii. 15. It was perhaps he that was father of the Ishmael whom Jehoiada associated with him for the purpose of making Joash king, 2 Chr. xxiii. 1. 3. One who had married a foreign wife, Ezra x. 28. 4. A priest in the days of Joiakim, Neh. xii. 12. 5. A priest who took part in the dedication of the wall of Jerusalem, Neh. xii. 42.

122

achin is said to have been eighteen years old when he became king; but in 2 Chr. xxxvi. 9 his age is given as only eight, which is the more probable number, as his father died when only thirty-six years old. Jehoiachin was kept not only in exile, but in actual imprisonment, nearly all the rest of his life. After thirty-six years, it is said, Evil-Merodach, the successor of Nebuchadnezzar, restored him to liberty, and even elevated him above the other subject-kings who were about the Chaldean court. An allowance was also given him to support his position with an air of respectability, which continued to the end of his life, but how long that might be is uncertain. Jehoiachin ap-

Jer. xxii. 30. Whether this means that he was actually without offspring, it at all events announces that the royal line was no longer to be reckoned from him or the branch of the house of David he represented. The patience of God was exhausted, and no further account was to be taken of it. In 1 Chr. iii. 16 there are sons reckoned to Jehoiachin—first, Zedekiah, by whom is doubtless meant the uncle who succeeded him; also Assir, who may actually have been his son; but the genealogy passes over him to Salathiel.

JEHOIADA (je-ho-ya'dah), sometimes contracted into **Joiada**. 1. Father of Benaiah, one of

David's well-known chief-captains, 1 Chr. xxvii. 5. This Jehoiada is also called a chief-priest, while his son was reckoned among the captains, and undoubtedly followed the vocation of a warrior, 2 Sam. viii. 18, though by his birth he should rather have given himself to sacred ministrations. His father, it would appear from another passage, 1 Chr. xii. 27, was among those who came to David at Hebron while still matters were in suspense between him and the house of Saul; and on that occasion Jehoiadah was at the head of 3700 Aaronites, whence, it may be inferred, he was of priestly rank. The irregularity in the case of his son Benaiah giving himself to military pursuits would probably be regarded as finding its justification in the peculiarities of the time and the necessity of applying all available talents and resources to the support of the cause of David.

A Jehoiada, son of Benaiah, appears in 1 Chr. xxvii. 34, as one of David's chief counselors, next to Ahithophel. The probability is that there is a corruption in the text, and that it should be Benaiah the son of Jehoiada, as in the preceding notice. If this is not the case, then we must understand Jehoiada to be designated as the son of another Benaiah.

2. A person who filled the office of high-priest in the time of Athaliah, and acted the chief part in planning the overthrow of her usurpation, 2 Chr. xxiii. The precise period when he entered on his high-priesthood is not stated, nor whether it was before Ahaziah's ascension to the throne or after it. At the time of Ahaziah's death he appears to have been in the office, and for the important part in regal affairs which he soon after played he had the advantage, not only of his high official position, but of near affinity to the royal family. His wife Jehosheba, or Jehoshabeath, as it is also written, was daughter of the late king Jehoram, sister of Ahaziah, whose seed, with one exception, was slain by the ambitious and cruel Athaliah. That one exception was the child Joash, who was secretly conveyed away by his aunt Jehosheba, and for six years preserved in a chamber connected with the temple buildings. At the close of that period, and when the people had already become disgusted with the course pursued by Athaliah, Jehoiada concerted measures with the leading men in the kingdom for the destruction of the murderess and the proclamation of the youthful Joash as the lawful king. The measures were well laid and perfectly successful, issuing in the sudden death of Athaliah and the installation of Joash as king at the tender age of seven years. Under the advice and direction of Jehoiada, both king and people entered into a solemn covenant to be faithful to the Lord, and to put away from them the instruments and ministers of idolatry. Accordingly the house of Baal was broken down, and Nathan the high-priest slain at the altar, while the service of Jehovah was again re-established in conformity with the law of Moses. Matters went on well both with king and people so long as this upright and faithful high-priest lived, and his life was prolonged to a very advanced age. This is given in 2 Chr. xxiv. 15 as one hundred and thirty years; but it is almost certain there must be some corruption in the text, as in that case Jehoiada must have been fully ninety when he took the leading part in organizing the conspiracy against Athaliah, which can scarcely be regarded as probable. There would also have been fifty years of disparity between his age and that of his wife. For the great services he had rendered to his country, and especially to the royal house, possibly also in part

from his affinity to that house by marriage, the singular honor was granted to him of being buried among the kings of Judah, 2 Chr. xxiv. 16.

3. A priest in the days of Jeremiah, Jer. xxix. 26. By comparing the passage referred to in the writings of Jeremiah with 2 Ki. xxv. 18 we are led to infer that this Jehoiada was succeeded in his office by Zephaniah, and that, as Zephaniah is expressly called "the second priest," his predecessor must have been the same—viz., the priest who stood nearest to the high-priest, and who would naturally, on certain occasions, have to act as a kind of vice high-priest.

JEHOIAKIM (je-ho-ya'kim), contracted into Joiakim, a king of Judah, the eighteenth of David's line, including himself, and not counting Jehoahaz, and the last but two before the captivity. His reign extended from B. C. 609 to 598. His original name was Eliakim, differing from the other only in the more general name of God, *El*, being placed at the commencement, instead of the more peculiar *Jehovah*. The change was made by Pharaoh-Necho, probably for no other reason than as a memorial of Jehoiakim's dependence on the throne of Egypt. His father Josiah had lost his life in an unwise attempt to arrest the progress of Pharaoh's march toward the Euphrates, where the resources of Egypt and Babylon were preparing to come into deadly conflict. The little kingdom of Judah was immediately laid under tribute to Egypt; a heavy fine imposed on it; Jehoahaz, the eldest son of Josiah, deposed, almost as soon as crowned, and Eliakim, with his new name, set upon the throne—bound, of course, in fealty to the king of Egypt. But this bond was soon broken by a change of fortune in the affairs of the Egyptian monarch, who sustained a sad reverse in the disastrous battle at Carchemish, which left Nebuchadnezzar virtual master of the world. Jehoiakim had been little more than three years on the throne (in the fourth year of his reign, says Jeremiah, ch. xlv. 2; but Daniel, ch. i. 1, by a different computation, probably by referring to an earlier part of the transactions, makes it a year less) when Nebuchadnezzar came to Jerusalem, and after a short siege got possession of it. The king and the chiefs of the nation now formally transferred their allegiance from the king of Egypt to the king of Babylon, and Nebuchadnezzar carried with him to Babylon some of the seed royal and members of the best families as hostages for the fulfillment of the stipulations. Among these were Daniel and the three noble youths whose faith and piety shone out so brightly amid the corruptions of the Chaldean court. At Jerusalem, however, idolatry and wickedness continued to bear sway. The humiliations which had befallen the kingdom, and which should have been regarded as solemn chastisements from Heaven for the sinful courses pursued, seemed to have no other effect than to harden the heart in evil, and make it cling the more fondly to its deceitful confidences. Jehoiakim, though the son of a godly father, did that which was evil in the sight of the Lord, and was so generally followed in the same course that, as is plainly intimated by the sacred historian, there was a fresh bursting forth in his reign of the abominable idolatries and God-dishonoring practices which in the days of Manasseh had cried so loudly to Heaven for vengeance, 2 Ki. xxiv. 2-4. The guilt was now the more aggravated, and argued a more resolute spirit of alienation from God, that not only were God's judgments calling aloud for repentance, but

the earnest remonstrances and solemn warnings of the prophets, especially of Jeremiah and Ezekiel, were continually pressing upon king and people the inevitable retribution which they were provoking, and the necessity of a thorough reformation if they would avoid the impending doom. But so far from profiting by these wholesome admonitions, the king only waxed violent against the servants of God; Jeremiah was opposed and persecuted, and his writings contemptuously burned in the fire, Jer. xxxvi.; Urijah, another faithful prophet, was even pursued into Egypt, slain with the sword, and his very corpse treated with barbarity, Jer. xxxvi. 21-23. Such extreme wickedness and perversity could not but draw down fresh visitations of divine judgment; and accordingly the land was harassed on every side; bands of Chaldeans, Syrians, Moabites and Ammonites invaded it, 2 Ki. xxiv. 7, not improbably instigated by the Chaldean monarch; for after three years' servitude to Babylon, Jehoiakim, in a spirit of senseless infatuation, proved false to his engagements, and courted anew the alliance of Egypt. The ungodliness and folly of this course were very strikingly portrayed by Ezekiel in ch. xvii. of his prophecies, and the terrible retaliation announced which it was sure to provoke. It was also strongly denounced by Jeremiah, ch. ii. 18, 36; xxvii. 1-11; and though Nebuchadnezzar was so much occupied with other and mightier adversaries that he could not for a time come personally to Jerusalem to chastise the king's unfaithfulness, yet it was only what might be expected that he would give his tributaries and allies in the neighborhood a license to harass Judah. At length Jehoiakim himself fell a victim to his own sinful and crooked policy, but by what agents, or in what precise manner, is not recorded. That his death was a violent one there can be no doubt, from the strong language used regarding it by Jeremiah, which speaks even of indignities of the most shameful kind being poured upon his lifeless body, Jer. xxii. 18, 19; xxxvi. 30, 31. Thus perished one of the most worthless princes that ever sat on the throne of David; and within two or three months after his death the king of Babylon came, and amid other severe reprisals carried off his son Jehoiachin and all the most influential people to Babylon.

JEHOIARIB (je-ho-ya'rib), abbreviated to **JOIARIB**, **JOARIB** and **JARIB**, head of the first of the twenty-four courses into which the priests were divided according to David's arrangement, 1 Chr. xxiv. 7. Of these courses only four are mentioned as having returned from Babylon, those of Jedaiah, Immer, Pashur and Harim, Ezra ii. 36-39; Neh. vii. 39-42; and Jewish tradition says that each of these was divided into six, so as to preserve the original number with the original names. This might account for our finding at a later period Mattathias described as of the course of Joarib, 1 Macc. ii. 1, even though this course did not return from Babylon. We find, however, that some of the descendants of Jehoiarib did return from Babylon, 1 Chr. ix. 10; Neh. xi. 10; we find also that in subsequent lists other of the priestly courses are mentioned as returning, and in one of these that of Jehoiarib is expressly mentioned, Neh. x. 2-8; xii. 1-7, and mention is made of Mattenai as chief of the house of Joarib in the days of Jeshua, Neh. xii. 19. The probability, therefore, is that the course of Jehoiarib did go up, but at a later date perhaps than those four mentioned, Ezra ii. 36-39 and Neh. vii. 39-42.

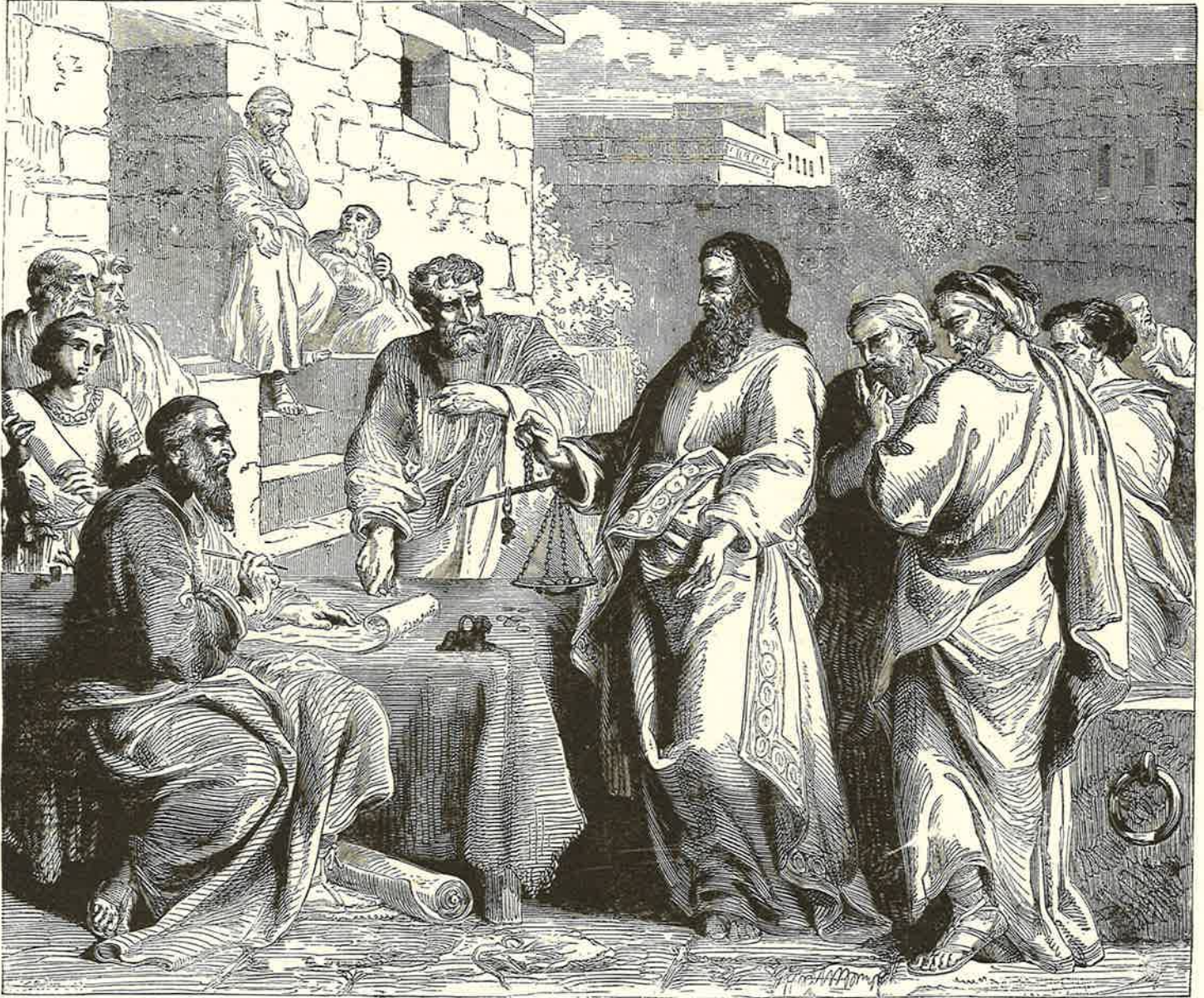
To the course of Joarib Josephus tells us he belonged.

JEHONADAB (je-ho-na'dab), contracted into **JONADAB**, which see.

JEHONATHAN (je-ho-na'than). 1. The superintendent of David's storehouses, 1 Chr. xxvii. 25. 2. A Levite sent by Jehoshaphat to teach the people, 2 Chr. xvii. 8. 3. A priest, the representative of the family or course of Shemaiah,

he put away the image of Baal that his father had made," 2 Ki. iii. 2, 3. It fell to him to punish the Moabites, who had revolted after the death of his father; but the expedition which he undertook, with the assistance of Jehoshaphat, king of Judah, and of the king of Moab, was saved from utter destruction only by miraculous intervention through the instrumentality of Elisha, and was not successful to the extent of reducing the Moabites to subjection again, 2 Ki. iii. 4-27. Some other instances of connection between the king and the prophet

sent one of his disciples to anoint as king for this very purpose, 2 Ki. ix.; compare the original command to Elijah, 1 Ki. xix. 16, 17; xxi. 17-29. Joram was engaged in war with the Syrians at Ramoth-gilead, in struggling for the recovery of which his father had received a mortal wound. Joram, being himself now wounded, had returned to Jezreel to be healed, apparently leaving Jehu at the head of the army. And when Jehu was anointed king, he laid his plans and executed them with such celerity that Joram had no intel-



Jeremiah weighing out the money in payment for his kinsman's piece of land.

Neh. x. 18. He is probably the same with the Jonathan mentioned in Neh. x. 35, Jonathan being the contracted form of Jehonathan.

JEHORAM (je-ho'ram), or, contracted, **JORAM** (jo'ram), the name of two kings.

1. The son of Ahab and Jezebel, succeeded to the throne of the ten tribes after the short reign of his brother Ahaziah. He reigned twelve years, from about B. C. 896 to 884. Like all the rest of their kings, he is declared to have wrought evil in the sight of the Lord, not departing from the sins of Jeroboam, the son of Nebat; yet his evil doing was "not like his father and like his mother, for

appear in 2 Ki. iv. 13; v. 5-8; viii. 4-6, but more especially in 2 Ki. vi., vii. From these we learn that Joram was very much engaged in war with the Syrians, that repeatedly he was laid under deep obligations by the miraculous agency of Elisha, and yet that he was at one time on the point of committing a judicial murder, as if the prophet deserved to die because he had not by a miracle restrained the ravages of famine. At last the vengeance which had been denounced against the house of Ahab by Elijah, on occasion of the murder of Naboth, though it had been delayed on account of some manifestations of penitence, was executed upon Joram by Jehu, whom Elisha had

ligence of them till Jehu met him close by Jezreel, and drawing a bow, shot him dead in his chariot. The body was thrown out upon the ground; and the hand of God was manifest in this—that the plot of ground was no other than the possession of Naboth, in which it had been predicted that the bloody requital should take place.

2. The son of Jehoshaphat, succeeded him in the throne of Judah for eight years. There are some very considerable difficulties as to the chronology, however, on which we do not enter here, see 2 Ki. i. 17; iii. 1; viii. 16. His character presented a melancholy contrast to that of his father, as "he walked in the way of the kings of Israel,

as did the house of Ahab, for the daughter of Ahab was his wife; and he did evil in the sight of the Lord." He appears early to have given proofs of his character by murdering the whole of his brothers, to whom his father had assigned subordinate posts in the government, and also some of the other "princes of Israel." Such atrocities could scarcely fail to excite disaffection. Accordingly, we read that Edom revolted from the kingdom of Judah during his reign; and though he executed terrible vengeance upon the Edomites, he was unable to reduce them to obedience. At the same time also there were internal troubles, for Libnah revolted "from under his hand, because he had forsaken the Lord God of his fathers." On account of his daring and persistent wickedness after the pattern of Ahab's family, there came to him a letter with terrible threatenings from the prophet Elijah. And accordingly the Lord stirred up the Philistines and "the Arabians that were near the Ethiopians," who carried on war successfully against him, and spoiled his kingdom and his very palace of its treasures, and led captive his wives and all his sons except the youngest. In addition to all this, he was smitten with an incurable disease, and at the end of two years "his bowels fell out by reason of his sickness, so he died of sore diseases." And his people marked their strong disapprobation by withholding all royal honors from his burial, 2 Ki. viii. 16-24; 2 Chr. xxi.

JEHOSHABEATH (je-ho-shab'e-ath). See JEHOSEBA.

JEHOSHAPHAT (je-hosh'a-fat). 1. A great officer, called "recorder" or annalist, under David and Solomon, 2 Sam. viii. 16; 1 Kings iv. 3.

2. The head of one of Solomon's commissariat departments in Issachar, 1 Ki. iv. 17.

3. The son of Asa, who succeeded his father on the throne of Judah at the age of thirty-five, and reigned twenty-five years, 914-890 B. C., 1 Ki. xv. 24; xxii. 42.

He was a man of piety, and his reign was upon the whole prosperous. At first, the jealousy of Judah and Israel still subsisting, Jehoshaphat placed his kingdom in a posture of defence against that of the ten tribes, garrisoning the cities which Asa had conquered. He also took away the idolatrous high-places and groves in Judah, and in the third year of his reign sent princes, priests and Levites with the book of the law to teach the people. And the blessing of God was upon him; he had riches and honor in abundance, and neighboring tribes respected him and brought him presents and tribute, 2 Chr. xvii. But then came the great error of his life and reign. He not only contracted friendship and alliance with the weak and wicked Ahab, possibly from mutual fear of Syria, but sanctioned, it would seem, the marriage of his son Jehoram with the atrocious daughter of Ahab and Jezebel—a marriage which inflicted evil for several generations upon Judah. Jehoshaphat after this frequently aided the kings of Israel. He was with Ahab in the disastrous battle of Ramoth-gilead, and appearing in the field in royal state, nearly lost his life, being mistaken for the Israelitish king. His cry to the Lord, who delivered him, ought to be noticed, 1 Ki. xxii. 1-40. Jehoshaphat had shown, while at Samaria, his distrust and dislike of the idolatrous priests; but when he returned to Jerusalem, he was rebuked by the prophet Jehu for having at all allied himself with the ungodly. He took the rebuke in good part, and set himself again,

both personally and by delegated officers, to carry out religious reforms in his own kingdom, and to render the administration of justice pure, 1 Ki. xix. The fatal alliance, however, with Israel still hampered him. He joined in a commercial project with Ahaziah, and prepared a fleet at Ezion-geber. For this he was reproved by Eliezer, who predicted the loss of the fleet. Jehoshaphat then refused any further partnership with Ahaziah in such enterprises, 1 Ki. xxii. 48, 49. Afterward he was attacked by the Moabites, Ammonites and other tribes. In the prospect of this great danger he proclaimed a fast, and humbly sought the Lord's help, which was promised through Jahaziel, a Levite. Accordingly, God supernaturally interfered. The invaders set upon each other and were destroyed, and Jehoshaphat returned to Jerusalem in triumph, 1 Ki. xxii. 1-29, this deliverance being supposed, not without probable reason, to be alluded to in Ps. xlviii., lxxxiii. It was, perhaps, subsequently to this event that Jehoshaphat, with his vassal the king of Edom, joined Jehoram, king of Israel, in that expedition against Moab which was terminated by the fearful deed of the Moabitish king, 2 Ki. iii.

The last years of Jehoshaphat were peaceful. Probably he admitted his son Jehoram to partnership with him, whom also, when previously he joined Ahab, it is thought he had left in authority at home. He had many sons, to whom he gave gifts and made them governors of cities, but to Jehoram, the eldest, he left the crown, 2 Chr. xxi. 1-3. He is called Josaphat in Matt. i. 8.

4. The father of King Jehu, 2 Ki. ix. 2, 14. 5. A priest in the time of David, 1 Chr. xv. 24.

JEHOSHAPHAT, THE VALLEY OF, the name now given to the valley of the Kidron. It is broad and shallow where it commences to the north-west; passing eastward, it has the general platform of the city to the south. Then, when it meets the north-western corner of Olivet, it turns due south, pursuing this direction to Bir Eyub, or the well of Job, at the junction with the valley of Hinnom, where it bends again to the south-east. From the church of the Virgin it is a narrow ravine, sinking rapidly between Ophel and Olivet, till at the Bir Eyub it is more than 500 feet below the top of Zion. Into the depth of this melancholy glen one could hardly look down from the roof of the temple above without dizziness. Various sepulchres are found along the course of this ravine, among them the so-called tomb of Absalom, and close to it the reputed tomb of Jehoshaphat, from which possibly the valley may have taken its name. But it is not so called either in Scripture or by Josephus, nor can the use of this appellation be traced higher than the fourth century after Christ. Both Jews and Mohammedans believe that it is to be the scene of the last judgment; and the latter show a stone pillar on which they say Mohammed is to sit. This notion is probably derived from Joel iii. 2, 12; but there is a strong objection against the identification of the valley, *emek*, there mentioned, with the ravine, *nahhal*, of the Kidron. It has otherwise been imagined that Joel alludes to "the valley of Berachah" or "blessing," 2 Chr. xx. 26; but as neither of these localities at all comports with the magnitude of the subject treated of by the prophet, we have no alternative but that of considering the words, not as constituting a proper name or the name of any specific locality, but as symbolical in their import, and designed to characterize the theatre of the bloody wars that took place after the Babylonish captivity, by

which the hostile nations contiguous to Judæa had signal vengeance inflicted upon them. They literally signify *the valley where Jehovah judgeth*, and mean the scene of divine judgments. The term *valley* appears to have been selected on account of such locality being mentioned in Scripture as the usual theatre of military conflict.

JEHOSHEBA (je-ho'she-bah), a daughter of Jehoram, king of Judah, but whether also of Athaliah, his idolatrous and cruel wife, is not stated, 2 Ki. xi. 2. From the pious character maintained by Jehosheba, it has very commonly been supposed that she must have been Jehoram's daughter by another spouse. Of this, however, there is no certain evidence, and it is quite possible that, by coming under better influences, she may, even though the daughter of so infamous a mother, have taken the part she did. She became married to the excellent high-priest Jehoiada—the only recorded instance of a female of the royal line marrying into one of the families of Aaron; and by preserving, in concert with her husband, the life of the young Joash till he could be brought forth for the occupation of the throne, she rendered an important service to the cause of righteousness and order at a very critical and melancholy period. See JEHOIADA.

JEHOSHUA, or **JEHOSHUAH** (je-hosh'-eu-a), the full form of the name generally found as Joshua, Num. xiii. 16; 1 Chr. vii. 27. See JOSHUA.

JEHOVAH (je-ho'vah), the name of God in most frequent use in the Hebrew Scriptures; in the English Bible, for a reason to be afterward mentioned, it is commonly represented, we cannot say rendered, by the word **LORD**.

In treating of this most sacred name we shall inquire—

1. **WHETHER JEHOVAH IS THE TRUE AND ORIGINAL PRONUNCIATION OF THE NAME.**—When the Hebrew language was first reduced to writing, it was not thought necessary to invent signs to indicate the vowel sounds; only the consonants were expressed in writing at first. The vowel signs which appear in our Hebrew Bibles were not introduced for centuries after the Hebrew ceased to be a living language. Further, it is necessary to explain that in reading the Scriptures the Jews were accustomed, in certain cases, to substitute for the word in the written text another word which appeared to them more proper to be used. One of the words thus written but not read was the divine four-letter name, YHWH. Soon after the Babylonish captivity the Jewish teachers, from a feeling of superstitious reverence, allowed this name to fall almost entirely into disuse. They thought it too sacred to take upon their lips, even when reading the Scriptures in the synagogues on the Sabbath. Wherever, therefore, this name appears in the sacred Scriptures, they substituted for it—not in the written text, but in reading—some other less sacred and mysterious name of God, usually the name *Adonai*. They continued to write YHWH—not for the world would they alter the text in one iota—but they read *Adonai*. That this was the established practice centuries before Christ is evident from the fact that in the oldest Greek version, that of the Seventy, the name YHWH, "Jehovah," is not found even once, but instead of it, *kurios*, which is the Greek equivalent of *Adonai*, "Lord." The Greek translators gave the equivalent of the text as read, not of the text as written. The sacred name would have been desecrated by

translation into Greek even more than by being uttered in Hebrew. Now, in order to account for the formation of the word Jehovah one other explanation is required, and it is this—that when the Jewish grammarians found it necessary, in order to preserve as far as possible the ancient pronunciation of their language, to invent a system of signs to represent the vowel sounds, which had hitherto been without any representation in writing, and proceeded to attach these signs to the sacred text, the rule they observed in the case of the words above mentioned, which were written but not read, was to attach to these words not the points which properly belong to them, but the points belonging to the words which were read in place of them. Following this rule, they attached to YHWH the points of 'ādonāy; and hence the name Yēhovah, "Jehovah." There can be no doubt, therefore, that the common pronunciation, notwithstanding the sacredness with which, from early associations, we have been accustomed to invest it, is quite erroneous, combining as it does the consonants of one word with the vowels of another. It is besides comparatively modern; it is found in none of the ancient versions; it was known to none of the Church Fathers. Even Origen, in that column of his "Hexapla" in which he tried to express in Greek characters the original Hebrew as pronounced in his day, always, so far as can be ascertained, set down *Adonai* where the Hebrew has YHWH. It is said that Peter Galatin, a learned convert from Judaism of the sixteenth century, was the first who suggested the pronunciation Jehovah.

2. WHAT IS THE TRUE IMPORT OF THIS DIVINE NAME?—In attempting to answer this question the two most important passages for our purpose are found in Ex. iii. and vi. In the former we read that God called to Moses from the midst of the burning bush, and after commanding him to put off his shoes from his feet because the place whereon he stood was holy, proceeded to declare himself the God of Abraham, of Isaac and of Jacob. And when Moses hid his face because he was afraid to look upon God, then the LORD said, "I have seen, I have seen the affliction of my people, and I have heard their cry, . . . and have come down to deliver them; . . . and now, come, I will send thee to Egypt." And when Moses shrank

back from the arduous mission, saying to God, "Who am I that I should go to Pharaoh, and that I should bring the children of Israel forth from Egypt?" the divine answer is, "But I will be with thee." And again, when Moses asks by what name he will speak of him to his people, the answer of God is, "I AM THAT I AM. Thus shalt thou say

is thus ascertained. The only difference between the two names is that the one is a verb in the first person, the other the same verb in the third. The meaning of the one is I AM; the meaning of the other is HE IS. The one is therefore the name of God revealing himself, the other the name of this revealed God contemplated and adored by man.



JEHOIAKIM DESTROYING THE "ROLL OF A BOOK" OF JEREMIAH'S PROPHECIES (Jeremiah xxxvi.).—See JEREMIAH.

to the children of Israel, I AM hath sent me unto you." And this is repeated in the verse which follows, ver. 15: "And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, THE LORD God of our fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: THIS IS MY NAME FOR EVER, and this is my memorial unto all generations." From which it is evident that YHWH is just another form of the name I AM; and its origin

In both names the root-idea is that of undervived existence. When it is said that God's name is HE IS, simple being is not all that is affirmed. He is in a sense in which no other being is. He is; and the cause of his being is in himself. He is because he is. This is evidently the meaning of the divine utterance, "I am that I am." Just as elsewhere, on a similar occasion, "I will have mercy on whom I will have mercy," Ex. xxxiii. 19—i. e., in the exercise of my mercy I am under

no constraint—what I will I will; what I do I do; so here—that I am I am; I am because I am; the cause (if one may so speak) of the being of God is only in himself. This surely was a wonderful conception for those early times; but, indeed, it is in a simple, unpolished age, before the mind has been varnished over by the influences of civilization, that such thoughts most easily find entrance and take firmest hold. The notion, therefore, that the name Jehovah had its origin rather in the age of David and Solomon than in that of Moses, is not less false philosophically than critically.

From the idea of underived and independent existence, which seems to be the root-idea in this divine name, follows at once that of independent and uncontrolled will and action. This also is a leading thought in the narrative quoted a little ago. I am the God of Abraham, of Isaac and of Jacob, and my name is I AM. As God's being is underived, so his will is uncontrolled. All other being flows from him, so all other wills must bend to his. It may not always seem so; it may rather seem as if the reverse of this were sometimes true. Doubtless in Moses' day the will of Pharaoh seemed to be the great power in Egypt. But God revealed himself as Jehovah, the self-existent, the supreme and sovereign Will; and Pharaoh—what proved he then? Man, that is a worm, and a son of man that is a worm.

With the idea of underived existence are also closely allied those of eternity and unchangeableness. He who has in himself the cause of his being can never cease to be, and he cannot change. This has been thought by not a few to be the primary import of the name Jehovah, which accordingly has been rendered "The Eternal." And in support of this view, the form of the name, a verb in the future tense, has been appealed to, *יהוה*, he is; rather, it has been said, "he will be, he shall never cease to be." But the so-called future in Hebrew differs very widely from our future, expressing as it does what has been wont to be in the past as well as what will be in the future—the ongoing of being or action, as opposed to its completion, in whatever sphere of time. And there can be no doubt that in the present case, though it is impossible to reproduce the Hebrew exactly in English, the translation "I am that I am" is much more accurate than "I will be that I will be."

Still, though the ideas of eternity and unchangeableness do not constitute the primary import of the name Jehovah, they are in Scripture, as we might anticipate, very constantly associated with it. "I am Jehovah; I change not," Mal. iii. 6. To Moses the revelation of this name was connected with God's covenant promise to Abraham—the promise of a seed in whom all the families of the earth should be blessed. I am the God of Abraham, and I am Jehovah—the God of Abraham, and of Abraham's seed for evermore. Hence it is that Jehovah is pre-eminently in Scripture the covenant God of Israel, the God of grace and truth and love. Though these attributes are not, primarily at least, contained in the name, they are inseparably associated with it.

3. WHAT IS THE RELATION BETWEEN THE DIVINE NAMES JEHOVAH AND ELOHIM?—This is an important question—important in itself, and also in its bearings upon other questions of Scripture criticism, in the solution of which the whole Christian world is interested. It is well known that the discussions as to the origin and authorship of the Pentateuch turn very much, though not so much now as formerly, on the import and use of these names. The fact that in some sections of Genesis

the one name is almost exclusively employed, in some the other, whilst in one section, Gen. ii. 4–iii. 24, both are combined in the compound name Jehovah-Elohim, could not fail to attract attention even at an early period; but with the attempts to explain this and similar phenomena in Hebrew Scriptures we are at present concerned only in so far as they may have tended to throw light on the import and relation of the divine names themselves. The view which early found acceptance among the Jewish doctors was that Elohim is the name of the Supreme as the God of judgment, Jehovah as the God of grace and mercy. But let us see what light the Scriptures themselves throw upon this subject.

The name Elohim is the name of God as THE DEITY. The plural form of the name does not denote plurality nor a trinity of persons, but, as constantly in Hebrew, the greatness and majesty of Him who bears the name. It is the name of God rather as a power—the supreme power—to whom weak man looks up with adoring awe. Hence the frequent opposition in Scripture of Elohim and "man," Deut. v. 21; iv. 33, etc. In the name Jehovah, on the other hand, the personality of the Supreme is more distinctly expressed. It is everywhere a proper name, denoting the personal God, and him only, whereas Elohim partakes more of the character of a common noun, denoting usually, indeed, but not necessarily nor uniformly, the Supreme. Elohim may be grammatically defined by the article, or by having a suffix attached to it, or by being in construction with a following noun. The Hebrew may say the Elohim, the true God, in opposition to all false gods, but he never says the Jehovah, for Jehovah is the name of the true God only. He says again and again my God, but never my Jehovah; for when he says my God, he means Jehovah. He speaks of the God of Israel, but never of the Jehovah of Israel, for there is no other Jehovah. He speaks of the living God, but never of the living Jehovah, for he cannot conceive of Jehovah as other than living. It is obvious, therefore, that the name Elohim is the name of more general import, seeing that it admits of definition and limitation in these various ways, whereas Jehovah is the more specific and personal name, altogether incapable of limitation. Occasionally *Elohim* is used in the very general sense of superhuman, supernatural, as when the witch of Endor exclaimed that she saw Elohim ascending from the earth, 1 Sam. xxviii. 13; she could never have said she saw Jehovah ascending. So we read of "men of God, Elohim"—i. e., men who seemed to have become partakers in some measure of the divine nature—but never of men of Jehovah. And of man when he was first created, it is said that he was created in the image of Elohim, not of Jehovah.

But if Elohim is a name of wider import than Jehovah, the latter is a name of deeper significance. It is the incommunicable name of God, emphatically THE NAME, embodying as it does his most distinctive attributes—self-existence, unchangeableness, eternity.

As the entrance of sin and suffering was the occasion of this deeper revelation of the divine nature, Jehovah is eminently the God of redemption—under the old covenant, the God of Israel. The correlative of *Elohim* is man; the correlative of Jehovah is redeemed man, Israel. Elohim is God in nature, Jehovah is God in grace, Ex. xxxiv. 6, 7. Elohim is the God of providence, Jehovah the God of promise and prophecy. "Thus saith Jehovah" are the words with which the prophet al-

ways introduces his message, never "Thus saith Elohim."

4. WHEN DID GOD FIRST REVEAL HIMSELF AS JEHOVAH?—If Jehovah be in a special manner the name of God as the Redeemer, it would seem that the revelation of the name must have been coeval with the promise of redemption. Accordingly, in the second section of Genesis, in which sin and redemption are first mentioned, the name Jehovah also for the first time appears, compare also Gen. iv. 1, 26. It has been thought, however, that the conclusion most naturally deducible from this early introduction of the name in the sacred Scriptures is shown to be incorrect by Ex. vi. 2, 3, where we read, "And God spake unto Moses, and said, I am Jehovah; and I appeared unto Abraham, unto Isaac and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them." But those who think so have not studied the last words just quoted in the light of other scriptures, otherwise they would have perceived that by "name" must be meant here not the two syllables which make up the word Jehovah, but the idea which it expresses. When we read in Isaiah, ch. lii. 6, "Therefore my people shall know my name," or in Jeremiah, ch. xvi. 21, "They shall know that my name is Jehovah," or in Psalms, Ps. ix. 11, 17, "They that know thy name shall put their trust in thee," we see at once that to know Jehovah's name is something very different from knowing the four letters of which it is composed. It is to know by experience that Jehovah really is what his name declares him to be, compare also Isa. xix. 20, 21; Ezek. xx. 5, 9; 2 Chr. vi. 33. And when, therefore, it is said of the patriarchs that God was not known to them by his name Jehovah, but appeared to them in the character of God Almighty, what is meant is that the aspect of the divine character which was presented to them was rather God's almightiness than that special aspect which is expressed in the name Jehovah. God makes himself known as Jehovah when he hears the cry of his people out of the depths, rescues them from the fearful pit, from the iron furnace, and fills their hearts with the joys of salvation. This was an experience to which, outwardly at least, the patriarchs were usually strangers. The name of God Almighty was thus to them a sufficient support of their faith; the dark days had not yet come when faith, in order to endure, must take a deeper view and a firmer grasp of Him who is its object.

But though we believe the name Jehovah was known to the patriarchs and revealed anew by Moses, it was not until the great awaking of the prophetic spirit under Samuel that its import and the value of the revelation embodied in it were fully realized by the people of Israel. Jehovah is eminently the prophetic name of God. For while the psalmists frequently address their prayers and hymns to Elohim, it is always Jehovah who speaks by the prophets. Thus we account for the fact that after the age of Samuel the name Jehovah seems to have come into more common and, as it were, popular use than before, and especially appears with much greater frequency as an element in the names of individuals—a fact from which the rash and erroneous conclusion has recently been drawn that previous to that age the name was altogether unknown.

JEHOVAH-JIREH (*jir'eh*), "Jehovah will provide," the name given by Abraham to the mount on which the angel of the Lord appeared to him and not only arrested the sacrifice of Isaac, but

provided a ram to be put in his place, Gen. xxii. 14. It was embodying in a name the sentiment expressed in an earlier part of the narrative, "God will provide for himself a burnt-offering." For the import of the transactions themselves, see under ABRAHAM.

JEHOVAH-NISSI (-nis'se), "Jehovah my banner," the name given by Moses to an altar he erected in the wilderness in commemoration of the

JEHOVAH-TSIDKENU (tsid-ken'noo), "Jehovah our righteousness," a name applied by the prophet Jeremiah to the king who should spring from David's line, Jer. xxiii. 6, margin, thus describing Messiah's divine character. The same appellation is given to the Church, Jer. xxxiii. 16, margin, who, by her union with Christ, shares his titles. Some critics, however, propose a different translation: "This is he who shall call to her, Jehovah our righteousness."

JEHU (je'heu). 1. A prophet who pronounced the divine sentence against Baasha, king of Israel, 1 Ki. xvi. 1-4, 7, 12. He also rebuked Jehoshaphat, king of Judah, 2 Chr. xix. 1-3, and compiled some annals of the last-named monarch, 2 Chr. xx. 34.

2. The son of Jehoshaphat, the son of Nimshi. He was designated as the future king of Israel to Elijah in the wilderness of Horeb, 1 Ki. xix. 16, 17, and his commission was to extirpate the idola-



Jeremiah let down into the dungeon.—See Jeremiah.

victory gained by the Israelites under Joshua over the forces of Amalek, Ex. xvii. 15.

JEHOVAH-SHALOM (-sha'lom), "Jehovah is peace," the name given by Gideon to the altar he built at Ophrah of the Abi-ezrites after the angel of the Lord had appeared to him, Jud. vi. 24, at that place.

JEHOVAH-SHAMMAH (-sham'mah), "Jehovah is there," the name to be given to the city prophetically described by Ezekiel, Ezek. xlvi. 35, margin.

JEHOZABAD (je-ho-za'bad). 1. One of the conspirators who slew Joash, king of Judah, 2 Ki. xii. 21. 2. One of the Levite porters, 1 Chr. xxvi. 4. 3. A military commander in Jehoshaphat's reign, 2 Chr. xvii. 18.

JEHOZADAK (je-ho-tsa'dak), the son of the high-priest Seraiah. He was carried into captivity to Babylon, 1 Chr. vi. 14, 15, when Judah and Jerusalem were captured and laid waste by Nebuchadnezzar. He was the father of Jeshua or Joshua, who returned with Zerubbabel. He is more frequently called Jozadak and Josedech.

trous house of Ahab, slaying those whom the sword of Hazael would not touch. Though so designated, the solemn anointing of Jehu to his office was to be not yet. Elijah passed first into the eternal world, and it was not till Ahab had ended his weak and godless career, and Ahaziah had committed his daring acts of impiety, and Joram had for some years swayed the sceptre with sinful hand, that Elisha, who had succeeded to Elijah's office, admonished doubtless by God that the time of repentance was past and judgment must now be done, sent a messenger, one of the sons of the prophets, to Ramoth-gilead, which Jehu and the other He-

brew commanders were keeping, to anoint him king. Jehovah was sovereign paramount, and he had a right to choose who should reign under him, 2 Ki. ix. 1-10. When Jehu's companions were made aware of the real nature of the young prophet's message, they entered heartily into the conspiracy and proclaimed Jehu king. With little delay he set out for Jezreel, where Joram had gone to be healed of his wounds. From the towers of the city he is espied hastening with his company across the plain; and when two messengers brought back no answer, Joram and his nephew, Ahaziah of Judah, who had come to visit him, both went out to meet Jehu. Both were slain, and the prophecy against Ahab's house was fulfilled literally when Joram's dead body was cast into the plot of ground which had been illegally wrested from Naboth, and when Jezebel, who had taunted the avenger as he entered Jezreel, was crushed beneath his chariot wheels and her carcass devoured by the hungry dogs that prowled about the city, 2 Ki. ix. 11-37. Jehu accomplished God's command; he destroyed all the rest of Ahab's family, 2 Ki. x. 1-17. And he gathered the worshipers of Baal by a stratagem, and slew them in Baal's temple, 2 Ki. x. 18-28. But his deeds were done from his own lust of reigning; and though he boasted of his zeal for God, it was simply because that zeal he perceived was making him a king. And so, though God set his seal upon the judgment of Ahab's house by promising Jehu that for four generations his seed should reign, yet, because Jehu had gratified therein his own ambition, God declared also that judgment should come on his ungodly posterity, Hos. i. 4. Jehu reigned twenty-eight years, 884-856 B. C., still keeping up the calf-worship of Jeroboam. His kingdom was harassed by Hazael, king of Syria, 2 Ki. x. 29-36; and the Assyrian power was beginning also to make its pressure felt. Jehu's name as the son—*i. e.*, one of the successors—of Omri has been read on the black obelisk in the British Museum.

3. A descendant of Judah, 1 Chr. ii. 38. 4. A Simeonite chief, 1 Chr. iv. 35. 5. A Benjamite, one of those who joined David at Ziklag, 1 Chr. xii. 3.

JEHUBBAH (je-hub'bah), a chieftain of Asher, 1 Chr. vii. 34.

JEHUCAL (je-hoo'kal), an eminent person in Jerusalem in the reign of Zedekiah, Jer. xxxvii. 3. He is also called Jucal, Jer. xxxviii. 1.

JEHUD (je'hud), a city allotted to the tribe of Dan, Josh. xix. 45. It is probably *El-Yehudiyeh*, about seven miles east of Jaffa.

JEHUDI (je-hoo'de), a person who was sent for the roll of Jeremiah's prophecies, and read it to King Jehoiakim, Jer. xxxvi. 14, 21, 23.

JEHUDIJAH (je-hoo-di'jah). This is perhaps not a proper name, but used to distinguish one wife of Mered from the other, who was an Egyptian, 1 Chr. v. 18. She is the same with Hodiah, 1 Chr. v. 19.

JEHUSH (je'hush), a descendant of King Saul, 1 Chr. viii. 39. The word is the same with that rendered Jeush.

JEIEL (je-i'el). 1. A Reubenite chief, 1 Chr. v. 7. 2. A Levite porter appointed for the musical service of the sanctuary, 1 Chr. xv. 18, 21. 3.

A Levite of the sons of Asaph, 2 Chr. xx. 14. 4. A scribe in the time of Uzziah, 2 Chr. xxvi. 11. 5. A Levite who took part in Hezekiah's reformation, 2 Chr. xxix. 13. 6. A chief Levite in Josiah's time, 2 Chr. xxxv. 9. 7. One who accompanied Ezra on his journey from Babylon to Jerusalem, Ezra viii. 13. 8. A person who had married a foreign wife, Ezra x. 43.

JEKABZEEL (je-kab'tse-el), a city in the extreme south of Judah, Neh. xi. 25. It is the fuller form of Kabzeel, Josh. xv. 21. See **KABZEEL**.

JEKAMEAM (je-kam'e-am), a Levite in David's time, 1 Chr. xxiii. 19.

JEKAMIAH (je-kam'yah), a descendant of Judah, 1 Chr. ii. 41, called also Jecamiah, 1 Chr. iii. 18.

JEKUTHIEL (je-ku-thi'el), one of Judah's descendants, 1 Chr. iv. 18.

JEKUTHIEL, BEN ISAAC BLITZ, has the honor of being the first Jew who translated the whole Old Testament into German. It was published under the title, "The Four-and-Twenty Books Translated into German."

JEKUTHIEL, BEN JEHUDAH, who lived in the thirteenth century, and who was known as the "Punctuator," became very celebrated for his edition of the Hebrew Scriptures. His edition of the Pentateuch and of the book of Esther displayed great research and much learning. His grammatical treatises have been deservedly esteemed.

JEMIMA (je-mi'ma), the eldest of Job's daughters, born after his restoration to prosperity, Job xlii. 13, 14.

JEMINI (jem'i-ne), 1 Sam. ix. 1, margin. The textual rendering is no doubt right. See **GEMINI**.

JEMNAAN (jem'na-an), Judith ii. 28, perhaps Jamnia or Jabneel.

JEMUUEL (je-moo'el), the eldest son of Simeon, Gen. xlii. 10. But in Num. xxvi. 12 the name is given as Nemuel.

JENISCH (yā'nish), DANIEL, was born in Eastern Prussia, in 1762. After passing through the university of Königsberg, he became the pastor of the Mary Church in 1786, from which he removed to the Nicholas Church. In consequence of excessive study his mind lost its balance, and he is supposed to have ended his life when laboring under a fit of insanity. He was chiefly celebrated as a philosophical writer, with a leaning toward the close of his life to latitudinarianism. He died in 1804.

JENKIN (jeng'kin), ROBERT, an English divine, who was born in Kent in 1656, and educated at Cambridge. He became master of St. John's College, and professor of theology. He retired into private life in 1688, as he was unable to take the oath required of those who were inducted into ecclesiastical benefices. He was a very voluminous writer. He wrote on the authority of the general councils, a criticism of the work of Barsnaghe on the Jews, and another on Lake's Paraphrase of St. Paul's Epistles. He

also translated Tillemont's Life of Apollonius of Tyana; but his most important work is "The Reasonableness of the Christian Religion," which ran through several editions.

JENKINSON (jeng'kin-sun), JOHN BANKS, D.D., an English prelate, who was born in the year 1781. After the usual university education he entered the Church, and in 1817 he was made dean of the cathedral of Worcester. In 1825 he was raised to the see of St. David's, in Wales, and in the same year he received a prebendal stall in Durham. Two years afterward he was raised to the deanery of Durham. He displayed the same mental characteristics of solid thought and calmness of judgment which characterized his brother, the earl of Liverpool, who held the office of prime minister of Great Britain for many years. Bishop Jenkinson died in 1840.

JENKS, BENJAMIN, well known as the author of "Prayers and Offices of Devotion for Families, and for Particular Persons upon most Occasions," was born in 1646. He entered the Church, and became rector at Harley, from which he removed to Kenley. He also wrote "Submission to the Righteousness of God" and "Meditations." He died in 1724. The first of these works has been issued from year to year, until its circulation has become so great that it could not now be determined.

JENKS, WILLIAM, D.D., a very eminent Congregational minister, born in 1778, at Newton, Massachusetts, and educated at Harvard. After a pastorate at Bath in Maine of twelve years, he became professor of Oriental and English literature in Bowdoin College. Thence he removed to Boston, and for twenty-three years he filled the Green Street Church with great efficiency. He was eminent for his knowledge of Oriental literature, as his edition of the "Comprehensive Commentary on the Holy Bible" showed. He also published an explanatory Bible, atlas and Scripture gazetteer, which was well received. He died in 1866.

JENKYN (jeng'kin), WILLIAM, has now been well known for two hundred and twenty years as the author of the famous treatise "Jenkyn on Jude." He was born in 1612, at Sudbury, in Suffolk, and educated at St. John's, Cambridge. In St. Nicholas, Acons, Christ Church, Newgate Street and St. Anne's, Blackfriars, all in London, he held the office of lecturer, but in 1662 he was ejected for nonconformity. He was seized and sent to the town on the charge of being implicated in Love's plot, but he was shortly afterward released. He refused to take the Oxford act, and he had to retire from London. In 1671 he returned in consequence of "The Indulgence," but again in 1682 he was seized under the conventicle act and cast into prison, where he died in 1685. He was an eminent theological writer and an earnest, learned man.

JENNINGS (jen'ningz), DAVID, D.D., an eminent dissenting minister, son of one of the ejected nonconformists, was born at Kibworth, Leicester, in 1691, and died in 1762. He pursued his studies in London, and after certain minor appointments became assistant pastor of the Congregational Church of Old Gravel Lane, Wapping, where he continued forty years. In 1740 he wrote against Dr. Taylor in defence of original sin. In 1744 he was appointed theological tutor in Coward

College, in which office he exhibited great adaptation for his work, and had great success. In 1747 the university of St. Andrews conferred on him the degree of D.D. His principal work is, "Jewish Antiquities; or, A Course of Lectures on the Three First Books of Godwin's Moses and Aaron. To which is annexed a Dissertation on the Hebrew Language." It is divided into three books, treating respectively of persons, places and times. His work is distinguished by learning and sound sense, and long held a distinguished place on account of its solid worth, but has been quite superseded by more recent and accurate works on the subject.

JENNINGS, SAMUEL KENNEDY, who was distinguished for the part he took in the movement for the introduction of lay representation in the Conferences of the Methodist Episcopal Church, was born in 1771 in Essex County, New Jersey, and educated at Rutgers College. In early life he held skeptical views, but in 1794 he was brought under the influence of the truth. In 1805 he was ordained a deacon by Bishop Asbury, and in 1814 he became an elder. In 1817 he settled in Baltimore, where he practiced as a physician and labored with great zeal in the spiritual duties of his office. He was expelled from the Methodist Episcopal Church along with other brethren who had advocated the introduction of lay representation, and he engaged very actively in founding the "Methodist Protestant Church." He died in 1854.

JENYNS (jen'inz), SOAME, was a very distinguished writer on theological and Biblical subjects. He was born in London in 1704, and educated at St. John's in Cambridge. He had fallen into the popular infidelity of the day; but being induced to engage in Biblical studies, he abandoned his skepticism, and devoted himself to the support of Christian truth. His most important work, entitled a "View of the Internal Evidence of the Christian Religion," had an extensive circulation, and ran through a great number of editions. It is remarkable that after it appeared an effort was made to show that it was really opposed to Christianity, and a protracted controversy ensued. The object of Jenyns was to exhibit the exalted morality of the gospel, and later writers held that the argument is one of great power. His "Free Inquiry into the Nature and Origin of Evil" brought him into conflict with Dr. Johnson, and it is not a matter of wonder that he should have failed on a subject which is above the capacity of all uninspired men. He died in 1787.

JEPHTHAH (jef'tha), an Israelitish hero and judge, the son of Gilead by a concubine. Driven out by his brethren, he established himself in a district called Tob, and gathered round him a band, who, probably by marauding expeditions, acquired a formidable renown, so that when the Ammonites had occupied some of the trans-Jordanic territory, and had even passed the Jordan and attacked the western tribes, Jud. x. 8, 9, Jephthah was solicited to take the command against them. He reproached the Gileadites with their conduct toward him, but consented to lead them on condition of being appointed their governor. He then sent envoys to the Ammonitish king, maintaining Israel's right to the territory north of the Arnon. The negotiations came to nothing; and then Jephthah, having collected troops from Manasseh and Gilead, utterly defeated the Ammonites. But prior to his march he had vowed to devote and sacrifice to the Lord

whatever might first welcome him on his return in triumph to his residence at Mizpeh. It was his only daughter that first came forth, to Jephthah's utter dismay; and he did with her according to his vow, Jud. xi.

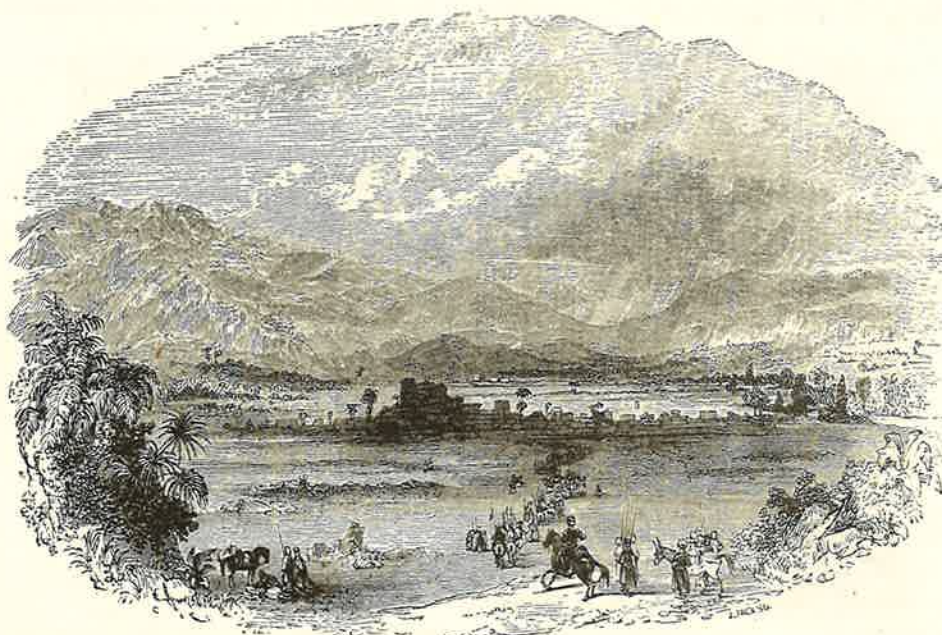
Scarcely any Scripture topic has been more keenly discussed than the question, What did Jephthah do? Did he actually sacrifice his daughter? or did he merely devote her to perpetual celibacy? and learned men will never agree in the solution. It is clear that there are formidable difficulties in the way of believing that an Israelite instructed in the law and history of his country could offer human sacrifice, especially as Jephthah is mentioned with commendation among the worthies of the race, 1 Sam. xii. 11; Heb. xi. 32. But yet he could not have expected that any animal would come out to meet him; he must therefore have contemplated human sacrifice. His daughter, it is evident, was not aware of his vow, but the intended sacrifice of an animal would no doubt have been at once proclaimed. There was perhaps little intercourse between the tribes east

JEPHUNNE (je-fun'ne), Ecclus. xlvi. 7, Jephunneh.

JEPHUNNEH (je-fun'ne). 1. The father of Caleb the spy, Num. xiii. 6. He is called a Kenazite, Josh. xiv. 14 and elsewhere. 2. A chieftain of Asher, 1 Chr. vii. 38.

JERAH (je'ra), a son of Joktan, or name of a tribe descended from him, in Southern Arabia, Gen. x. 26; 1 Chr. i. 20. There is a difficulty in identifying the locality of this tribe, and various conjectures have been made respecting them. There is, it seems, a fortress still bearing the name *Yerakh* at the extremity of the Yemen. Or their settlement may have been in the neighborhood of *Hadramaut* (Hazar-maveth), as there are there a "moon-mountain" and a "moon-coast." But nothing certain can be stated.

JERAHMEEL (je-ra'me-el). 1. The son of Hezron, Judah's grandson, 1 Chr. ii. 9, 25, 26, 27, 33, 42. 2. A Levite of the family of Merari, 1 Chr.



JERICO, THE CITY AND THE PLAIN.—See JERICO.

and west of the Jordan at the period. Besides, Jephthah, a kind of brigand chief, though he knew much of the history of Israel, might know little of the law, and human sacrifices were practiced by neighboring nations. Further, we have no instance of females being devoted to celibacy; and, if this girl were so devoted, she needed not to ask delay in order to bewail her lot. All these reasons, briefly given, and more might be added, incline to the fearful alternative that Jephthah did sacrifice his daughter. But the opinion is expressed with diffidence, and many will dissent from it. It may be added that there is no ground for imagining that the high-priest sanctioned the act, as the Jews believe.

One more fact in Jephthah's history is to be noticed. The Ephraimites, angry that they had not been summoned, crossed the Jordan and threatened to destroy Jephthah and his property. He therefore gathered his army, attacked and entirely defeated them, detecting the fugitives by their dialect, as they tried to recross the river. Forty-two thousand Ephraimites fell. Jephthah retained his power in the trans-Jordanic region six years, till his death, Jud. xii. 1-7.

xxiv. 29. 3. A person, son of Hammelech (or of the king), who was with others commanded to arrest Baruch and Jeremiah, Jer. xxxvi. 26.

JERAHMEELITES (je-ra-me-el'ites), a tribe or clan descended from Jerahmeel, 1 Sam. xxvii. 10; xxx. 29. They occupied the southern district of Judah.

JERECHUS (jer'e-kus), 1 Esd. v. 22, Jericho.

JERED (je'red). 1. 1 Chr. i. 21. See **JARED**. 2. A descendant of Judah, and father or founder of Gedor. He appears to have been the son of Mered by his Jewish wife, 1 Chr. iv. 18, but the text is not very clear.

JEREMAI (jer-e'mi), one who had married a foreign wife, Ezra x. 33.

JEREMIAH (jer-e-mi'ah). The meaning of the name is "Jehovah throws"—*i. e.*, according to some, "overthrows, casts down," Ex. xv. 1; according to others, "lays down, founds, appoints, ordains." But the latter view has no support from

Hebrew usage; and the former, besides having this support, gives to the name an import much more distinctive, almost prophetic both of the history of the man and of the character of his time. He who bore this name was consecrated to that God who with an almighty hand throws to the ground all his enemies, ch. i. 10. With the prophecies of Jeremiah are interwoven many minute biographical details which are lacking in the writings of the other prophets. He was of a priestly family, being born in Anathoth, one of the towns allotted to the priests of the line of Ithamar. It is probable that Jeremiah continued to reside at Anathoth for some years after his call to the prophetic office, which took place in the thirteenth year of Josiah, B. C. 628, while he was yet a youth, ch. i. 2, 6. Like our Lord, who, residing in Bethany under the friendly roof of Lazarus and his sisters, made daily journeys to and from Jerusalem, Jeremiah may have continued to spend quiet evenings in his father's house, while by day he labored in his prophetic mission amid the throng and bustle of the capital. But after some years he was compelled by the bitter hostility of his fellow-towns-

was in his heart as a burning fire shut up in his bones; and he was weary with forbearing and could not stay," ch. xx. 9.

Not long after Jehoiakim ascended the throne, and probably on occasion of one of the great feasts which drew multitudes together from all parts of the land, ch. xxvi. 2, Jeremiah made what seems to have been his first public appearance and appeal since the accession of the new monarch. Undeterred by the fate of a brother prophet, Urijah the son of Shemaiah, who had already fallen a victim to the fury of the king, Jeremiah, in obedience to a divine impulse, appeared in the temple courts, and by words of truth and judgment stirred the thronging multitudes. A tumult ensued, the priests and prophets inciting the people to violence. The report of the tumult speedily reaching the palace, the officers of state appeared on the scene, and proceeded to investigate the cause of the uproar. To these princes Jeremiah made a noble appeal, and not in vain. Still, the influence of the priests and prophets, the most violent antagonists of Jeremiah, was very great, and it was only by the interposition of a powerful friend, Ahikam the

Jewish history as the year in which the first Chaldean invasion took place, was an epoch also in the history of Jeremiah, for in that year he was divinely directed to collect into one body the various prophecies he had delivered during the twenty-three years which had elapsed since the commencement of his ministry, ch. xxv. 3; xxxvi. 1, etc. These prophecies Baruch, having written down from the lips of Jeremiah, recited within the temple courts to a large and mixed audience of princes and people. Some of the former, affected by the divine message, resolved, though with but slender hopes of success, to have it read before the king. The result was such as might have been anticipated. The headstrong tyrant, after listening impatiently for a short time to words very different from those which he was accustomed to hear, started up, and seizing the roll, cut it in pieces and threw it into the fire. Jeremiah and Baruch would have instantly fallen victims to his fury had they not, at the instigation of the princes, shut themselves up in a place of concealment. In that retreat Baruch wrote down, from Jeremiah's dictation, the same series of prophecies, many like words, we are told, being added unto them; and doubtless this first collection formed the nucleus around which were gathered, from time to time, other prophecies subsequently delivered, till the whole assumed the form in which they now appear in the Scriptural book of Jeremiah.

The second invasion of the Chaldees, which issued in the capture of Jerusalem and the captivity of the young king Jehoiachin, an issue which Jeremiah had distinctly foretold, may naturally be supposed to have given him a position of greater authority in Jerusalem; and accordingly we find the new king Zedekiah, unlike his brother Jehoiakim, not only listening patiently to his prophetic admonitions, but even sending of his own accord to consult him in more pressing emergencies. Zedekiah, however, though willing to ask, was not equally disposed to follow, advice. Still less so his princes and ministers, who were for the most part rash and inexperienced, proud of their new dignity, and resolved to pursue at whatever hazard the course of policy which had already brought so terrible disasters upon the nation. To these men Jeremiah speedily made himself obnoxious, and it was not long before he experienced the effects of their hostility. The duty imposed upon Jeremiah was one from which he might well have recoiled. The whole nation was bent upon a war of freedom. Notwithstanding their heart-apostasy from Jehovah, they still retained the conviction that they were the peculiar favorites of Heaven, and that, however low they might sink, they could not perish utterly. In their carnal minds the permanence of the true religion, which the prophets had so often foretold, was always associated with the continued preservation of the temple and city in which it was visibly enshrined. It was to oppose these strong national convictions, to counsel submission to the yoke of Babylon, to proclaim the utter fruitlessness and fatal issue of the meditated revolt, that Jeremiah stood forth—one man against a nation. His position was not an enviable one—a patriot counseling submission to a foreign master and laboring to repress the heavings of the national spirit impatient of the yoke! This was a strange spectacle, and we can scarcely wonder that Jeremiah was by not a few regarded as an emissary of the Chaldeans rather than a prophet of the Lord; and that the once timid and shrinking prophet had the courage to take up this position—to place himself in the way of an excited



RÎHA, ON SITE OF JERICO.—See JERICO.

men, whose immoralities he had exposed and denounced, to quit his native place and take up his residence in Jerusalem, ch. xi. 21; xii. 6.

This change of residence, however, only exposed him to new dangers, and brought him within the reach of more formidable adversaries than the priests of Anathoth, for the death of Josiah and the captivity of Jehoahaz opened up the way for the accession of the violent and ungodly Jehoiakim to the throne of Judah, Jer. xxii. 17. Under such a king Jerusalem was no longer a safe residence for the faithful prophet of the Lord, yet Jeremiah felt that at so momentous a crisis in the national history it was not his part to purchase personal safety by the abandonment of public duty. Though naturally of a timid disposition, so that at first he shrank from the responsibilities of the prophetic office, yet now the word of God which had come to him had taken such complete possession of his soul that he could not but give utterance to it, be the danger ever so great. And though in some seasons of deep depression, when he seemed to himself to have labored in vain and spent his strength for naught, he almost resolved to speak no more in the name of the Lord, yet this momentary impulse was speedily overpowered, for "the word of God

son of Shaphan, that he escaped with his life, ch. xxvi.

During his residence at Jerusalem, Jeremiah was doubtless the centre of the little circle amid which true piety still lingered, but there was one whom he singled out from all his associates, honoring him with peculiar marks of his friendship, and even admitting him to share the labors of his prophetic ministry. This was Baruch, the son of Neriah, who seems to have been a person of rank and influence, ch. xliii. 3; li. 59, though, being also a man of worth and piety, he preferred the society and friendship of Jeremiah to the high official dignity and authority which he might have aspired to and enjoyed. The friendship and active co-operation of Baruch proved highly valuable to the prophet. For shortly after the incident just mentioned, and probably in consequence of it, we find that Jeremiah had become so obnoxious, either to the court or to the people, or to both, that he could no longer venture to appear in public. In this exigency Baruch came to his aid, and by acting as his amanuensis and representative secured the transmission of the divine message to the rulers and people, ch. xxxvi. 5; xlvi. 5.

The fourth year of Jehoiakim, remarkable in

and rushing nation and try to stop and turn it—shows that God had not forgotten his promise, ch. i. 18, 19.

During the greater part of the reign of Zedekiah, which continued eleven years, the prophet seems to have pursued his work unmolested—at least without encountering any violent persecution. But toward the close of that reign, when the rebellion had broken out, and the Chaldean army, hastening from the east, had invested Jerusalem, and when it was essential to the success of the dominant policy that the nation should rise as one man against the invaders, and not destroy their cause by divided counsels, it became evident that the conflict between Jeremiah and the rulers must speedily come to an issue. So accordingly it was; for—a very trivial circumstance being seized upon as a pretext for violent measures—the prophet was

submission. The princes, indignant that the hands of king and people should be weakened by the prophet's dark forebodings, resolved on his destruction, and it was not difficult for them to work on the fears of the king and extort from him permission to carry their deadly purpose into execution. Armed with the royal mandate, they entered the court of the prison, laid hold of Jeremiah and cast him into one of the dungeons, so deep that it was necessary to let him down by means of cords. And doubtless, as they turned away from their victim, they imagined that his voice had been silenced for ever. But God, who had yet some work for his prophet to do, interposed in his behalf strangely and unexpectedly. An Ethiopian eunuch pleads for him with the king, and obtains an order for his release. Jeremiah, covered with the mire into which he had sunk, is drawn up by means of cords

of kin, the purchase of a small property in Anathoth which he is about to sell. Here was a trial of his faith. When the proposal was made to him, Anathoth must have been occupied by the Chaldeans; Jerusalem, he knew, would soon be a heap of ruins and the whole land a desolation. Yet he at once agrees to the proposal of his relative; and having gone through the various formalities necessary to the legal completion of the purchase, he weighs out the money and assumes the proprietorship of the ground. The transaction was a prophecy in act; for the spirit of the prophet, so often clouded and overwhelmed, was at this time irradiated by bright anticipations of Israel's destiny; and as he delivered over the purchase-papers to Baruch he said to him with calm confidence, "Take these and put them in an earthen vessel, that they may continue many days; for thus saith



THE PLAINS OF JERICO.—See JERICO, and JERICO, PLAINS OF.

arrested as a deserter and traitor to his country and cast into the common prison. In this prison, which seems to have consisted of several dark underground vaults, ch. xx. vii. 16, he was closely confined for "many days." Afterward, by command of the king, he was removed to the "guard-house" attached to the royal palace, which was a place of considerable extent, with walls and gates, having upper apartments for the reception of the less guilty or less dreaded prisoners and a row of dungeons underground. At first Jeremiah occupied one of the upper apartments, having the use of writing materials, enjoying the visits and converse of his friends, and being occasionally sent for to be consulted by the king, who probably expected to find him, after his lengthened imprisonment, a more courtly and pliant counselor. Jeremiah, however, still continued undauntedly to declare the mind of God, predicting, as before, the disastrous issue of the siege and counseling timely

and restored to his apartment in the upper prison. Meanwhile the Chaldean army was pressing the siege. Jeremiah continued in prison till the city was taken, when he was released by order of Nebuchadnezzar. Strange fate for a prophet of Jehovah—to have his life saved by an Ethiopian eunuch and his liberty restored to him by a heathen conqueror!

The imprisonment of Jeremiah must have continued for more than a year. It is remarkable that during this period God favored him with some of the brightest glimpses into the future which he ever enjoyed, ch. xxxii. 36-44; xxxiii. 1-26. The guard-house was his Patmos, where he saw the heavens opened and read the glorious future which God had in store for his Church.

These revelations were connected with a somewhat remarkable transaction which took place previous to his release. Hanameel, his uncle's son, visits him in prison and offers him, as next

the Lord of hosts, the God of Israel, Houses and fields and vineyards shall be possessed again in this land," ch. xxxii. 15.

The capture of Jerusalem restored Jeremiah to liberty, but to him restored liberty brought no joy. What a scene must have burst upon him as he passed the prison gates—Jerusalem and her palaces fallen to the ground, and that holy and beautiful house which the piety of a former age had reared, and around which so many hallowed associations had clustered, burned up with fire! To a heart like his, so tender and impressible, the spectacle must have been overwhelming. Can we wonder that the first gush of his poetic spirit poured itself forth, not in joyful strains, but in those "Lamentations" over his fallen country which will remain an enduring monument at once of his patriotism, his genius and his piety?

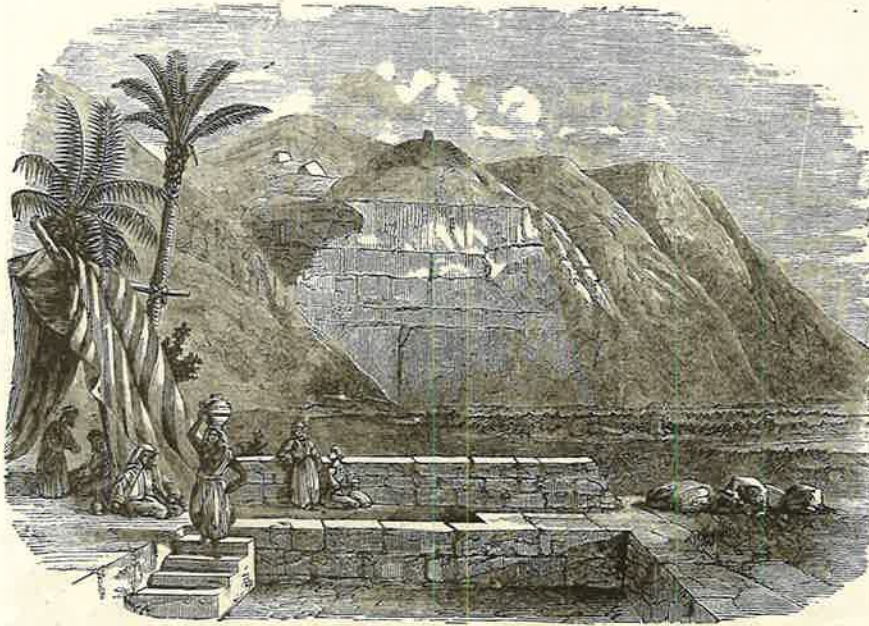
The story of Jeremiah now draws near its close. After the murder of Gedaliah, the son of Ahikam,

the remnant of the Jewish people still resident in Palestine resolved, contrary to the advice and despite the remonstrances of Jeremiah, to retire into Egypt; and thither they bore the prophet along with them. There the dangers he had foreboded speedily manifested themselves. The exiled remnant, contaminated by the example of their Egyptian neighbors, fell anew into all manner of abominations; their wives burned incense and poured out drink-offerings to the queen of heaven; so that Jeremiah was compelled in his old age still to prophesy bitter things: "Behold, I will watch over them for evil, and not for good; . . . and all the remnant of Judah that are gone into the land of Egypt to sojourn there shall know whose word shall stand, mine or theirs," ch. xlv.

These were among the last prophetic words of Jeremiah. As more than forty years had elapsed since the commencement of his ministry, he could not have lived long after this period. But of the exact time and circumstances of his death we have no record, and the Jewish and Christian traditions

topics: 1. Authorship; 2. Subject-matter and general character; 3. Arrangement; 4. Text.

1. **AUTHORSHIP.**—This question presents no serious difficulty. The external evidence is altogether in favor of the received view that Jeremiah was the author of the whole book, and the internal evidence is scarcely less decisive. There is in Jeremiah's writings, though not so strongly marked as in Ezekiel's, a prevailing and dominant character—a peculiar cast of thought and expression; and this character pervades nearly every part of the book which bears his name. Criticism thus corroborates the testimony of tradition, and accordingly the book as a whole has been universally received as the work of Jeremiah. Doubts indeed have been expressed as to the genuineness of some portions of it, but these doubts, with one or two exceptions, are not of sufficient importance to merit any extended notice. It is now generally agreed that the first forty-nine chapters are the composition of Jeremiah. The evidence in the case of the last three chapters is not so decisive.



JERICO.

Showing the Fountain of Elisha and the Quarantania Mountain.

are not in harmony. By the early Fathers of the Christian Church he was enrolled among the martyrs, having, according to the account transmitted by them, fallen a victim to the rage of his fellow-exiles, whose sins he rebuked and whose delusive hopes he unsparingly exposed. And in truth we may well claim for Jeremiah all the honors of a martyr, though we know not how he died. His life was one continued martyrdom. The forty years of a ministry pursued with unflinching fortitude through dangers and discouragements under which many a braver and stronger heart than his would have succumbed, amid fightings without and fears within, with nothing to lean on or to draw strength from but the word of an unseen God,—surely such a spectacle of unswerving fidelity, of invincible perseverance, presented too by one naturally of a weak and timid disposition and tender heart, is not less noble and worthy of admiration, and certainly not less fruitful of instruction, than the awful but short-lived agonies of the martyr's death.

JEREMIAH, THE BOOK OF. Under this head we shall take up in succession the following

With regard to the last chapter, which is historical throughout, it is not probable that Jeremiah was its author. For, 1. It stands quite apart from the rest of the historical matter in the book, according to the Hebrew arrangement; and the chapter immediately preceding closes with the words, "thus far the words of Jeremiah," which seem intended to intimate that the chapter which follows is not his. 2. The greater portion of the chapter in question is taken almost verbatim from the last two chapters of 2 Ki., where it evidently forms an original and integral part of the history. In Jeremiah several explanatory clauses are inserted, as in ver. 9, 10, 11, 15, 19, 20, 21, 23. 3. The chapter contains an account of the release of Jehoiachin, which took place when Jeremiah was about ninety years of age.

The fiftieth and fifty-first chapters contain a prophecy against Babylon, with a brief historical appendix recording the date and occasion of its composition. In that appendix it is stated that the prophecy which precedes was written by Jeremiah, and placed by him in the hands of Zeriaah, the son of Neriah and brother of Baruch, who was about to proceed on an official journey to Babylon

in the fourth year of Zedekiah, with instructions on his arrival in Chaldaea to read it to the exiled Israelites, and having done so, to cast it, with a stone attached to it, into the Euphrates, saying, "Thus shall Babylon sink and shall not rise from the evil that I will bring upon her." It must be allowed that the whole of this transaction is very much after Jeremiah's usual manner, especially the prophetic act which followed the reading of the prophecy, and which is remarkable at once for its simplicity and its significance. Of the prophecy itself four different views have been taken, some assigning the entire composition to a later period than Jeremiah's; others holding that, though Jeremiah is the principal author, there are many interpolations; others acknowledging Jeremiah to be the author of the prophecy, but assigning it to a later date than that mentioned in the historical appendix; whilst a fourth class, including almost all English critics, receive the whole as genuine, the historical appendix as well as the prophecy, and we cannot but accept this view as having the strongest if not absolutely conclusive evidence in its favor.

2. **SUBJECT-MATTER AND GENERAL CHARACTER OF THE PROPHECIES.**—The death of Josiah had an important influence on the prophetic teaching of Jeremiah and his immediate successors. For centuries the hopes of the Jewish people had been eagerly directed to the prince of David's line destined to arise and restore the glory and pre-eminence of Israel. Was not Josiah just such a prince? It is not improbable that many of the Israelites beheld in him the predicted restorer. But now he had fallen, and with him had been extinguished the last ray of freedom and hope. And to the still repeated announcement of the coming Christ doubtless the popular reply would be: "You speak of a king yet to come—a king of righteousness and peace. Was not Josiah such a king—a king after God's own heart? And if he has not delivered us, what hope have we more? Has not the word of the prophets become as wind?"

The prophets of this age, accordingly, in order to adapt their teaching to the circumstances and wants of their times, give special prominence, not to the fact that the Messiah was yet to come, but to the moral and spiritual revolution which his coming was destined to usher in. True, Josiah was a pious king, and he had extirpated idolatry and restored the temple worship; but the Messiah—he must accomplish something greater. The change he is to work is not an outer and formal, but an inward and spiritual, change. The aim and end of his rule will not be an external conformity with the Mosaic ordinances, but the subjecting of the heart to God. This thought, accordingly, we find specially prominent in Jeremiah and in his disciple Ezekiel—so prominent that it may be regarded as the thought which ruled their prophetic activity, and to lodge which in the national mind they were specially raised up and supernaturally endowed. Compare Ezek. xxxvi. 25, etc. and Jer. xxxi. 31–34, the latter a passage on which a great part of the argument of the Epistle to the Hebrews is founded. See also Jer. iii. 16, 17; iv. 3, 4, 14; xxxiii. 7, 8.

Still, though the kingdom is more prominently the subject of Jeremiah's prophecy than the king, the latter is by no means forgotten, Jer. xxiii. 5, 6; xxx. 9; xxxiii. 15, etc.

But to the prophet's eye the revelation of the kingdom of God was by no means close at hand. In the near future he saw dark overwhelming clouds of judgment. Only out of the deepest af-

fiction was it possible for the future glory of Israel to spring. Hence the predominantly dark character of the prophecies of Jeremiah. The night is at hand, the day is yet afar off. Again and again we hear from him the wail of despair, alternating with words of passionate remonstrance and urgent appeal. His call is no longer that of the earlier prophets—to fight the battles of the Lord—but to submit to the Lord's rod and to hear its voice.

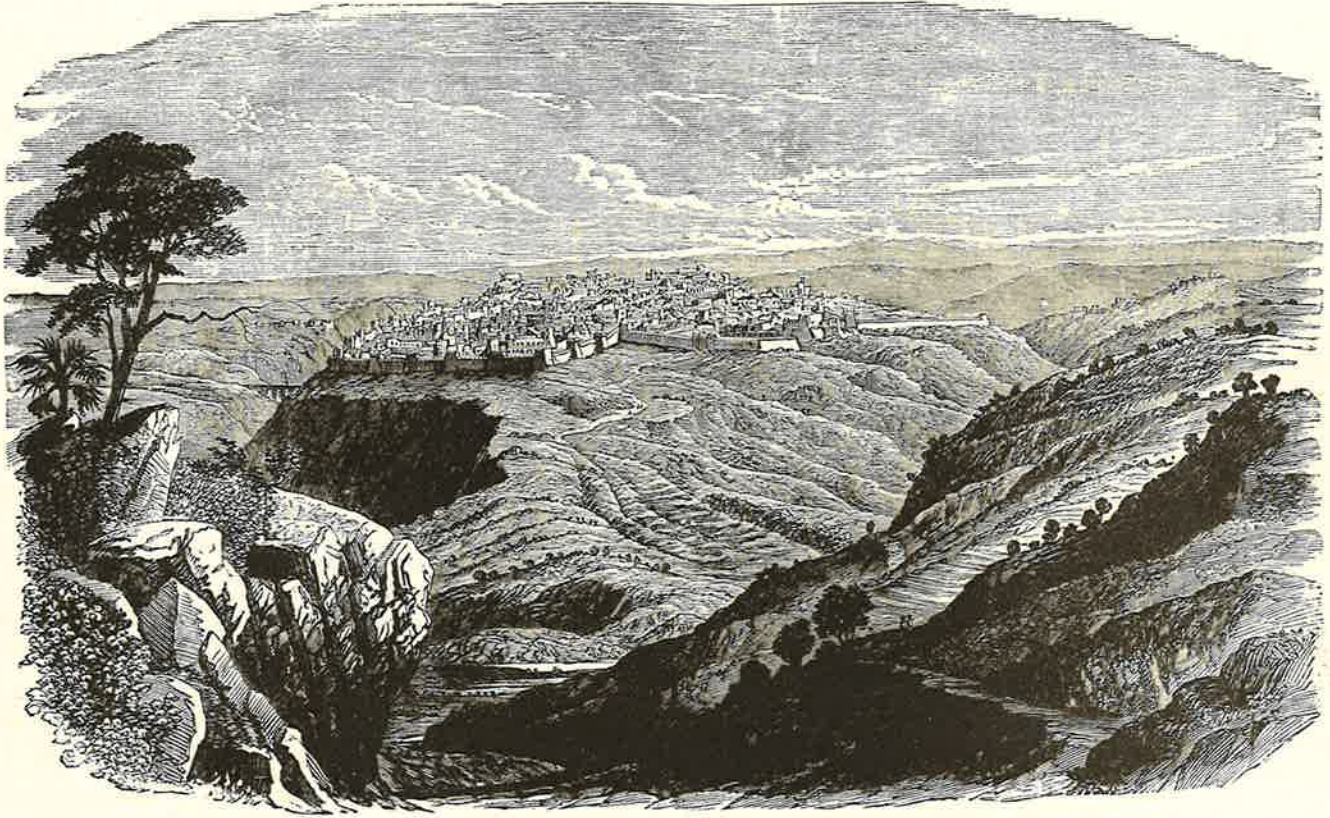
The style of the prophet accords with his character and theme. In the writings of Jeremiah, indeed, we find specimens of almost every description of Hebrew composition, from the simplest prose narrative to the highly impassioned utterance of poetic feeling. Rarely, however, does he reach the highest poetic elevation. His was not the eagle eye and wing of Isaiah. His dove-like spirit usually meditated a humbler flight. We do not find in his writings the nervous, compressed

his style, though Lowth says he can discover no traces of it.

3. ARRANGEMENT OF THE PROPHECIES.—The mode in which the book of Jeremiah is arranged has long and often been complained of by critics. The prophecies are certainly not arranged in order of time, but the chronological is not the only principle on which the different parts of a volume may be arranged. It is quite as natural to group together prophecies bearing a similar character or relating to the same subject as those belonging to the same period. And that this principle has determined in part at least the present form of the book of Jeremiah is obvious at a glance. For in ch. xvi.—li. we find the prophecies against foreign nations grouped together, as also in ch. xxx.—xxxiii. those which announce the final triumph of truth and religion, at least the more important of them, and we cannot fail to observe

formed the first collection of Jeremiah's prophecies. We are further informed in the chapters just quoted that after the roll which contained this collection was destroyed by the king the prophet again, with the aid of Baruch as amanuensis, prepared another roll, on which he set down all that was contained in the first, "adding many like words."

Of another collection of prophecies of very different import we have an account in the beginning of the thirtieth chapter, where we read of a second command received by the prophet to write all the words which God had spoken to him in a book. From the reason which is given for this command, "For lo! the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah," etc., there can be no doubt that this new collection included ch. xxx.—xxxiii., which constitute the most purely Messianic portion of the



JERUSALEM IN THE TIME OF DAVID.—See JERUSALEM.

and abrupt style of the older prophets. His language is flowing, loose, and one might almost say redundant were it not that the gentler emotions naturally find utterance in such language. As an expression in language of the singular beauty of the soul's deep grief, the book of Lamentations is without a rival.

In this book Jeremiah exhibits, in an astonishing degree, his power to accumulate images of sorrow. The whole series of elegies has but one object—the expression of sorrow for the forlorn condition of his country; and yet he presents this to us in so many lights, alludes to it by so many figures, that not only are his mournful strains not felt to be tedious reiterations, but the reader is captivated by the plaintive melancholy which pervades the whole.

A Chaldee influence begins, as we might have anticipated, to make itself perceptible in the writings of Jeremiah. It was probably on this account that Jerome complained of a certain rusticity in

that in the commencement of the book the purely prophetic predominates, while the latter half is chiefly historical.

In investigating this matter more minutely, there are three sources from which we receive aid. 1, the historical notices met with in the book relating to collections of prophecies formed by Jeremiah himself; 2, the titles prefixed to the prophecies; 3, their internal character. The first of these sources of information is most interesting and important, furnishing us, as it does, with at least one instance of a prophet collecting and arranging his own writings, or part of them. For we are informed that in the fourth year of Jehoiakim, and twenty-three years after Jeremiah began to prophesy, he was divinely instructed to make a collection of all the prophecies he had delivered against Israel and against Judah and against all the nations, ch. xxxvi., xlv., from the day when God called him to be a prophet. This injunction he obeyed, employing Baruch as his amanuensis; and thus was

book as at present arranged. This collection was formed toward the close of Zedekiah's reign, shortly before the destruction of Jerusalem, and therefore about twenty years after the publication of the first collection.

In the title of the book we find traces of a third collection, including the three already mentioned, which was formed shortly after the destruction of Jerusalem. In ch. i. 3, it is said that Jeremiah prophesied unto the end of the eleventh year of Zedekiah, unto the carrying captive of Jerusalem in the fifth month. But as we know that Jeremiah prophesied for some time after the period here assigned, it is probable that the words just quoted were originally attached as a title, not to the whole of the present book, but to a somewhat smaller collection formed immediately after the destruction of Jerusalem, and during the short interval of rest which the land enjoyed under the government of Gedaliah, the son of Ahikam, ch. xl. 6.

Of this collection the two earlier formed the ground-work; but it may help to account for the apparent want of order in the collection, if we suppose that the prophet, either on this or some earlier occasion, divided his first collection into two parts—viz., the prophecies against Israel and the prophecies against the Gentiles. Thus of the new collection three documents would on this hypothesis form the basis, the two just mentioned and the prophecies of Israel's return and of the final triumph of the true religion. Now, a great part of the apparent disorder of the present arrangement is removed if we adopt the very natural supposition that to each of these three documents, especially to the first, the prophet added other prophecies subsequently delivered, but of a similar scope and tendency, and also illustrative historical notices. It is not improbable that in the original documents some "like words" were at the same time introduced, suggested by the experience of the intervening years.

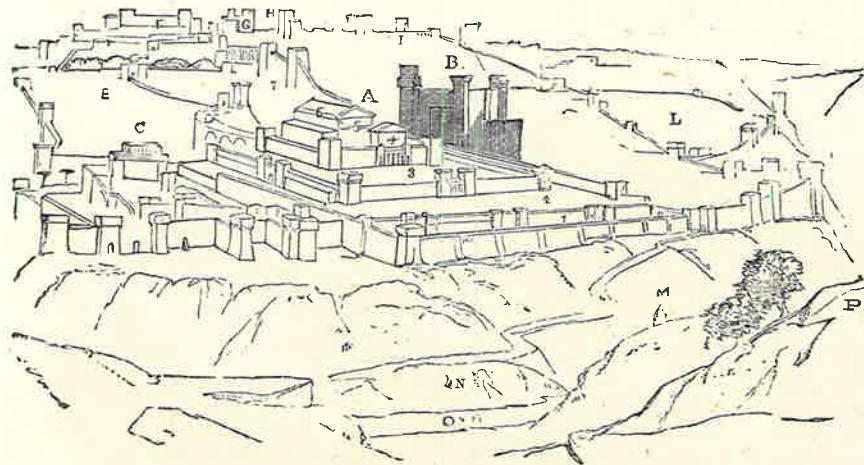
The book as it now stands must have been commenced at a still later period by the introduction of ch. xl.-xlv., and possibly some of the other

d. Ch. xxxiv.-xlv.—Chiefly historical. The prophet reverts to the dark present. His main design seems to be to illustrate the necessity of the divine judgments by examples of the stubbornness and resolute unbelief of all classes of the people.

4. TEXT.—The Septuagint differs considerably from the Hebrew text—1, in the order in which the prophecies are arranged; and 2, in the addition or omission of words and clauses.

1. The extent of the variations in order may be inferred from the little table annexed:

Septuagint.	Hebrew.
Ch. xxv. 34-39	corresponds with ch. xlix. 34-39.
" xxvi. 1-11	" " xlvii. 2-12.
" " 12-26	" " 13-28.
" xxvii., xxviii.	" " l., li.
" xxix. 1-7	" " xlvii. 1-7.
" " 7-22	" " xlix. 7-22.
" xxx. 1-5	" " 1-6.
" " 6-11	" " 28-33.
" xxx. 12-16	" " xlix. 23-27.
" xxxi.	" " xlviii.
" xxxii.	" " xxv. 15-39.



OUTLINE VIEW OF JERUSALEM.—See engraving on the opposite page.

A. Herod's Temple; B. The Fortress and Palace of Antonia; C. The old Palace of Solomon, and the King's Gardens; D. Herod's Bridge over the Tyropœon; E. Mount Zion, or the Upper City; F. Herod's Palace and Gardens; G. The Tower of Hippicus; H. The Tower of Phaselus; I. The Tower of Mariamne; K. The Tower of Hananeel and of Hezekiah; L. Bezetha; M. The Tomb of Absalom; N. The Valley of Jehoshaphat; O. The Kidron; P. The Mount of Olives. THE TEMPLE. 1. The Outer Court; 2. The Second Court, or Sanctuary and Court of the Women; 3. The Inner Court; 4. The Gate called Beautiful; 5. The Court of the Priests; 6. The Holy of Holies; 7. The Valley of the Tyropœon.

historical chapters. According to the arrangement of chapters in the Hebrew Bible, it may be divided at once into two portions.

I. Ch. i.-xlv.—Prophecies and historical notices regarding Israel.

II. Ch. xlv.-li.—Prophecies against the nations.

I. may be subdivided according to the character of the composition into two parts of nearly equal length, the first purely prophetic, ch. i.-xxiii.; the second, ch. xxiv.-xlv., in which the prophetic and the historical are intermingled, the historical becoming more and more prominent toward the close. Or it may be subdivided into four parts according to the nature of its contents, viz.,

a. Ch. i.-xxiii.—The divine judgment on apostate Israel.

b. Ch. xxiv.-xxix.—Nebuchadnezzar the instrument of divine judgment on Israel and the nations, his power meanwhile irresistible, but of temporary duration; present duty of submission; superior happiness of the exiled portion of the nation.

c. Ch. xxx.-xxxiii.—The glories of the latter days; Israel restored; the Messiah reigns upon the throne of David.

Ch. xxxii.-li. corresponds with ch. xxvi.-xlv.
" lii. " " lii.

Of greater moment are the omissions (the additions are few) of the Greek text as compared with the Hebrew, some of these of such extent that they can scarcely be ascribed to accident or carelessness on the part of translator or transcriber, as ch. viii. 10-12 (repeated from vi. 13-15), xvii. 1-4; xxvii. 12-14 and 17-22 (much fuller in Hebrew); xxix. 16-20; xxxiii. 14-16; xxxix. 4-13; xlviii. 45-47; lii. 28-30. To account for these differences between the two texts, it has been supposed, with some degree of probability, that when the Greek translation was made there were in existence two recensions, so to speak, of the text of Jeremiah, an Egyptian and a Palestinian, a shorter and a longer. The existence of these, if allowed, may possibly be connected with the fact that Jeremiah was in the habit of revising and enlarging his prophecies, adding to them many like words. The added portions do not contain any new matter, but are in almost every case repetitions or expansions of older prophecies.

An important question connected with the book of Jeremiah is the relation of that book to the other Scriptures, both earlier and later. It holds,

as it were, a central position, and affords to the student good standing-ground, from which he may look back into the remote past or forward upon the future. It is of special importance in the criticism of the Pentateuch and of Job.

Besides the book which bears his name, and the Lamentations, several other portions of the Old Testament Scriptures have been ascribed to Jeremiah, some of the Psalms, the books of Kings and the book of Deuteronomy. But the investigation of such questions does not properly belong to the present article. SEE LAMENTATIONS OF JEREMIAH.

JEREMIAH. Besides the prophet, seven other persons bearing this name are mentioned in Scripture, viz., Jeremiah of Libnah, the father of Hamutal, wife of King Josiah, 2 Ki. xxiii. 31; the head of one of the houses of Manasseh, 1 Chr. v. 24; three of the warriors who joined David at Ziklag, 1 Chr. xii. 4, 10, 13; a priest, one of those who sealed the covenant along with Nehemiah, Neh. x. 2, 8, and after whom one of the courses of the priests under Zerubbabel was named, Neh. xii. 1, 12; the father of Jaazaniah, a contemporary of the prophet, Jer. xxxv. 3.

JEREMIAH, THE EPISTLE OF, one of the Apocryphal writings, purporting to proceed from the pen of the prophet Jeremiah.

This Apocryphal piece, which derives its title from purporting to be an epistle sent by the prophet Jeremiah "to them which were to be led captive to Babylon," constitutes the sixth chapter of the Apocryphal book of Baruch. It is, however, an independent production, and has nothing to do with Baruch.

The design of this Epistle is to admonish the Jews who were going into captivity with the king to beware of the idolatry which they would see in Babylon. It tells the people of God not to become idolaters like the strangers, but to serve their own God, whose angel is with them, 1-7, and it exposes in a rhetorical declamation the folly of idolatry, 8-72, concluding every group of verses, which contains a fresh proof of its folly, with the reiterated remarks, "seeing that they are no gods, fear them not," vers. 16, 23, 29, 66, "how can a man think that they are gods?" vers. 40, 44, 56, 64, 69, "how can a man not see that they are not gods?" vers. 49, 53.

The inscription claims the authorship of this Epistle for Jeremiah, who, it is said, wrote it just as the Jews were going to Babylon, which is generally reckoned to be the first year of Nebuchadnezzar the Great—i. e., A. M. 3398, or B. C. 606. This is the general opinion of the Romish Church, which, as a matter of course, regards it as canonical. But modern critics, both Jewish and Christian, who deny the power to any Church to override internal evidence and defy the laws of criticism, have shown satisfactorily that its original language is Greek, and that it was written by Hellenistic Jews in imitation of Jeremiah, chapters x. and xxix. This is corroborated by the fact that this Epistle does not exist in the Hebrew, and was never included in the Jewish canon. The date of this Epistle cannot be definitely settled. It is generally supposed that 2 Macc. ii. 2 alludes to this Epistle, and that it must, therefore, be older than this book of Maccabees. Herzfeld infers from it the very reverse—namely, that this Epistle was written after the passage in 2 Macc., whilst Fritzsche and Davidson are utterly unable to see the appropriateness of the supposed reference. It

is most probable that the writer lived toward the end of the Maccabæan period.

JEREMIAH. A celebrated patriarch of this name was elected at Constantinople in 1572. His public career was a continuation of difficulties. He was expelled from his see, but in a year he was permitted to return. Five years afterward he was driven off, and in 1585 he was banished to Rhodes. On his restoration, in 1587, he found the pecuniary state of the see so low that he had to apply for aid

decided antagonism to the Reformed views. Jeremiah died in the year 1594.

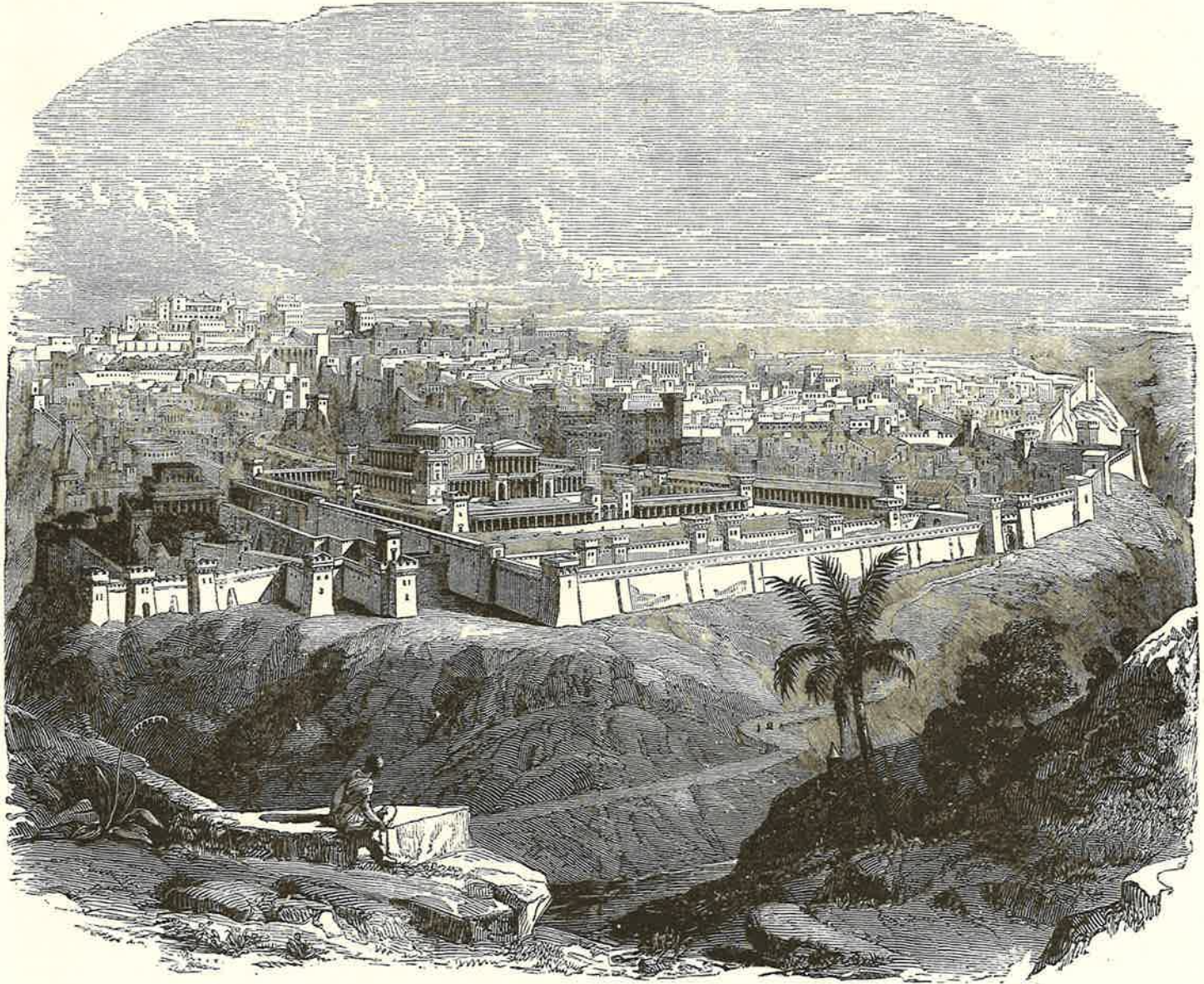
JEREMIAS (jer-e'mi-as), Matt. xvi. 14, a Greek form of Jeremiah, used likewise in the Apocrypha, as in Ecclus. xlix. 6; 1 Esd. ix. 34. Probably Jeremai of Ezra x. 33.

JEREMOTH (jer-e'mōth). 1. A Benjamite chief, 1 Chr. viii. 14. 2. A Levite of the family of Merari, 1 Chr. xxiii. 23, called also, 1 Chr. xxiv.

JERIAH (jer-i'a), **JERIJAH** (jer-i'jah), a Kohathite Levite, 1 Chr. xxiii. 19; xxiv. 23; xxvi. 31.

JERIBAI (je-ri'bi), one of David's warriors, 1 Chr. xi. 46.

JERICOHO (jer'i-ko), a well-known city of Canaan, situated in the valley of the Jordan, about eight miles from the mouth of that river. Nothing is known of the origin of Jericho. It is first men-



JERUSALEM IN THE TIME OF OUR LORD.

See JERUSALEM; also, see the Outline Sketch on the preceding page.

to the czar of Russia, and as a return he had to constitute the metropolitan of Moscow a patriarch—a step which so enraged a number of his bishops that they joined the communion of the Church of Rome. When the Tübingen divines formed the scheme of a consolidation of the Greek and the Reformed Churches, it was with Jeremiah that the correspondence was opened. The Augsburg Confession and Luther's Smaller Catechism had been translated into Greek very soon after the Reformation, and then a letter had been prepared by Melancthon to the patriarch. Crusius and Andræ were sent as an embassy, but the effort utterly failed, and a formal declaration was put forth in

30, Jerimoth. 3. The head of one of the divisions of singers, 1 Chr. xxv. 22; he is also named Jerimoth. 4, 5. Two persons who had married foreign wives, Ezra x. 26, 27. 6. The name, according to the written text, of one of the Benei-Bani, who also took part in the same public acknowledgment of guilt, Ezra x. 29. The marginal note (*Keri*) reads "and Ramoth," and this is followed by the Septuagint and Vulgate. In Esdras the name is Hieremoth, 1 Esd. ix. 30.

JEREMY (jer'e-me), Matt. ii. 17; Matt. xxvii. 9, another form of Jeremiah. This is found, too, in the Apocrypha, as in 1 Esd. i. 28.

tioned in connection with the approach of the Israelites to Palestine. The Israelites "pitched in the plains of Moab, on this side Jordan by Jericho," Num. xxii. 1. It was then a large and strong city, and must have existed for a long period. The probability is that on the destruction of the cities of the plain by fire from heaven Jericho was founded, and perhaps by some who had resided nearer the scene of the catastrophe, but who abandoned their houses in fear. Had the city existed in the time of Abraham and Lot, it would scarcely have escaped notice when the latter looked down on the plain of Jordan from the heights of Bethel, Gen. xiii. From the manner in

which it is referred to, and the frequency with which it is mentioned, it was evidently the most important city in the Jordan valley at the time of the Exodus, Num. xxxiv. 15; xxxi. 12; xxxv. 1, etc. It was then encompassed by groves of palms, which attracted the special attention of the Israelites as they looked down upon its plain from the heights of Moab, and led them to call it the "city of palm trees." Jericho was the first city captured by the Israelites west of the Jordan, and the story of the two spies who were sent to it, and of its subsequent siege and destruction, forms one of the most wonderful and romantic episodes in sacred history. Scarcely less remarkable was the curse pronounced upon the city by Joshua: "Cursed be the man before the Lord, that riseth up and buildeth this city Jericho; he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it." It is evident this was no hasty or causeless anathema. The sin of Sodom appears to have clung to the spot, perhaps in some measure owing to the relaxing nature of the climate and the great productiveness of the soil, generating habits of idle luxury. On the division of the land among the tribes, Jericho was one of the marks on the border of Benjamin, whose territory extended down in a narrow point to the Jordan. But though the Benjamites possessed the site of the city, and though a few inhabitants gathered round to cultivate the plain, the ban of Joshua lay upon it for nearly five centuries. We read that, in the reign of Ahab, "Hiel the Bethelite built Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord." Jericho thus became once more a large and important city; and notwithstanding the curse of Joshua and the fatality attendant upon its rebuilding, the prophets gathered round it, established a famous school, and gave it a name for sanctity and learning which it retained down to the commencement of our own era. Doubtless the visit of Elijah and Elisha, the translation of the former on the opposite bank of the Jordan and the miraculous healing of the poisonous fountain by the latter contributed much to the celebrity of the place. With the exception of two incidental references, 2 Ki. xxv. 5; 2 Chr. xxviii. 15, we hear nothing more of the city till after the captivity. Of "the children of Jericho three hundred and forty and five" returned from Babylon, and aided in rebuilding Jerusalem. In the interval between the Old Testament and New Testament histories, Jericho was a place of note. It was one of the towns fortified by Bacchides, a general of Demetrius Soter, when defeated by the Jews under Jonathan Maccabæus. Pompey encamped here on his way to Jerusalem in B. C. 63. Antony gave Jericho with nearly all Palestine to Cleopatra, and there is an old tradition that she caused slips of the balsam shrub, for which the gardens of Jericho were famous, to be taken to Egypt and planted at Heliopolis. From Cleopatra Jericho and its plain were farmed by Herod the Great, who adorned them with splendid palaces, castles and theatres. The city became one of his favorite places of residence, and in it he died.

The history of Jericho is incomplete. It appears that its site was changed, but at what period or for what reason we cannot tell. The city destroyed by Joshua and rebuilt by Hiel stood beside Elisha's fountain. This we infer from the narrative in 2 Ki. ii. 19-21; and Josephus says, "In the immediate vicinity of Jericho is a copious spring of great virtue in irrigation. It bursts forth

near the ancient town, the first in the land of the Canaanites which yielded to the arms of Israel." There can be no doubt that the spring here mentioned is that now called *Ain-es-Sultan*, and also sometimes "Elisha's fountain," which is situated about a mile and a half north-west of the village of Riha. Now, from the "Jerusalem Itinerary," we learn that the Jericho of the fourth century, which was identical with that of the first, stood at the base of the mountains, on the right of the place where the road from Jerusalem enters the plain, and nearly two miles south of the fountain. After describing the fountain, the author of the "Itinerary" says, "*Ibi fuit civitas Hiericho, cujus muros gyraverunt cum arca Testamenti filii Israel et ceciderunt muri.*"

Rev. Dr. Porter was acquainted with these facts before he visited the plain of Jericho, and was hence led to make a careful survey. The substance of the following sentences was written on the spot. The ancient, and indeed the only practicable, road from Jerusalem zigzags down the rugged and bare mountain side, close to the south bank of *Wady el-Kelt*, one of the most sublime ravines in Palestine. In the plain, half a mile from the foot of the pass, and a short distance south of the road to Riha, is an immense reservoir, now dry, and round it are extensive ruins, consisting of mounds of rubbish and ancient foundations. Riding northward, similar remains were seen on both sides of *Wady el-Kelt*. Half a mile farther north we enter cultivated ground, interspersed with clumps of thorny *nubb* ("lote tree") and other shrubs; another half mile brings us to *Ain-es-Sultan*, a large fountain bursting forth from the foot of a mound. The water though warm is sweet, and is extensively used in the irrigation of the surrounding plain. The whole plain immediately around the fountain is strewn with ancient ruins and heaps of rubbish. There can be no doubt that this is the fountain healed by Elisha, and that the ruins beside it are those of the city captured by Joshua and rebuilt by Hiel the Bethelite, while the ruins lying at the foot of the pass, and on the banks of the *Kelt*, mark the site of the Jericho of the New Testament.

The more modern city thus lays on the direct route from Peræa to Jerusalem. Our Lord followed this route. On approaching Jericho he appears to have cured one blind man, and on leaving it on the opposite side he cured another. Then, proceeding on his journey, a vast crowd having gathered round him, he saw Zaccheus up in the sycamore tree, went into his house, probably a villa in the gardens near the road; and having rested there for a time, and related the parable of the ten pounds, "he went forward, ascending up (by the steep wild mountain road) to Jerusalem." At this period the environs of Jericho must have been exceedingly rich and beautiful. The abundant waters of Elisha's fountain, and of other larger fountains at the foot of the mountains northward, were conducted by aqueducts and canals, and distributed far and wide over the vast plain. The gardens and orchards abounded in spices, shrubs and fruit trees of the rarest kinds, and were dotted besides with the palaces of the Jewish princes and nobles.

The subsequent history of Jericho contains little worthy of note. It was made the head of one of the toparchies of Palestine under Vespasian. Eusebius and Jerome state that it was destroyed during the siege of Jerusalem. It afterward contained a considerable Christian population, and was for a long period the seat of a bishopric. A church and hospice were built here by the emperor Justinian,

but these buildings and the city appear to have been destroyed during or soon after the Mohammedan conquest, for Adamnanus, at the close of the seventh century, describes the site as deserted, with the exception of Rahab's house. During the rule of the Saracens, Jericho again in some measure revived; the old aqueducts were repaired and the plain rendered fruitful. But it would seem that the site was again changed, and the new town or village built where the little hamlet of Riha now stands. When the crusaders conquered Palestine, the plain of Jericho was one of the most fertile regions in the country, and was assigned to the Church of the Holy Sepulchre. After the close of the crusades Jericho again gradually declined, and it has never since revived.

Riha, the only modern representative of the ancient royal city of Jericho, is a small, poor, filthy hamlet. The houses consist of rough walls of old building stones, roofed with straw and brushwood. Each has in front of it an enclosure for cattle, fenced with branches of the thorny *nubb*, and a stronger fence of the same material surrounds the whole village, forming a rude barrier against the raids of the Bedouin. Not far from the village is a little square castle or tower, evidently of Saracenic origin, but now dignified by the title of "the house of Zaccheus." This village, though it bears the name of Jericho, is, as has been stated, about a mile and a half distant both from the Jericho of the prophets and that of the Evangelists. Very probably it may occupy the site of Gilgal. See GILGAL. The soil of the plain is unsurpassed in fertility; there is abundance of water for irrigation, and many of the old aqueducts are almost perfect; yet nearly the whole plain is waste and desolate. The few fields of wheat and Indian corn and the few orchards of figs are enough to show what the place might become under proper cultivation. But the people are now few in number, indolent and licentious. The palms which gave the ancient city a distinctive appellation are gone; even that "single solitary palm" which Dr. Robinson saw exists no more. The climate of Jericho is exceedingly hot and unhealthy. On the 13th of May the thermometer rose to 102° Fahrenheit in Dr. Robinson's tent beside the village, and other writers testify that they have never suffered so severely from the effects of intense heat as in the plain of Jericho, even during the early spring months. The heat is accounted for by the depression of the plain, which is about 1200 feet below the level of the sea. The reflection of the sun's rays from the bare white cliffs and mountain ranges which shut in the plain and the noisome exhalations from the lake and from the numerous salt springs around it are enough to poison the atmosphere.

The forest gardens and verdant fields and meadows of Jericho must have been a glorious sight to the Israelites from the mountain sides of Moab and to Moses from the top of Pisgah. After the bare rocks of Sinai and the bare valley of Arabah and the bare downs of Moab, the waving palm groves and broad plains sparkling with streams, and the wide sea, would seem an earthly paradise. And desolate as the plain has now become, it is still beautiful to the eye of the pilgrim, after his six hours' weary march down through the wide and parched wilderness of Judæa. The glory of the "city of palm trees" has long since passed away, but the beauty of the site is perennial.

JERICHO, PLAINS OF, 2 Ki. xxv. 5; Jer. xxxix. 5; lii. 8, the part of the Jordan valley

near Jericho, extending from the mountains to the river, a distance of eight miles. They were chiefly noted for the forest of palm trees and the fountain of Elisha. See preceding article and JORDAN, VALLEY OF.

JERIEL (je-ri'el), a descendant of Issachar, 1 Chr. vii. 2.

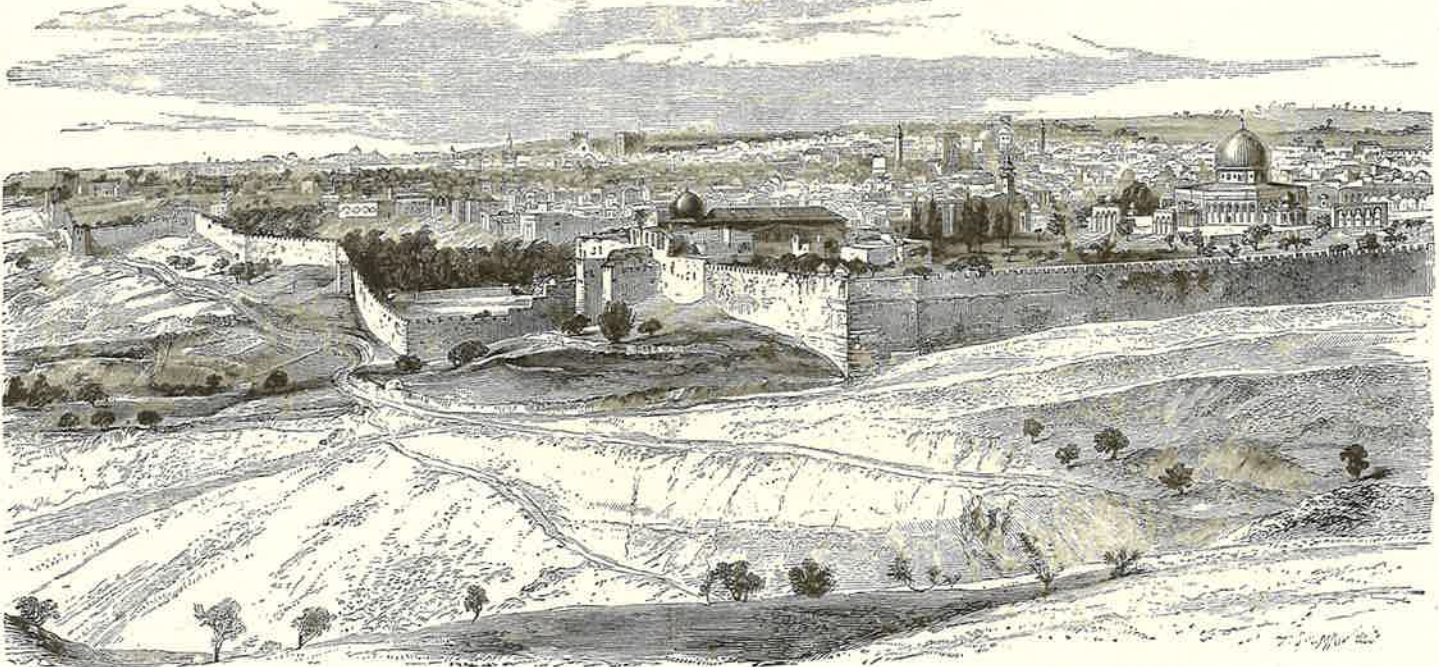
JERIMOTH (jer-e'moth). 1, 2. Two Benjamites, one of the family of Bela, the other of that of Becher, 1 Chr. vii. 7, 8. 3. A Benjamite, perhaps identical with one of the preceding, who joined David at Ziklag, xii. 5. 4. A Merarite Levite, xxiv. 30. See JEREMOTH, 2. 5. The head of one of the divisions of singers, xxv. 4. See JEREMOTH, 3. 6. Ruler of Naphtali in David's reign, xxvii. 19. 7. A son of David, whose daughter was one of Rehoboam's wives, 2 Chr. xi. 18. His name does not appear in the lists of David's sons, 2 Sam. iii. 2-5; 1 Chr. iii. 1-9; xiv. 4-7; but other sons by concubines are referred to. 8. One

Society, and his great influence in London was freely given to sustain and extend the missionary cause. His published works are confined to sermons and lectures, which are arranged so as to make distinct treatises on several subjects. He died in 1819.

JEROBOAM (je-ro-bo'am). 1. The founder of the kingdom of Israel in its separate and independent existence. He was of the tribe of Ephraim, and the son of Nebat by Zeruah, who is called a widow, 1 Ki. xi. 26. No other particulars of his early life or connections have been preserved to us in the sacred narrative. But when still only a young man, he is represented as having first risen to distinction under Solomon's reign, and then proceeded to project schemes of rebellion. At the building of Millo, and in the repairs generally of the city, Jeroboam so distinguished himself that Solomon took special notice of him, and committed to him the oversight of the public burdens exigible for such purposes from the tribe of Ephraim, and

to avoid summary vengeance, he had to make his escape to Egypt.

In Egypt he found not only an asylum, but apparently a kind and honorable reception. Shishak, the Sesonchis of profane history, then occupied the throne of Egypt. With a view to weaken the dominion of the house of David, not improbably through the advice and instigation of Jeroboam, Shishak at a later period brought war against Rehoboam, and extorted from him great treasure. But as soon as the commotions arose which grew out of Solomon's death, and the people began to press their demands on Rehoboam, they sent tidings to Jeroboam, and invited him to come and take the lead in urging their grievances, 1 Ki. xii. 3. He was not slow to do so; and the result was, through the folly of Rehoboam on the one side, and the skillful management of Jeroboam on the other, the accomplishment of Ahijah's prophecy by the formation of the ten tribes into a separate kingdom. See ISRAEL, KINGDOM OF. For this action Jeroboam had a divine warrant; and however a false



JERUSALEM OF THE PRESENT, VIEWED FROM THE SPOT WHERE JESUS STOOD AND WEPT OVER IT.—See JERUSALEM.

of the overseers of offerings and tithes in the reign of Hezekiah, 2 Chr. xxxi. 13.

JERIOTH (je-ri'oth), the wife or concubine of Caleb, the son of Hezron, 1 Chr. ii. 18. The Vulgate makes Jerioth the daughter of Azubah, Caleb's wife, and some of the older interpreters regard Jerioth as another name of Azubah; but both expedients are arbitrary.

JERMENT (jer'ment), GEORGE, D.D., who was an eminent minister of the Scottish Secession Church, was born in Peebles, in the year 1759. His father was also a minister, and he belonged to the strict section of the Secession Church known as the Anti-burghers. After the usual course of collegiate and theological training, he became an associate minister with Mr. Wilson in Bow Lane, Cheapside, in 1782. During the long period of thirty-five years he ministered to this charge, attracting great congregations and commanding the respect and affection of the educated and the pious in all classes. He occupied a prominent place among the directors of the London Missionary

perhaps also of Manassah. It was then that he began to lift up his hand against Solomon, 1 Ki. xi. 27, seeking to stir up disaffection against the existing government. A memorable interview occurred between him and the prophet Ahijah, who met him one day by the way and made known to him from the Lord that, on account of the idolatrous defection into which Solomon had fallen, the kingdom was to be rent asunder, that two tribes only were to be left to the house of David, that Jeroboam himself was to be made head of the other ten, and that if, when raised to this high position, he should walk in the fear of God and keep the commandments delivered in the law of Moses, the kingdom would be secured to his house for many a day to come. In token also of the certainty of all this, Ahijah took the new mantle which Jeroboam wore, and having torn it into twelve pieces, gave ten of these to Jeroboam as his proper share. Instead of patiently waiting God's time, like David, Jeroboam sought to precipitate the result which he not only ardently wished, but now had certified to him from heaven. His selfish zeal betrayed itself too soon for his own ends; and

ambition may have morally vitiated the procedure, the procedure itself was chargeable with no blame. This new kingdom, called into being for a specific aim and purpose, stood on a divine promise not less than the kingdom of David itself. But the misfortune was that Jeroboam was not content with what that promise secured for him; he would be the founder of a kingdom which should acknowledge no superior, and should stand in another relation to the kingdom of Judah than one of temporary subservience to its ultimate good. And so, while he fulfilled God's counsel in withdrawing his allegiance from the house of David, he withstood that counsel in framing a constitution for his new kingdom which was both designed and fitted to sever the now divided tribes religiously, as well as politically, from each other, and that for ever. In this higher respect he acted the part of a rebel against the proper head of the theocracy, and changed the very spirit of the Hebrew commonwealth. It was on the religious side that the chief danger lay of a relapse in the ten tribes to the original unity. When the first few years of excitement were over, and the tribes began anew

to go up to Jerusalem and meet together in solemn festival on the spot hallowed by so many associations, how likely was it that they should yearn again after the old fraternal unity! So Jeroboam forecast in his mind; and distrusting the divine promise, which assured him of a reasonable prolongation of his dominion if he adhered to the law of Moses, he resolved to make the separation complete by setting up in Dan on the north and Bethel in the south (places already esteemed sacred) two centres of worship, where the people might assemble to pay their vows. However the worship established in these places had been ordered, it was at variance with the spirit of the constitution introduced by Moses; for according to this, there was to be but one altar of burnt-offering and one place of meeting, where God should put his name. But the contrariety became much greater when calves were set up as symbols, in the new temples at Dan and Bethel, through which Jehovah was to be worshiped, for here it came into conflict with the stringent prohibitions of the second commandment, and the religious feelings of the people were shocked by the innovation. Jeroboam soon found that so radical a change could not stand alone; it involved others. The priests refused to minister at the altars, and he had to supply their place from such as could be had, "the lowest of the people." He changed the feast of the seventh month, the feast of tabernacles, into one in the eighth, and himself at times took it upon him to minister in the priests' office. It was while standing, on one occasion, beside the altar to offer incense, that a prophet from Judah suddenly appeared and cried out against the altar, predicting its destruction by a future king of Judah—a denunciation peculiarly galling to Jeroboam, since the grand object he was aiming at by his whole policy was to achieve for his institutions a stability that should be independent of the sister kingdom. He stretched forth his hand to arrest the man of God, but the hand became paralyzed in the effort, and was only restored to use on the prophet's intercession, 1 Ki. xiii. 1-4. Still, he persisted in his course, even with the manifest seal of Heaven's displeasure upon it and the earnest protest of all the more pious and upright members of the community. The multitude followed, and the corrupt worship he established came by and by to be regarded as the settled order of things for Israel, paving the way for still more flagrant departures from the faith, which were also in due time introduced; so that the name of Jeroboam stands written with the dreadful brand on it as that of the man "who made Israel to sin."

Politically considered also, the course of Jeroboam proved a fatal one; his worldly-wise policy weakened what should have been its firmest bonds, subverted the grand principle of order in men's minds, and presenting him to his subjects in the light of a merely successful usurper, naturally encouraged others to try the same perilous course. Accordingly, heavy disasters and ominous defeats befell him even in his own lifetime, 1 Ki. xiv. 1-18; 2 Chr. xiii. 1-20, and the son who succeeded him on the throne; and all the house he had labored so much to consolidate were within a brief space swept away by a fresh usurper—Baasha, of the tribe of Issachar, 1 Ki. xv. 25-30.

2. **JEROBOAM II.**, the son and successor of Joash, and the last member but one of the fourth Israelitish dynasty. In the general principles and character of his government he entirely agreed with the first Jeroboam. Corruptions of all kinds were rampant in his time, and the

prophet Amos ventured, even at Bethel, to lift up his voice against them, and to proclaim the approaching visitation of divine judgments on account of them, Amos vii. For this the high-priest of Bethel reported him to Jeroboam as a preacher of sedition, and sought the interposition of the civil arm; but whether any violent measures were taken against him is not stated. The probability is that an arrest was at least laid on his prophetic agency in the kingdom of Israel, for Jeroboam was evidently an energetic ruler, and was not likely to allow so faithful a reprobator as Amos to continue his ministrations. He not only held all the territory that he had received from his father, but enlarged its border toward the north, and recovered Hamath of Judah—i. e., the part of Hamath which once belonged to Judah—and Damascus, which had fallen into the hands of the Syrian monarchy. These temporary successes, it is said, had been predicted by the prophet Jonah, and are represented as one of the last flickering manifestations of divine mercy toward Israel before the final extinguishment of their light as a people, 2 Ki. xiv. 25-28.

Jeroboam's reign was a long one—forty-one years. The manner of his death is not mentioned, and no intimation is given of its being other than a natural one. In Amos vii. 11, Amaziah, the high-priest of Bethel, in reporting what he called the conspiracy of Amos against Jeroboam, represents the prophet as declaring that Jeroboam should die by the sword; and some would regard this as a prophecy that had failed of its fulfillment. But the probability rather is that the high-priest, who displayed the true spirit of a persecutor, gave an unduly specific and offensive turn to the words of Amos, in order to inflame Jeroboam the more against him; for in the utterances of Amos, so far as he himself reports them, nothing is affirmed of the mode of Jeroboam's death. The Lord, he said, was to rise against the house of Jeroboam with the sword, Amos vii. 9; but that is a different thing from affirming that Jeroboam himself should die by it, although the high-priest, for his own purposes, might very readily put that sense upon the words. We find the Jews of our Lord's time dealing after the same fashion with his words, John viii. 52, 53; Mark xiv. 57, 58, and with Stephen's, Acts vi. 13, 14.

JEROHAM (jé-ro'ham). 1. The father of Elkanah and grandfather of Samuel the prophet, 1 Sam. i. 1; 1 Chr. vi. 27, 34. 2. The father of Adaiah, a priest of the returned captives and son of Pashur, whose brethren are described as "very able men for the work of the service of the house of God," 1 Chr. ix. 12, 13. It is surely the same who is mentioned Neh. xi. 12, notwithstanding the discrepancy. 3. The father of Azareel, 1 Chr. xxvii. 22. 4. The father of Azariah, one of the "captains of hundreds," 2 Chr. xxiii. 1. 5. A man of Benjamin, the father of six sons, who were of "the heads of the fathers, by their generations, chief men," 1 Chr. viii. 27. 6. A man of Benjamin, the father of Ibneiah, 1 Chr. ix. 8. 7. A man of Gedor whose sons, described as "mighty men, helpers in the war," although they were "of Saul's brethren of Benjamin," yet united themselves with David at Ziklag, 1 Chr. xii. 1, 2, 7.

JEROME (je-róm' or jer'óm), one of the most eminent of all the Latin Fathers, was born about the middle of the fourth century, but the exact time is unknown. The place of his nativity was on the confines of Dalmatia, and his parents were Chris-

tians, who gave him such education as their means afforded. He removed to Rome for the study of philosophy, and here he was baptized. He had gone to Gaul after a course of study at Rome, and in 370 he was at Treves, where he commenced his first essay in the form of a letter to Innocentius. Three years afterward he removed to the East, and he settled at Antioch, where he suffered from a severe attack of fever which greatly affected him. On his recovery he changed the course of his life, abandoning classical study and general literature, and devoting himself to ascetic habits with great fervor. In this state of mind he retired to the desert of Chalcis, where he divided his time between the study of Hebrew and such exercises of mortification as accorded with the monkish views of the age. In 378 he returned to Antioch, and his fervid spirit led him into active life again. He was ordained as a presbyter the following year; but continuing to lead an itinerant life, he went to Constantinople, where he profited by the prelections of Gregory Nazianzen, who was then assailing the views of the Arian party. During his residence at Constantinople, his attention was largely drawn to the Greek Fathers and the study of Greek, but he was induced to return to Rome in connection with the Meletian controversy, which was dividing the Church at Antioch. He became secretary to the pontiff, and his friendship was enjoyed by Jerome as long as Damasus lived. His fame had now become known all over the Church, and he used his great powers with unceasing activity to advance the monastic system. In his enthusiasm and intense earnestness he went so far that, if his principles had been carried out by society, the condition of the Church of the world would have been so changed, that human progress must have been arrested. His addresses became exceedingly extravagant, and many placed themselves under his direction, but his converts were mostly females, among whom were members of the wealthy and elevated families of Rome. As has been well said, "Among these patrician converts he expounded the Holy Scriptures; he answered their questions of conscience, he incited them to a celibate life, lavish beneficence and enthusiastic asceticism, and flattered their spiritual vanity by extravagant praises. He was the oracle, biographer, admirer, and eulogist of these holy women, who constituted the spiritual nobility of Catholic Rome." Eminent as his position now was at Rome, still, when Damasus died, in A. D. 384, he concluded that his wisest course was to seek a home in the East, where the passion for asceticism was fully recognized. Accordingly, he abandoned all his interests at Rome; and journeying at his leisure, he finally after a visit to Epiphanius at Salamis, settled at Bethlehem, in A. D. 386. Here he was followed by some of his female converts, one of whom, Paula, founded four convents; and here he entered on his great life-work, the translation of the Scriptures. Absorbing as this work proved to be, it did not prevent him from rushing into controversy with all the fervor of his spirit. He dealt heavy blows against Vigilantius, Jovinian and the Pelagians, and even assailed Augustine. He became so greatly alarmed about the designs of the Pelagians that he fled from Bethlehem for two years, but he returned in 418, greatly enfeebled and worn out; he gradually sunk under sickness, and died A. D. 420.

Jerome deservedly occupies a prominent place among the greatest Fathers of the Church because of the intense energy of his character, the impression which he made on his age and the influence which

he brought to bear on the Church by his writings; and most of all by the well-known Latin version of the Scriptures which he prepared. The version in use in his day had "become greatly distorted by the blending together of different translations, the mixing with each other of the different Gospels and the ignorance of transcribers." The circumstances of his life united to fit him for the great work which he ultimately finished. Born in the West and familiar with the Latin tongue from his infancy, his removal to Antioch secured a competent knowledge of Hebrew, while his residence and studies at Constantinople gave him an entire mastery of Greek. While he was at Rome his friend Damasus had urged his attention to the condition of the translations then in use, and he had entered on the preparation of a version of the Gospels and the Psalms. In his retreat at Bethlehem he had leisure to prosecute the work which gradually grew upon his hands; and the energy of his character was such that he toiled on until he had completed the vast undertaking. He knew that he was exposing himself "to reproaches on the part of those who, in their ignorance, which they identified with a pious sim-

plcity, were wont to condemn every deviation from the traditional text, however necessary or salutary it might be. They were ready to see in any change of the only text which was known to them a falsification, without inquiring any further into the reason of the alteration. Yet here he had in his favor the authority of a Roman bishop, as well as the fact that in this case it was impossible to oppose to him a translation established and transmitted by ecclesiastical authority, or a divine preservation of the text hitherto received." As Neander has well said, "he must have given far greater offence by another useful undertaking, viz., a new version of the Old Testament, not according to the Alexandrian translation, which before this had alone been accepted, but according to the Hebrew. This appeared to many, even of those who did not belong to the class of ignorant persons, a great piece of impiety—to pretend to understand the Old Testament better than the seventy inspired interpreters—better than the apostles who had followed this translation, and who would have given another translation if they had considered it to be necessary—to allow one's self to be so misled by Jews as for their accommodation to falsify the writings of the Old Testament." Of the Vulgate, the great work of Jerome, Dr. Schaff has correctly said that it

takes the first place among the Bible versions of the ancient Church, and it exerted the same influence on Latin Christianity that the Septuagint did on the Greek Church. Indeed, it became the mother of the most of the translations which were used in different European nations; and being made from the Hebrew and the Greek, it was vastly superior to the imperfect versions in use in the West before Jerome took his great work in hand. In the light of modern information, with the manuscripts now collected, and the accurate knowledge of Hebrew and Greek to which the critical learning of the Church has attained, the imperfections and inaccuracies of the Vulgate are very obvious. It was no wonder, however, that the Vulgate rose to such a place as it did in the Western Church, but it cannot, however, be seen by the really learned men in the Romish Church but that a grand mistake has been made by that Church in placing it on a level with the original text of the inspired word.

still takes the first rank, and as an influential theologian the second (after Augustine), among the Latin Fathers."

JEROME GHINUCCIIS (ghe-nook'che-is), an Italian who became bishop of Worcester. As an evidence of the power of the court of Rome in England in the sixteenth century, it may be stated that he was the fourth Italian who held this see in regular succession. His predecessor had been Julius de Medecis, who resigned the see in 1522. Ghinucciis was bishop of Asculum when appointed to Worcester, and he had been auditor-general of the apostolic chamber and domestic chaplain to the pope. Henry VIII. took him into his service and used him as an envoy in different countries, and he also labored with great zeal and success in procuring the judgment of Italian and Spanish divines against the marriage of Henry with Queen Catherine, and at the instigation of Henry, Clement VII. raised him to the dignity of a cardinal. Nevertheless, he was ejected from his bishopric in 1534, and to him succeeded the well-known Reformer and martyr Hugh Latimer, who after four years of sore trials resigned the see in 1539.



JERUSALEM OF THE PRESENT, VIEWED FROM THE SOUTH.—See JERUSALEM.
Showing Mount Moriah, the Mount of Olives, the Kidron Valley, Siloam and the Mount of Corruption.

cluding Matthew, the Epistles to the Galatians, Ephesians, Titus and Philemon. They are justly placed on a level with the works of Augustine for learning, though they are inferior in theological accuracy and spiritual fervor. His book on the "Interpretation of Hebrew Names" was valuable, but it yielded in real worth to his well-known "Onomasticon" or word-book, a treatise in alphabetical order, in which he modified a similar work of Eusebius, containing an enumeration of the places mentioned in Scripture so far as their localities could in his day be identified. In the words of a modern historian of sound judgment, Jerome was "orthodox in theology and Christology, semi-Pelagian in anthropology, Romanizing in the doctrine of the Church and tradition, anti-chiteastic in eschatology, legalistic and ascetic in ethics, a violent fighter of all heresies, a fanatical apologist of all monkish extravagances; he was revered throughout the Catholic middle age as the patron saint of Christian and ecclesiastical learning, and next to Augustine as 'Maximus doctor ecclesie' (the greatest doctor of the Church), but by his enthusiastic love for the holy Scriptures, his recourse to the original languages, his classic translation of the Bible and his manifold exegetical merits, he also played materially into the hands of the Reformation, and as a scholar and an author

plcity, were wont to condemn every deviation from the traditional text, however necessary or salutary it might be. They were ready to see in any change of the only text which was known to them a falsification, without inquiring any further into the reason of the alteration. Yet here he had in his favor the authority of a Roman bishop, as well as the fact that in this case it was impossible to oppose to him a translation established and transmitted by ecclesiastical authority, or a divine preservation of the text hitherto received." As Neander has well said, "he must have given far greater offence by another useful undertaking, viz., a new version of the Old Testament, not according to the Alexandrian translation, which before this had alone been accepted, but according to the Hebrew. This appeared to many, even of those who did not belong to the class of ignorant persons, a great piece of impiety—to pretend to understand the Old Testament better than the seventy inspired interpreters—better than the apostles who had followed this translation, and who would have given another translation if they had considered it to be necessary—to allow one's self to be so misled by Jews as for their accommodation to falsify the writings of the Old Testament." Of the Vulgate, the great work of Jerome, Dr. Schaff has correctly said that it

JEROME OF PRAGUE, the companion of John Huss, whom he surpassed in learning and eloquence, was born at Prague in the latter half of the fourteenth century. After attending the university of his native town, he continued his studies at Paris, Cologne, Oxford and Heidelberg. At Oxford he became thoroughly imbued with the tenets of Wycliffe, and on his return to the Continent he entered with his whole soul into the contest carried on by his friend Huss against the abuses of the hierarchy and the profligacy of the clergy. His zeal, however, carried him too far, but the treatment he and his friend Huss received at the hands of the dominant party has justly been pleaded in extenuation. He created great excitement by presenting two large placards, one representing Christ and his disciples barefooted and in great humility, and the other the pope with his cardinals in state and splendor. When the papal bull was issued in 1412 granting plenary indulgence to all who would engage in a holy warfare against King Ladislaus, he is said to have had the bull carried about the streets by two improper characters before a great body of students, and afterward he caused it to be burned. Many of the charges which were urged against him have been earnestly denied, such as his having ordered a priest to be thrown into the river Moldau, and who was res-

cued before he was drowned. When Huss was arrested at Constance, Jerome hastened to defend him; but receiving no satisfactory answer to his demand for a safe-conduct from the council, he set out on his return to Prague, when he was arrested at Hirschau, in April, 1415, and conveyed in chains to Constance. Here he was cast into a dungeon, and placed on trial. After a short imprisonment, he recanted his opinions, but subsequently abjured his recantation, and went to the stake with great firmness. He was burned alive May 30, 1416. Well has it been said, "Historians, (Roman) Catholic and Protestant alike, vie with each other in paying homage to the heroic courage and apostolic resignation with which Jerome met his doom. Posterity has confirmed their verdict, and reveres him as a martyr to the truth, who, unwearied in life and noble in death, has acquired an immortal renown for his share in the Reformation."

JEROMITES (jer'om-ites), usually designated **HIERONYMITES** (he-er-on'im-ites), were an order of monks founded by Vasco, a Portuguese, and a Spaniard named Pecha, at the close of the fourteenth century. The order spread rapidly in Spain, the Netherlands (because of the connection of the two countries) and in Spanish America. The convents of the order became wealthy. When Charles V. retired from public life, he entered this order. At present the Jeromites are mostly found in the South American regions which were formerly in the hands of Spain.

JERUBBAAL (jer-ub-ba'al), "whom Baal pleads or contends with," a surname of Gideon, given to him in consequence of Gideon's having thrown down an altar of Baal; and when the Abiezrites brought an accusation against him to his father Joash, the latter defended his son, and said, Let Baal plead against him, Jud. vi. 32. Jerubbaal was thenceforth applied as a surname to Gideon. The name Jerubbaal appears in the Grecized form of Hierombal in a fragment of Philo-Byblius preserved by Eusebius. In the Palmyrene inscriptions *Iaribolos* appears as the name of a deity.

JERUBBESHETH (je-rub'be-sheth), "whom the idol contends with," the same term substantially as Jerubbaal, only with the general word for idol, shemeth, shameful thing, abomination, substituted for Baal. It is only once, and at a comparatively late period, applied to Gideon, 2 Sam. xi. 21.

JERUEL (jer-er'el), **WILDERNESS OF**, the scene of the discomfiture of the Ammonites, Moabites and other Arab tribes who invaded Judæa in the reign Jehoshaphat, 2 Chr. xx. 16. Although not mentioned elsewhere, the situation of this region may be determined with tolerable precision from the circumstantial details given in the chapter cited. The invading tribes, having marched round the south of the Dead Sea, had encamped at Engedi. The road thence to Jerusalem ascends from the shore by a steep and terrible pass, and thence leads northward, passing below Tekoa. Jehoshaphat, by the direction of Jahaziel, goes forth from Jerusalem to the wilderness of Tekoa. He is told that the invaders are coming up by the ascent of Ziz, evidently the difficult pass just mentioned, and that he should find them at the end of the brook before the wilderness of Jeruel. Three days having been consumed in spoiling the dead, he leads his army to the valley of Berachah (Bereikut) to offer thanks for the deliverance. The

wilderness of Jeruel must therefore have been traversed by the road from Engedi to Jerusalem, adjacent to the wilderness of Tekoa, and distant by a short march from Bereikut. In all these respects the large tract of table land called El-husasah from a wady on its northern side, and extending in verdant slopes to the hill country about Tekoa, satisfies the requirements of the narrative.

JERUSALEM (je-roo'sa-lem), "habitation or foundation of peace," the Jewish capital of Palestine.

PART I. NAME AND HISTORY.—This far-famed and most sacred of all cities has a name which at once suggests inquiry as to its meaning and origin. The old traditions and natural prepossessions both of Jews and Christians connect it with that Salem of which Melchizedek, the priest of the Most High God, was king, and there is no doubt that it is the place which the Psalmist had in view when he sang, "In Judah is God known; his name is great in Israel. In Salem also is his tabernacle, and his dwelling-place in Zion." It is also worthy of note that at the conquest of Canaan by the descendants of Abraham the king of Jerusalem had a name, Adonizedek, "Lord of Righteousness," almost identical in meaning with that of Melchizedek, "King of Righteousness," who was king of Salem in the time of Abraham.

The position of Jerusalem was such as to make it a place of leading importance at the time of the invasion of the land by Joshua; and we accordingly find Adonizedek, its king, summoning four other chieftains of the land to punish Gibeon for having made peace with Israel. Its great strength also appears in the fact that it was not one of the places sacked by Joshua after he had slain Adonizedek and the other four kings who had gone up with him against Gibeon, and that the Jebusites continued to hold it for so long a period afterward. The difficulty of dislodging the Jebusites, and the fact that they continued to dwell with the children of Israel in Jerusalem, clearly indicate the natural division of the place into an upper and lower town. Of the upper town, enclosed within powerful defences, and forming the stronghold of Zion, the Jebusites no doubt maintained possession while the rest of the city was in flames, and they continued to dwell there after the children of Benjamin had established themselves in the valley at its foot, or on contiguous but lower heights. This view is confirmed by the authority of Josephus, from whom we also learn that the children of Judah, disappointed in their attempt upon the upper town, withdrew to Hebron, about thirty miles to the south of Jerusalem. This would naturally give the tribe of Benjamin an opportunity for occupying the ruined town which Judah had abandoned, as the boundary-line which separated the northern edge of the territory apportioned to Judah from the southern edge of that apportioned to Benjamin passed through or close to Jerusalem, possibly at the foot of Zion, comp. Josh. xv. 8 and xviii. 28 with Ps. xlvi. 2.

The stronghold of Zion which was thus maintained by the Jebusites in this first recorded siege of Jerusalem (B. C. 1443) continued in their hands throughout the whole of the troubled times of the judges and the early days of the kingdom of Israel. It was about 400 years afterward, according to the chronology of the Authorized Version, that David "the man of Judah," having finally triumphed over the house of Saul "the Benjamite," and being firmly established on the throne of the kingdom of all Israel as well as Judah, B. C. 1048, in

that Hebron which had been the chief city of the tribe of Judah ever since its first ineffectual attempt on the stronghold of Zion, gathered together his forces for a fresh attempt on the fortress which had hitherto baffled the efforts of its Hebrew invaders. Great as was the reputation of David, the confidence of the men of Jebus was still greater. As the Hebrew armies lay round about them they shouted insultingly from their walls, "Except thou take away the blind and the lame thou shalt not come in hither." The simplest interpretation of this insult seems to be that the lame and the blind, the most infirm and helpless of the place, were exhibited on the walls as a sufficient defence against its besiegers. Others have thought that the idols of the Jebusites were so displayed, and that the words lame and blind were used ironically and derisively, in allusion to the terms in which those idols were spoken of by the Israelites. This futile taunt, however, only served to rouse the indignation of the divinely assisted hero whom the giant of Gath had once so vainly cursed by his gods, threatening to give his flesh to the fowls of the air and the beasts of the fields. A fresh impulse was added to the zeal of the besiegers, and the hill of Zion was taken.

Jerusalem was now made the capital of the united kingdoms of Israel and Judah, and Zion, its stronghold, henceforth called the city of David, became the residence of the king and the site of that royal palace for the building of which "cedar trees and carpenters and masons" were furnished by Hiram, king of Tyre. The position of the new capital with reference to the territories of the several tribes was eminently suited to give it a commanding influence among them. It rested on the southern edge of that grand and lofty plateau which, interrupted only by the valley of Esdraelon crossing it midway between its northern and southern extremity, occupies the entire area of the Holy Land between the valley of the Jordan and the low lands bordering on the Mediterranean Sea. And yet it did not occupy, like Hebron, Shechem and other great cities of Israel, the crest of one particular hill, but was seated at a height of some 3000 feet above the level of the sea, at a point on the eastern edge of the great southern table-land which is protected on its south and east sides by two deep valleys or ravines running down from the west and north, and joining at its south-east corner, where they form the head of a deep, winding cleft rather than valley, which reaches to the Dead Sea, and forms the dry bed of the Kedron. This stream also gives its name to the ravine which comes from the north and protects Jerusalem on the east, while the southern ravine is known as the valley of Hinnom. Jerusalem, being thus defended against invaders on the south and east, and partly on the north by these ravines, is open and able to extend itself, and hold ready communication with the whole country toward the west and north-west over the undulating height of the plateau on which it rests. This peculiarity of position is the key to much of its subsequent history.

But Jerusalem was something more than the civil capital of the kingdom. It was the place which had been foreordained by the wisdom of God to be its spiritual centre, the holy city to which the tribes of the Lord were to go up every year to celebrate at different seasons their three great festivals. David accordingly proceeded to invest it with that sacredness of character which it was to possess throughout all future ages. The ark of the covenant was still resting at Kirjath-jerim, where it had remained ever since the high-

priesthood of Eli and those terrible manifestations of its sanctity which fell both on Philistines and Israelites after its removal from the tabernacle at Shiloh. The sacred receptacle, with its mysterious contents, David now resolved to carry to Jerusalem. But its progress to its intended shrine was again arrested by the anger of God, which burst with fatal violence on the head of Uzzah, a man who had ventured to steady it with his hand as it tottered with the motion of the cart which bore it on its way. The revered and dreaded object, left once more in charge of a private person, became a blessing to those who sheltered it with reverence, and David was again encouraged to carry out his purpose. This time a troop of Levites was employed to bear it with staves on their shoulders, and David himself headed a great procession, which conducted it in triumph, with music and singing and dancing, to the tabernacle prepared for it on Mount Zion. We then find David performing the functions of priest as well as king, offering burnt-offerings and peace-offerings, and blessing the people in the name of the Lord. He also appointed certain Levites to minister before the ark continually, and to "record, and to thank and praise the Lord God of Israel."

and horses, the palace which he built for Pharaoh's daughter and the palace of the forest of Lebanon. In the mean time, other cities were built in different parts of his dominions; he formed alliances with powerful princes, and carried on a lucrative commerce with Egypt by land, with Eastern Africa and India by the Red Sea, and with Spain and Western Africa by the Mediterranean. By his wealth and influence, and the prestige of his power, he extended the range of his dominion from the Euphrates to the Nile, 1 Ki. iv. 21; 2 Chr. ix. 26.

But Solomon, who filled the world with the fame of his wisdom and received so many testimonies of the favor of God during his youth and manhood, was at length infatuated by the same seductions which brought so much sorrow on his father. Toward the close of his reign,

His heart, though large,
Beguiled by fair idolatresses, fell
To idols foul;

and he built temples for Ashtoreth, Chemosh and Milcom on the right hand—*i. e.*, the south side—of the Mount of Corruption, 1 Ki. xi. 7; 2 Ki. xxiii. 13. There can be no doubt that this means on one or more of the four hills lying to the east of Jerusalem, on the opposite side of the valley

restored the temple-worship and invited the people of Israel to come up to Jerusalem and keep the Passover. He also constructed the famous works for drawing the waters of the Gihon from their source into the city to supply the citizens, and distress the enemy, in the event of a siege. During the reign of Jehoiakim, Nebuchadnezzar visited Jerusalem, reduced the king to subjection and took some treasure and captives to Babylon, among the rest Daniel and the "three Hebrew children." Jehoiakim's rebellion, three years later, resulted in a harassing warfare which lasted until after his death. During the reign of his son Jehoiachin Jerusalem was again besieged by Nebuchadnezzar, who despoiled the king's house and the temple of the chief portion of their treasures, and carried into captivity the princes and chief men as well as all the artificers and the men who were fit for war, and placed on the throne an uncle of Jehoiachin, to whom he gave the name of Zedekiah, and "made him swear by God" that he would remain his subject, Ezek. xvii. 14. This oath Zedekiah, 2 Chr. xxxvi. 13, broke, trusting in the help of Pharaoh Hophra, king of Egypt, and thereby not only provoked the vengeance of Nebuchadnezzar, but incurred the anger of God. Nebuchadnezzar



JERUSALEM OF THE PRESENT, VIEWED FROM MOUNT ZION.—See JERUSALEM.

Showing the Temple Area, now occupied by the Mosque el Sakrah, or "Dome of the Rock," and on the right or farther south the Mosques of el Aksa and Abu Beka, with the Mount of Olives rising in the distance beyond the Valley of Jehoshaphat.

In the mean time, the building of Jerusalem and its enclosure within walls of wider circuit than those which had surrounded the Jebusite city was zealously carried on. But the king could not see the contrast between his own magnificent palace and the slight structure which sheltered the ark without fervent desires to build for it a temple more suited to the majesty of God. Besides which, the divine oracles seemed to point at a centralization of his worship which was not yet realized; for while the "ark of the covenant" was enshrined in the city of David, the tabernacle of the Lord was at Gibeon, and there the whole ritual of the Mosaic law continued to be observed by the high-priest and his attendant priests and Levites.

His pious wish was made known to the prophet Nathan, who at first applauded the design, but was afterward instructed by special revelation to forbid its present accomplishment, while he foretold the perpetual establishment of the house of David and the birth of a son who would carry out his father's purpose in more peaceful times. See DAVID. For a description of the temple and history of its erection, see TEMPLE.

After the completion of the temple, Solomon surrounded Jerusalem with strong walls and towers and filled it with magnificent structures—his own palace, the vast establishment for his chariots

of the Kidron, and constituting together what we know as the Mount of Olives. The name "Corruption" (*Hammashchith*) seems to have been given to this range of hills on account of its desecration by Solomon, and to be a sort of play upon the word Hammishchah, which means "unction," and which it may be supposed to have derived from the olives for which it was famous. These temples continued to give a character of unholiness to the ground which was afterward made so holy by the footsteps of our Lord, till Josiah removed them about 360 years afterward. The same dishonor was done to the valley of Hinnom, on its south side, by the establishment there of the worship of Molech, 2 Ki. xxiii. 10.

Grievous troubles fell upon Solomon as a punishment for these sins, the worst of them all being the threatened disruption of his kingdom under his son and successor Rehoboam. Egypt, the old enemy of Israel, was the fosterer of this revolution, Jeroboam, who had been announced by prophecy as its instrument, having sought shelter there from the expected indignation of Solomon. After Solomon's death the separation of the kingdoms took place through Rehoboam's weakness and folly, and during the reigns of his successors the city had varied fortunes. Hezekiah, who succeeded Ahaz, destroyed the vestiges of idolatry,

invested Jerusalem on the tenth day of the tenth month (B. C. 588), in the ninth year of Zedekiah. Engines of war raised on heights about the walls hurled weighty missiles into the city, the walls were battered with rams, and famine and pestilence prevailed within them. There was a temporary lull in the siege, during which the Chaldean army went to meet the Egyptians who were coming to the relief of Jerusalem, but the Egyptians turned back without an encounter, and the siege was resumed. The wall was broken on the ninth day of the fourth month of the second year of the siege, and Zedekiah secretly took flight, passing over the Mount of Olives toward the Jordan, but he was taken near Jericho and conveyed to Riblah in Coele-Syria, on the extreme north of Palestine, where Nebuchadnezzar was watching from afar the siege of Tyre. There his two sons were slain before his eyes, and he was deprived of sight and carried to Babylon. There also were slain Seraiah the chief priest and Zephaniah the second priest, three doorkeepers of the temple, five officers of the court, two of the army and sixty persons of note who were found in Jerusalem. The rest of the people, with the remaining treasure of the temple—some of it broken in pieces for facility of removal, including the great brazen sea and the two pillars Jachin and Boaz—were carried away. This

was the third great deportation of captives and treasure from Jerusalem to Babylon. It was effected by Nebuzaradan about a month after the siege. He completed his work by burning the temple and the city, and razing the walls to the ground. From this time the land "enjoyed her Sabbaths" till the end of the seventy years.

The general tradition of the East, the testimony of ancient inscriptions and profane history, agree with sacred history in asserting the fact that in the latter part of the sixth century before Christ a prince named Cyrus, of the hitherto unimportant state of Persia, conquered the greater part of Asia. This prince, whom the Lord by the mouth of the prophet Isaiah had named as his "shepherd" and his "anointed one" 200 years before, wrested Babylon out of the hands of Belshazzar (538 B. C.) at the very moment when he was profaning the vessels of the Lord's house by using them at his impious revels. The successes of this conqueror had been foretold in the ancient writings of a people whom he found in captivity within its walls, and he was glad to co-operate with the divine Being who had thus singled him out as his instrument in restoring that people to their own land and enabling them to raise again the temple and the city on which their hearts still dwelt with such tender recollection.

From a comparison of Ezra i. 1 with Daniel ii. 1, we may infer that after the capture of Babylon, Cyrus set "Darius the Mede" upon the throne, perhaps conjointly with himself, giving him the dignity of the position, while he undertook its toils and responsibilities. Certain it is that in the first year of his own reign he invited any among the Jews who might feel so disposed to go up to Jerusalem and build the house of the Lord God of Israel, and directed all those that remained to assist them liberally with treasure, while he restored to them all the sacred vessels which Nebuchadnezzar had taken from the temple. Joshua and Zerubbabel were the leaders of the noble band of 42,360, comprising within it members of the royal family, priests, Levites, servants of the temple and private persons, which set out from Babylon to recolonize the country of their forefathers.

Seven months were spent in the necessary work of settling themselves in the different cities of the Holy Land to which their families belonged, after which they all collected together at the ruins of Jerusalem. Their first work on arriving there was to set up an altar to the Lord, their next to lay the foundation of the temple. They were soon hindered by the officious zeal of some of their neighbors, who first proposed to assist them in their work and afterward represented it as a source of danger to the Persian empire. Other casualties, incident to all new settlements, delayed their operations, and at length the representations of their enemies led to a stoppage of the works by order of Artaxerxes (the pseudo-Smerdis, who succeeded Cambyses, B. C. 522); but urged by the exhortations of Haggai and Zechariah, who reproached the people with living in "ceiled houses" while the temple lay waste, Zerubbabel and Joshua began the work again in the second year of Darius Hystaspes; and on a report of their proceedings being sent to that prince by Tatnai, the Persian governor of the province, he caused a search to be made; and the original decree of Cyrus for the building of the temple being discovered, he not only ordered it to proceed, but directed Tatnai and his subordinate officers to co-operate heartily in the work, which was completed, and the feast of dedication kept, in the sixth year of his reign, B. C. 515.

An interval of fifty-eight years follows of which we have no account, but on the first day of the seventh year of Artaxerxes Longimanus (457 B. C.), Ezra, a priest of the line of Eleazar, with a small party of seventeen or eighteen hundred men of all classes, left Babylon, furnished with a commission from Artaxerxes to collect money for the temple-service and inquire into the state of the Jews at Jerusalem. His journey occupied four months, and on his arrival he found it necessary to effect an important and very difficult reform among the people who were already settled in the land; for priests, Levites and persons of all classes had broken the Mosaic law by connecting themselves with women of heathen parentage. The matter was solemnly brought before the Lord and the assembled people with prayers, humiliations and confessions of sin. A plan of examination into the several cases was agreed upon, and the evil was put an end to by the voluntary submission of those who had transgressed.

Eleven years afterward Jerusalem was visited by another eminent reformer, Nehemiah, a great Jewish officer of the court of Artaxerxes Longimanus. Morally and externally, the Holy City was at this time in a lamentable condition—its walls unbuilt, its houses in ruins and mixed marriages and other bad practices continued. A report of the state of things determined Nehemiah, with the sanction and credentials of his royal master, who appointed him *tirshatha*, or governor of the district, to visit Jerusalem. His arrival caused dismay to the principal foreigners, one of whom had a daughter married into the high-priest's family. On the third day after his arrival he made a secret inspection of the walls by night, and soon afterward called all the people together and exhorted them to lay themselves out with one accord for the work of rebuilding them; and they undertook this work with so much system, zeal and perseverance that, in spite of the opposition, both open and secret, of the powerful foreigners, which obliged them to build with arms in their hands and be ready at any moment for a hostile interruption, the whole wall was finished in fifty-two days. Other work was done in the mean time, usury renounced, restitution made, a genealogical enumeration of the people recorded and strict and self-denying economy introduced. Public readings and explanations of the law by Ezra, and an appointed staff of priests and Levites, were set on foot. The Feast of Tabernacles was celebrated for the first time since the days of Joshua, Neh. viii. 17, a solemn fast with confession of sin was held and a covenant of obedience made and signed in the name of the people, of princes, priests and Levites. The numbers who were to live at Jerusalem were appointed, and an unceasing effort made by the great and good Nehemiah to correct, by his personal influence, every practice inconsistent with the character of the people of God.

Nothing further in the history of Jerusalem worthy of special mention occurs until 320 B. C., when Ptolemy Soter made an incursion into Syria and took Jerusalem, his conquest being facilitated by the refusal of the Jews to fight on the Sabbath. They suffered severely afterward, and multitudes of the people were carried captive to Egypt and Northern Africa.

The possession of Jerusalem was secured to the Ptolemies by the defeat of Antigonus at Ipsus, B. C. 301, and remained in their hands for more than 100 years. Under their peaceful rule Jerusalem increased in wealth and prosperity.

But the power soon passed into other hands. Antiochus the Great, king of Syria, the great-

grandson of Alexander's general Seleucus Nicator, had already endeavored without success to wrest from Ptolemy Philopator the provinces of Phœnicia, Palestine and Cœle-Syria, which he claimed as belonging to his own kingdom. The attempt was renewed with various results, when Philopator was succeeded by Ptolemy Epiphanes, a child of five years old (B. C. 205), but it was not till B. C. 198 that he was finally successful. In that year he gained a decisive victory over Scopas, the Egyptian general. Jerusalem opened her gates to receive him, and the Jews were glad to help him in reducing the garrison which Scopas had the year before set over their city.

As long as Antiochus lived, and in the first year of his son Seleucus Philopator, Jerusalem enjoyed great prosperity under its excellent high-priest Onias III. But Seleucus was induced by a wretched informer named Simon to attempt to gain possession of the treasures of the temple. His own treasurer Heliodorus, who afterward murdered him, was sent to execute this act of spoliation, but was deterred from its performance by a terrible appearance, which is recorded in 2 Macc. iii. The whole story is rendered doubtful by the silence of Josephus. See HIRCANUS.

Seleucus Philopator was succeeded by his brother, the detestable Antiochus Epiphanes, B. C. 175. Onias III., who was then high-priest, had two brothers, Joshua and another also named Onias. Joshua changed his name to Jason, and having purchased the high-priesthood from Antiochus, forced his brother out of office, and did his utmost to introduce into Jerusalem the morals and customs of a Greek city. He established a gymnasium, and induced his young countrymen to practice the Grecian games and to pay court to the king by calling themselves Antiochians. Jason was in his turn ousted from the high-priesthood by the third brother, Onias, who took the name of Menelaus, and robbed the temple to pay to Antiochus the price of his office. Thence ensued party riots and merciless slaughter. Antiochus was at this time in Egypt, of which he had almost effected the conquest, on the plea of reasserting his claim to the possession of Cœle-Syria and Palestine. On his return from Egypt he visited Jerusalem to quell the disturbances and take vengeance on the partisans of Pompey. Massacre and pillage followed. The temple was once more robbed of its treasures, and a great train of captives carried to Antioch. Two years afterward there was a fresh attack upon Jerusalem, fresh slaughter, fresh pillage and burning of the city. A Syrian garrison seized and fortified a height within the city called the Acra. [It is difficult to say whether this height, called Acra, or the hill on which the upper city was built, was the original Mount Sion. The former lay to the north, the latter to the west, of Mount Moriah, a hill of lower elevation, which was occupied by the temple and its precincts, and is sometimes called the "Mountain of the House of the Lord."] The temple was profaned by idolatrous rites, enactments were made against the practice of the Jewish ritual, persecutions and martyrdom followed.

All this led to an insurrection, which was begun at some distance from Jerusalem by an aged man of priestly family named Mattathias, the father of five sons. See MACCABEES, THE. His noble opposition to the tyrant aroused a war of independence, in the first year of which he died. But he left behind him a family of heroes. His son Judas gained signal victories over the Syrians, and thereby obtained for himself and his race the surname of

Maccabæus, from the Hebrew word Makkab, a hammer. Having conquered Lysias, a general of Antiochus, at Bethzur (B. C. 165), he repaired to Jerusalem, and found the sacred enclosures of the temple encumbered with ruins, the altar of burnt-offering surmounted by an altar to Jupiter, the sanctuary open and empty and the whole place overgrown with shrubs and herbage.

He cleansed and repaired it, and it was once more dedicated to God (B. C. 165), three years after its desecration. He also fortified the temple and placed in it a Jewish garrison, the Syrian garrison retaining possession of the Acra and annoying the people by frequent sallies. Judæa remained under the Maccabæan rule for more than 100 years, until B. C. 63. They were independent monarchs, with varying prosperity, but actually independent. For a history of Jerusalem under the MACCABEES, see the article on that family.

In B. C. 63, Pompey, after a severe siege, captured Jerusalem, but permitted Hyrcanus (see MACCABEES, THE) to govern as high-priest, without the title of king, which had been assumed by Aristobulus I. and held by his successors hitherto. Hyrcanus governed peacefully for a great many years under the favor of Rome and by the advice of Antipater the Idumæan, and about the year 47 B. C. received the title of ethnarch from Julius Cæsar, together with confirmation in the high-priesthood, for help given to his ally Mithridates. Cæsar also made Antipater procurator of Judæa, and allowed the walls of Jerusalem to be rebuilt. The article HERODIAN FAMILY necessarily embraces a history of Jerusalem during their ascendancy, and it is not needful to repeat it here. See HERODIAN FAMILY.

About B. C. 31 an earthquake destroyed a great part of the city, and a large number (stated variously from 10,000 to 20,000) of its inhabitants perished.

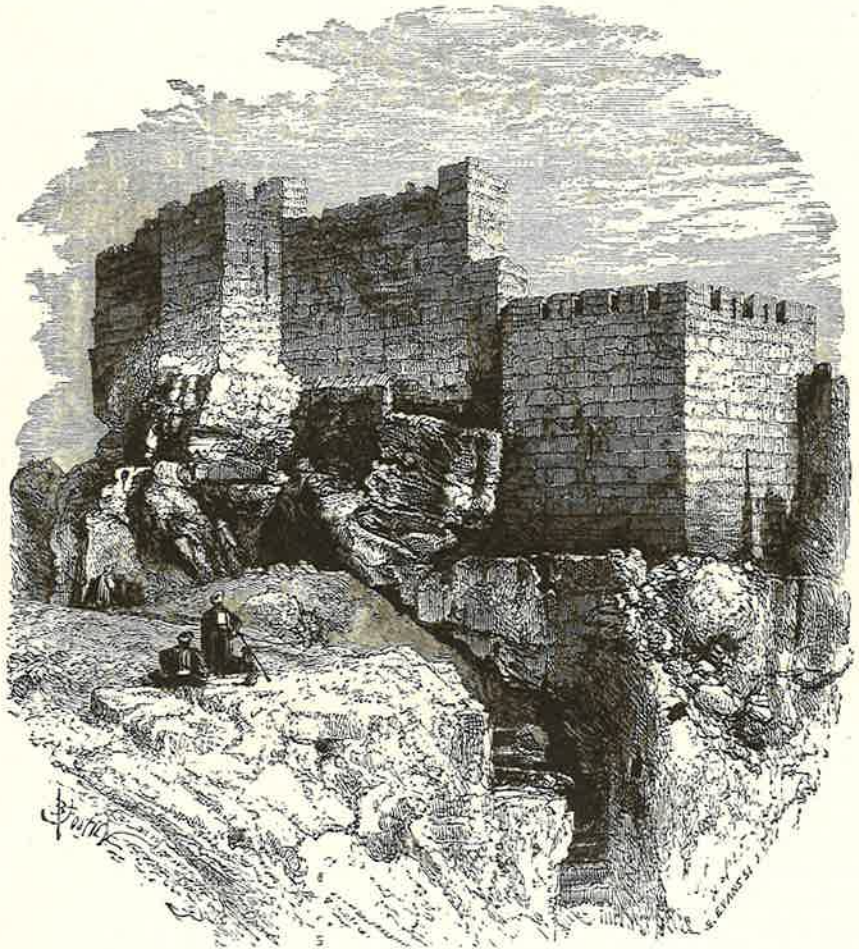
From this time until A. D. 66 there is but little in the history of the city that calls for notice here. All the more important events, such as the life and labors, death, resurrection and ascension of our Lord, the lives and doings of the apostles, etc., are noticed in their appropriate places. It is sufficient to remark here that under the Roman supremacy, with its double system of sub-rulers, the Herods and the procurators, while much was done to beautify the city architecturally, the rights and immunities of the Jews were gradually but steadily subverted, and they were reduced to the lowest condition of a tyrant-ridden people. In the country about Jerusalem brigandage, impostures and assassinations were rife. High-priests and priests quarreled for their share of the tithes, and acts of violence ensued which were referred to Rome. Jerusalem was invested with a banditti (Sicarii), who cloaked their murders and robberies with a pretended zeal for Jewish interests. There were also frequent disorders in the form of partial rebellions, and much loss of life necessarily resulted, without any improvement in the political or social status of the Jews. Indeed, the chains of their slavery became more and more galling, until a violent dispute between Herod Agrippa II. and the priests culminated in a more serious revolt and a partial success of the Jewish forces. This was in A. D. 66. Cestius Gallus, the Roman governor of Syria, came to Agrippa's aid, but was defeated in his efforts to subdue the Jews. He succeeded in forcing the Jews to take refuge within the walls surrounding the temple and the inner city. For six days he assaulted the walls without success, and then, apparently without cause, but, as Josephus hints, through the secret influence of

Florus, withdrew his whole force back to Scopus. Thither he was followed by the now exulting rebels, who spoiled his camp, carried off his war engines and killed 5000 of his troops.

The Jews now began an organized resistance to the sovereign states, and the most important posts throughout the country were assigned to their bravest and best citizens. Josephus, son of Gorion, and the high-priest Ananus had the command at Jerusalem, Josephus the historian in Galilee and Eleazar in Ituræa. Cestius Gallus and Florus being both dead, Nero gave the government of Syria to Vespasian, who desired his son Titus to come to him from Egypt with the seventh and tenth legions.

Father and son met at Ptolemais in the winter

in the summer of 68, when Vespasian, who had now approached Jerusalem, hearing of the death of Nero, sent Titus for fresh orders from his successor Galba. It was about the same time that the quieter party in Jerusalem, unable to bear the excesses of the zealots led by Eleazar and by John of Giscala, invited Simon, son of Gioras, the leader of a band of marauding Galileans, to come to their assistance. In the middle of the following year Vespasian himself was made emperor, and went to Rome. Titus devoted the remainder of it to active preparations for the siege; and when the city was crowded with the multitudes who came up for the feast of the passover, which was to occur in April, A. D. 70, he drew up his forces and placed them on the heights which lay to the



PART OF THE OLD WALL OF JERUSALEM.

of A. D. 66-7, and during the following summer and autumn the important places of the country fell one after another into their hands, among the rest Jotapata, with its governor Josephus the historian, who was made prisoner, but treated with respect, and Giscala, whose chief, John, the subsequently famous John of Giscala, escaped to Jerusalem. This unhappy city in the mean time became the most frightful scene of civil strife and violence. It comprised two great parties, those who wished for order and peace and those who, guided by wild fanaticism or rapacity, thirsted only for deeds of violence. These latter were now known by the general name of zealots, and were not less dreaded by the quieter citizens than the Romans themselves, while they were ever ready to split into new factions and fall upon one another like wild beasts. This was the state of things

north and east of Jerusalem, three legions on Scopus and one on the Mount of Olives. When the ground between Scopus and the city was cleared of obstruction and made fit for the march of an army, the three legions advanced, and bearing to the west, made their attack on one of the western faces of Agrippa's wall, in order, as Cestius had done three years and a half before, to break into the new suburb. But the besieged were now better prepared for resistance, and what Cestius seems to have accomplished by escalade was not done without the aid of catapult and battering-ram and the erection of mounds surmounted by lofty towers, from which the assailants could cast their arrows at the defenders, who on their side sallied out from the gates, fought from the walls, and made good use of the engines they had taken from the Antonia and the camp of Cestius Gal-

lus. At length, however, they were driven back by the missiles discharged from the Roman towers, a breach was made in the wall on the fifteenth day of the siege, the gates were thrown open, and the whole of the Assyrian camp and Bezetha suburb were in the hands of Titus.

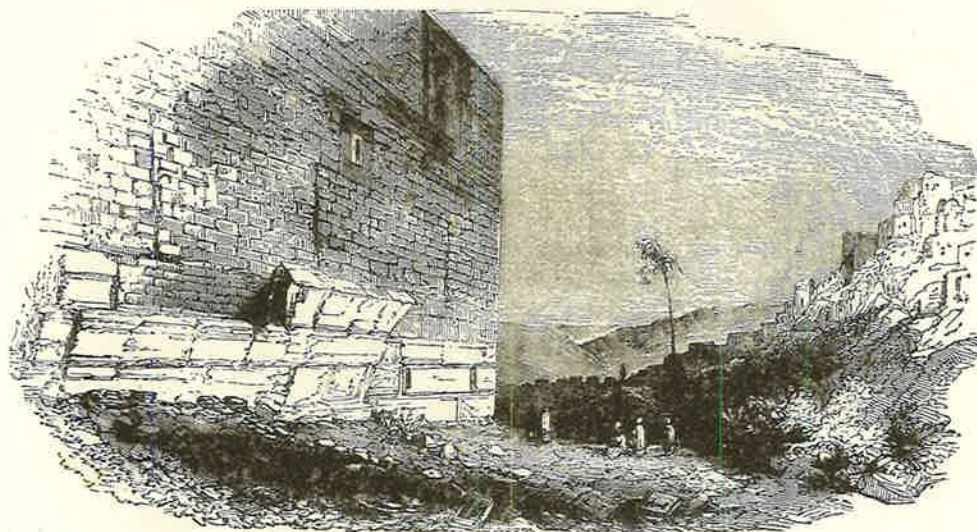
This suburb occupying the ground on the north of the city, Titus had three points of attack before him, the upper city facing him on the west, the temple and its precincts on the east, and the lower city, protected by the second wall, cropping out toward him in the middle. Within this second wall Simon had retired. The same efforts were now repeated by both parties as at the first wall. The Jews sallied out and attacked their invaders with desperate bravery, the Romans drove them back with equal courage. This went on for five days, and at length a breach was made in the second wall. Titus did as little harm as he could, hoping the people would now surrender, but he entered with a thousand picked men. They were met with determined obstinacy by constantly increasing numbers in the narrow streets and lanes of the lower city, and were at length obliged to retreat. But Titus repeated his efforts; an entrance was

The whole strength of the besiegers was now directed against the Antonia and the temple. The Antonia lay before them to the east, a strong and lofty tower, within a square enclosed by strong walls. Behind the Antonia, stretching farther to the east, lay the much larger square of "the mountain of the Lord's house," this too was protected with strong walls lined on the inside by lofty pillared cloisters, the flat roof of which ran nearly on a level with the top of the wall. Within this large square was another enclosure of an oblong shape, also protected by walls of great strength, cloistered like the others on the inside, and containing within them the sacred courts of the Lord's house and the holy edifice itself. The whole of this ground was called the temple, and with it the Antonia was connected by a passage opening upon the cloisters of the great square at its north-west corner. Titus began by raising four fresh mounds to act against the Antonia. These mounds were of great size, and it took twenty-one days to complete them. They seem to have been erected as a support for the engines by which projectiles were thrown into the fortress, while the battering-rams acted against its walls. Some sal-

mean time, he strove to win the Jews to submission by sending them proposals of peace, and graciously receiving those who placed themselves in his power, while famine and its usual attendants, death, pestilence and horrible rapacity, added force to his persuasions. But they were met with obstinate refusal and contempt by the heads of the fighting party, while the unhappy sufferers could do nothing. On the 17th Tammuz (June 23), about the time of the first attack upon the temple, the daily sacrifice ceased for want of priests to offer it, and from that day to the 9th Ab (July 14) was the last death-struggle of Jerusalem. Titus hemming in the holy places closer and closer, every inch of the way to the inner courts disputed and again and again recovered, the wall of the great court taken and its cloisters burnt, the inner court invested, its walls battered in vain, its silver-plated gates forced by fire, its cloisters and encircling chambers burnt piece by piece. Onward still went the flames, making their way round the court of the priests, burning down cloister and sacred chamber, while the holy fane itself still reared its "polished corners" in all their glory, resplendent with gold and marble, before the astonished eyes of its besiegers, still sheltered its ministering priests, its priceless treasures and its objects of mysterious sanctity. Titus anxiously desired to preserve it, but a Roman soldier flung a burning brand through a window which opened into its exterior chambers. The fire, once kindled, never ceased to rage till the whole was a ruin, and the roar of its burning was mingled with cries of agony, terror and despair.

On the south side of the great enclosure of the temple were two gates, which led by a bridge across the deep valley of the cheesemongers (Tyropœon) to the upper city. Along this way now rushed the crowd of fighting men, leaving 10,000 of the more helpless, who had sought shelter in the temple, to be butchered by the Roman soldiers, who, when the work of destruction was over, set up their standards before the east gate of the temple, paid them divine honors and saluted Titus as emperor. After this the conqueror still anxious to spare the people and the city, held a parley with the chiefs of the insurrection, the two parties standing at opposite ends of the bridge. Titus required an unconditional surrender, but promised them their lives and kind treatment. This they refused, requiring permission to leave the city with their wives and children. Titus thereupon directed its plunder and destruction. This was not the work of a day, nor was it accomplished without a valorous resistance. But at length the whole city was reduced to ashes, except the three great towers on the western wall, and all its inhabitants put to the sword, except those who were reserved for slavery or to grace the triumph of the conqueror.

After the destruction of Jerusalem by Titus, and the occupation of a military post among its ruins by a Roman garrison, we hear nothing of any consequence connected with the city till A. D. 130. In that year the emperor Hadrian took some first steps with a view to the rebuilding of Jerusalem for his own purposes. Stringent laws had been made for the control of the Jews, and a heavy tribute exacted from them, immediately after the destruction of Jerusalem, and violent outbreaks had occurred among them in various parts of the empire, at Cyrene, in Egypt, in Cyprus, in Mesopotamia; and it was obviously important that Rome should have a powerful centre of dominion in the midst of them, and that a race possessing so much vitality and so turbulent a spirit should be



PART OF THE OLD WALL OF JERUSALEM, WITH A FRAGMENT OF THE TYROPEON BRIDGE.

once more effected, and this time he took care to demolish the whole wall, and became master of all that portion of the city which was not surrounded by the first (or innermost) wall—*i. e.*, the temple, with the Antonia and the adjoining structures, and the upper city. The engines on the Mount of Olives had been hurling their huge projectiles on the temple and its precincts since the beginning of the siege, and four great mounds were now erected within the suburb, two facing the temple and two facing the upper city, to act upon these places from the north. But the two mounds opposite the temple had been undermined and sunk by the skill and untiring efforts of John of Giscala, and the engines on the other two had been burnt by the no less pertinacious bravery of Simon and his men. This disheartened the Romans a good deal. But in the mean time famine had begun its horrors, and many daily crept out of the city on the sides where it was not invested to seek for food. Great numbers of these wretched people were caught by the Roman soldiers and cruelly scourged and crucified in the sight of their fellow-citizens. At last Titus determined to surround the city with a wall. This was completed in three days by the efforts of the whole Roman army, and the siege was then recommenced with fresh vigor.

lies were in the mean time made by the besieged, but not with as much vigor as before, nor did they interfere much with the progress of the besiegers; and such was the effect of one day's battering upon the wall, the foundations of which had been already loosened by the mine which had destroyed the first mounds, that it fell in the night. It was then discovered that the besieged had built a second wall within, and the ruins of the first had fallen against it and formed a sort of bank by which it might be scaled. A forlorn hope of twelve men, fired by the exhortations of Titus and the example of their leader, sprang forward, but perished in their attempt to dislodge the enemy. Two nights afterward another party of twelve stole in over the ruins, killed the guards of the Antonia tower and let in the Romans. Then followed a scene of terrible struggling and bloodshed, while Roman and Jew fought together in a space too narrow for the action of great numbers, both parties urged forward from behind and the places of the slain perpetually filled up by fresh men, the Romans striving to press through the passage from the Antonia into the temple, the Jews thrusting them back. That day's fight accomplished nothing, and Titus resolved to clear a passage through the Antonia precincts for the main body of his troops. In the

prevented from seizing it themselves. He was interrupted in this design by a more serious outbreak than any previous one, which led to another long Jewish war, and which cost Rome so much blood that the victory by which it was finally suppressed was not considered a subject for congratulation. The leader of the insurrection was Ben Coziba, a bandit chief, who proclaimed himself to be the Messiah, and changed his name to Barchochab or Barchocheba (son of a star), in allusion to the star foretold by Balaam. He took possession of Jerusalem, stamped money there with his own insignia, and was so bold and specious an impostor that Rabbi Akibah, a president of the Sanhedrim, was induced to join him and become his armor-bearer. [The Sanhedrim, which originally held its sittings in a chamber of the temple, continued to exist, and was treated with some favor by the Romans, after the destruction of Jerusalem. It sat first at Japhne, afterward at Tiberias. It was a school of education rather than a centre of government. But its influence was considerable, and it became wealthy by the exaction of a small tax, which was readily paid by the Jews.] Julius Severus was summoned from Britain in this emergency, and two years were spent in various attempts to suppress the insurrection before Jerusalem was taken, after an obstinate defence, and Barchocheba slain. The insurgents then betook themselves to Bether (otherwise written Bitter and Beth Tar), a strong place near Jerusalem, which was also taken with terrible slaughter after great sufferings from famine and disease, A. D. 135. R. Akibah was made prisoner, and after a close confinement of two years cruelly put to death.

Hadrian's first work after this victory was the utter demolition of all remains of the old Jerusalem. His next was to build a new city with a new name, and occupying a site rather more to the north than the former one, so as to exclude the suburb of Ophel, to the south of the temple, and a portion of what had been the upper city. To this new city he gave the name of *Ælia Capitolina*, from his own name, Publius Ælius Hadrianus, and that of Jupiter Capitolinus. All persons of Jewish descent were excluded from it by peremptory decree. They were not even to approach it within a distance of three miles; and to extinguish all affectionate remembrance of the place, everything was done to give it the character of a heathen city. A temple of Jupiter Capitolinus and statues of the emperor occupied the site of the Lord's house; a temple of Astarte, the ancient Ashtoreth or Syrian Venus, was built on the place afterward recognized as the holy sepulchre. The worship of Serapis was introduced from Egypt, and the military ensigns of Rome were sculptured over the gates.

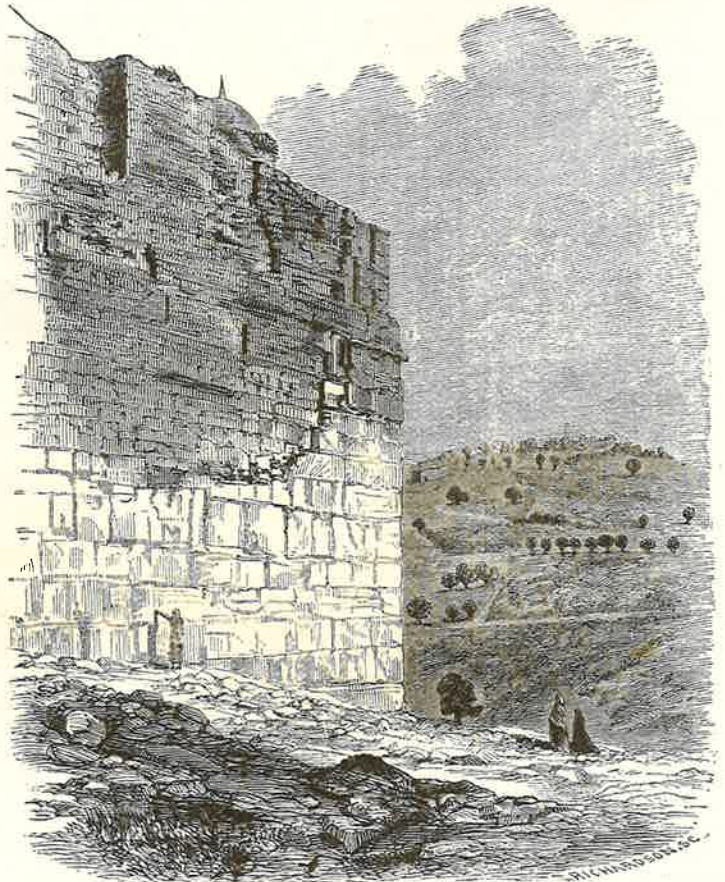
But though Jews were so rigorously excluded from Rome, Christians of Gentile descent were allowed to reside there; and consequently we find that the return of the Christian Church of Jerusalem from Pella, where, according to our Lord's forewarning, it had taken refuge before the siege by Titus, and the appointment of the first Gentile bishop, were contemporaneous with the foundation of the new Roman colony of *Ælia Capitolina*. From St. James, the first bishop, to Jude II., who died A. D. 136, there had been a series of fifteen bishops of Jewish descent; and from Marcus, who succeeded Simeon, to Macarius, who presided over the church of Jerusalem under Constantine, there was a series of twenty-three bishops of Gentile descent, but beyond a bare list of their names little is known of the church or of the city of Jerusalem during the whole of this latter period.

The adoption of Christianity as the religion of the empire, which dates from the edict of Milan, A. D. 313, the year in which Macarius began his episcopate, produced a great change in the circumstances of Jerusalem. Pilgrimages had already been made to the holy places in the previous centuries. In the year 326 they were visited by the empress Helena, the mother of Constantine, then in her eightieth year. At this visit the true cross is said to have been discovered under the temple dedicated to Astarte during the progress of its demolition. It is certain that noble Christian churches now took the place of the heathen temples by which the holy city had previously been defiled, and A. D. 335 a council was held at Jerusalem for their dedication. It was at this council that Arius, abetted by Eusebius of Nicomedia, had a temporary triumph over Athanasius. Twenty-seven years later an attempt was made by the emperor Julian the Apostate to falsify the predictions of our Lord by rebuilding the temple and re-establishing the Mosaic ritual. The plan was adopted with enthusiasm by the Jews, who thought no sacrifice too costly to promote the work. It was, however, interrupted, tradition says, by whirlwind, earthquake and fire, which destroyed the workmen and consumed their tools. After the death of Julian the Jews were again rigorously excluded from Jerusalem, except on the anniversary of its capture, when they were allowed to enter the city and weep over it. Their appointed wailing-place remains, and their practice of wailing there continues to the present day.

During the two following centuries little is known of Jerusalem beyond the part taken by its bishops in councils which determined various ecclesiastical and theological questions. At the council of Chalcedon, A. D. 451, Jerusalem was made an independent patriarchate, and a synod held at Jerusalem A. D. 536 affirmed the twofold nature of our Lord. In A. D. 529, Justinian built a church in honor of the Virgin Mary on the site of the ancient temple, founded several convents in or near Jerusalem and Jericho, and at least one hospital for pilgrims. But the peace of Jerusalem was to be interrupted by a fresh storm of invasion. The Persian dynasty, which had originated in Ardechyr, the son of Sasan, A. D. 226, had long struggled, first with the Roman and afterward with the Greek empire, for the dominion of the East, and now its reigning monarch, Chosroes II., conducts a victorious army, swelled by 24,000 Jews eager to emerge from their state of subjection and to be avenged on their oppressors, from Syria to Palestine. The combined forces stormed Jerusalem A. D. 614. The churches were sacked and plun-

dered, the Christian inhabitants put to the sword without mercy and the supposed true cross carried away. But as Chosroes advanced toward Constantinople he was met by the emperor Heraclius, who defeated him, and after further triumphs came to Jerusalem as a pilgrim, bearing the true cross on his shoulders, rebuilt the churches which had been destroyed, and re-enacted Hadrian's law forbidding the Jews to come within three miles of the city.

But a new power, and one more formidable than that of Persia, was now springing up—the religion and rule of Mohammed. He died A. D. 632, and then the work of spreading his system through the world was taken up with ardor by his followers, whose successive leaders received the title of khalif or vicegerent of the prophet. Omar, the second of the khalifs, a man of singular austerity,



EAST CORNER OF THE SOUTH WALL OF THE ANCIENT TEMPLE, WITH A VIEW OF MOUNT OLIVET.

enthusiasm and elevation of character, having conquered Arabia, Syria and Egypt, sent his forces against Jerusalem. The valor with which they were met won the admiration of the besiegers, but the inhabitants were at length obliged to yield, and Omar himself, at the request of the patriarch Sophronius, proceeded there on a red camel, which also carried his simple provisions, a bag of corn, a bag of dates, a wooden dish and a bottle of water, to ratify the terms of capitulation, which secured to the Christians their liberty to worship in the churches they already possessed. This done, he entered the city, conversed freely with the patriarch on its antiquities and knelt for prayer on the steps of the church built by Constantine. The mosque of Omar is an existing record of his conquest, and of his desire to raise a temple to the honor of God in a place regarded so sacred both by Jews and Christians.

After the conquest of Jerusalem by Omar it

passed to the different Arab powers which successively had dominion in the East, and was from time to time snatched out of their hands by the Turks, the general name by which all the Tartar tribes called themselves. Finally, in the year 1076 it was taken from the Fatimite Arabs, who then

came hereditary, were the ancestors of the house of Brandenburg and the kings of Prussia. The capture of the city by Saladin produced the third crusade, but it was never retaken by the Christians, and the remaining kings of the series, ending in Jean de Brienne, were only titular, and resided at

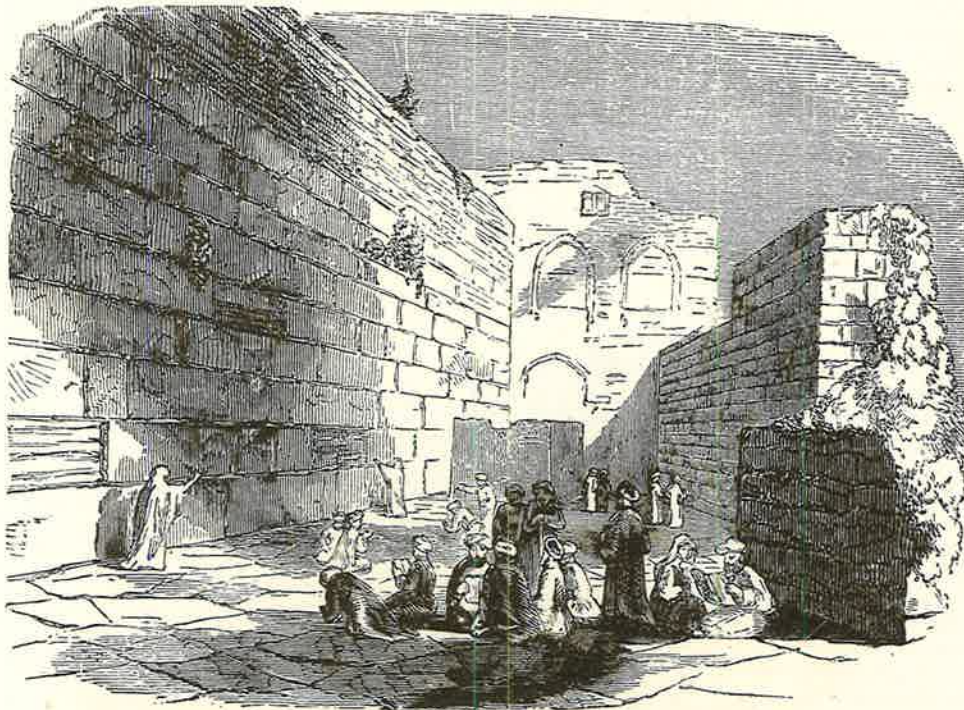
most of the knights of the two great orders, by the Kharismians, a Tartar horde driven out of their country by more powerful tribes. The Kharismians were themselves dispossessed of Jerusalem and driven back to the Caspian Sea by the Mohammedans of Syria, A. D. 1247.

The Ottoman sultan Selim I. took possession of Jerusalem with the rest of Syria and Egypt in 1517, and his successor, Soliman the Magnificent, built its present walls in 1542. In 1832 Jerusalem became subject to Mohammed Ali, the pasha of Egypt, receiving him without resistance within its gates. In 1841 he was deprived of all his Syrian possessions by European interference, and Jerusalem was again subjected to the government of the Ottoman Porte, and in the same year a bishopric of the Anglican Church was established there by the combined movement of England and Prussia.

In 1850 a dispute about the guardianship of the holy places between the monks of the Greek and Latin Churches, in which Nicholas, emperor of Russia, sided with the Greeks, and Louis Napoleon, emperor of the French, with the Latins, led to a decision of the question by the Porte which was unsatisfactory to Russia, and which resulted in a war of considerable magnitude between that country, on the one side, and the allied forces of England and France on the other.

PART II. TOPOGRAPHY.—1. The Site.—Jerusalem lies near the summit of a broad mountain ridge. This ridge or mountainous tract extends, without interruption, from the plain of Esdraelon to a line drawn between the south end of the Dead Sea and the south-east corner of the Mediterranean, or, more properly, perhaps, it may be regarded as extending as far south as Jebel Arâif in the desert, where it sinks down at once to the level of the great western plateau. See PALESTINE.

As the ground plan of the topography of ancient Jerusalem we have the following description by Josephus: "It was built upon two hills, one part



THE JEWS' WAILING-PLACE.

possessed it, by Acis, an officer of the sultan Malek Shah, of the race of the Seljouk Turks. Previously to this it had been visited by many pilgrims, and had once been the scene of an interchange of courteous messages between Haroun-el-Raschid, the great Eastern ruler, and Charlemagne, the emperor of the West. But its Seljouk masters, a barbarous and cruel race, heaped wrongs and insults upon the Christians, and these wrongs and insults awakened throughout Christendom that burning desire to possess the holy city which, during a period of 200 years, gave rise to seven crusades, conducted by the monarchs, the nobles and the people of Europe, to effect or maintain its conquest. Jerusalem was taken by the first Crusaders, A. D. 1099, after a fearful slaughter of its defenders, now again the Fatimites of Egypt, who had expelled the Seljouks eleven months before.

Godfrey de Bouillon was elected to be its king, notwithstanding the opposition of the bishops, who said, *Non debere ibi eligi Regem, ubi Deus passus et coronatus est*; the feudal system was adopted, and a code of laws called the Assize of Jerusalem drawn up for the government of its people. Godfrey was the first of a dynasty of thirteen Latin kings, nine of whom, ending in Guy de Lusignan, husband of Sybilla, great-granddaughter of Baldwin II., reigned successively in Jerusalem, till it was taken by Saladin, October 2, 1187.

The possession of Jerusalem during this period by a Christian power gave birth to the two great orders of knighthood, that of the temple and that of St. John of Jerusalem; the former of which was distributed throughout Europe, and the latter, known also under the name of Knights Hospitalers, first fixed themselves at Rhodes, and afterward dwindled down into the little society of the Knights of Malta. The Teutonic order sprang up at Acre in 1191, and its grand-masters, who be-

came hereditary, were the ancestors of the house of Brandenburg and the kings of Prussia. The capture of the city by Saladin produced the third crusade, but it was never retaken by the Christians, and the remaining kings of the series, ending in Jean de Brienne, were only titular, and resided at

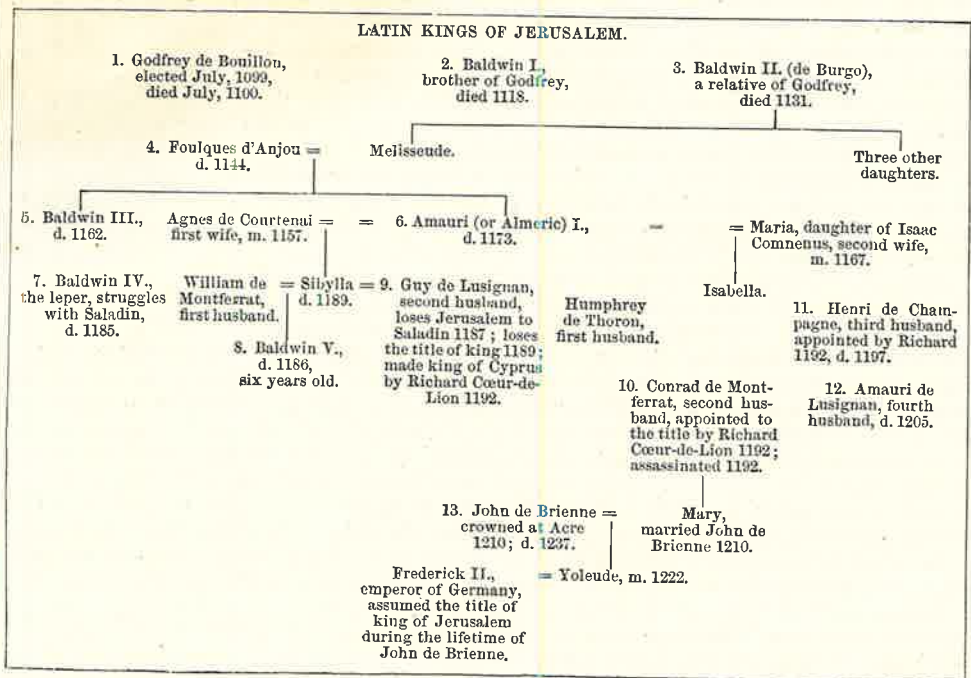
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once more, through neglect, into the hands of the Mohammedans. In 1241 it was again given up to the Christians by the sultan of Damascus, to induce them to help him against Egypt, but three years afterward it was taken, after a battle of two days' duration and the loss of the grand-masters and

facing the other, separated by an intervening valley, at which, one upon another—i. e., crowded together—the houses ended. Of these hills, that on which the upper city stood was much the higher and straighter in its length. Accordingly, on account of its strength, it was called the fortress of

ng David, the father of Solomon, by whom the temple was originally built, but by us it is called the upper market-place. The other hill, called Acra, which sustains the lower city, was curved on each side. Over against this was a third hill, naturally lower than Acra, and formerly separated from it by another broad ravine. Afterward, however, when the Asmonæans were in power, desiring to connect the city with the temple, they filled in this ravine; and cutting down the summit of Acra, they reduced its elevation so that the temple might appear above it. The valley called Tyropœon, which we have said separated the hill of the upper city from that of the lower, extends as far as Siloam, for so we call a fountain whose waters are both sweet and abundant. From without—*i. e.*, anterior to the city—the two hills of the city were compassed by deep ravines; and because of the precipices on both sides, there was nowhere any approach."

The main features of this description are confirmed by the terse and graphic picture which Tacitus gives of the siege of the city: "Two hills of immense height were enclosed by walls projecting outward or retiring inward. The extremities of the rock were abrupt. . . . The temple was like a citadel, with walls of its own. . . . Thus Jerusalem, by nature difficult of approach, was fortified by works which would have been a sufficient defence had the city stood upon a plain."

Leaving out of view all details as to the interior of the modern city, and all questions of the sacred places, and regarding only the general face of the country, it seems not difficult to project upon paper a ground-plan of Jerusalem as Josephus describes it.

We first lay down upon the map a lofty craggy hill, or rather a bold promontory, with steep declivities upon three sides. Facing this at some distance, with a valley intervening, we lay down a second hill, somewhat lower than the first, but like the first steep and craggy upon its outer side. Opposite to this must now be placed a third hill—the site of Solomon's temple. But at what point? In designating the three hills the Jewish historian gives no hint of their relations to the points of the compass, but elsewhere, in describing the gates of the temple, he gives a clue to the relative position of the first and third hills: "In the western parts of the enclosure stood four gates, one leading over to the royal palace, the valley between being intercepted to form a passage, two leading to the suburb, and the remaining one into the other city being distinguished by many steps down into the valley, and from this up again upon the ascent, the city lay over against the temple in the manner of a theatre, being encompassed by a deep valley on all its southern quarter." This statement places the third or Temple hill upon the east, and the first or Palace hill upon the west, of a dividing valley, and bounds the Palace hill, or Zion, by another "deep valley" upon the south. In this first rough draft of the topography of Jerusalem we therefore have two hills—Zion and Moriah, or the upper city and the Temple hill—proximately determined. The southernmost and westward knob of the double promontory marking the site of Jerusalem is Mount Zion, the sharper, narrower eastward ridge is Moriah, or the Temple hill with the pointed elongation of Ophel. The valley of Hinnom bounds Zion on the west, and passing around its southern extremity, unites with the valley of Jeshoshaphat, which bounds Moriah upon the east. These two valleys define the promontory upon which the city was built. Between Zion and Moriah is the valley known anciently

as the Tyropœon, extending northward from the Pool of Siloam. Over this valley passed the viaduct leading from the temple gate to the royal palace. Above the point where it separates Zion from Moriah, the Tyropœon also separated Zion from Acra. The Tyropœon began at the Damascus gate; Acra lay upon its eastern side, facing Zion, and consequently it lay north of the Temple hill, or the present Haram, from which it was separated by a valley the traces of which are now hardly discernible. This fulfills the condition of Josephus.

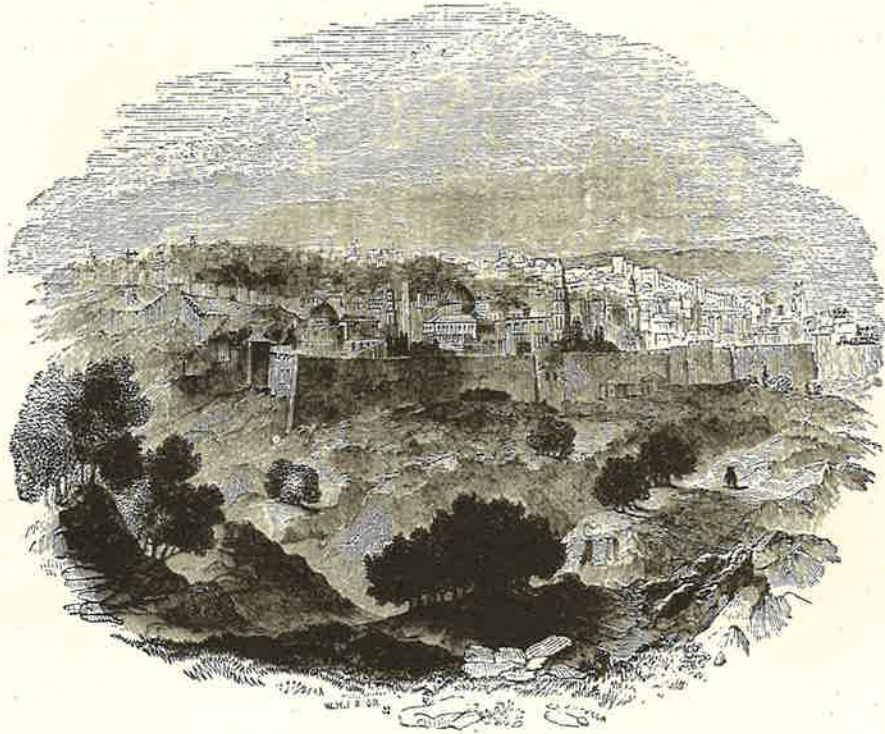
Besides the above view, which seems to be the correct one, the following theories have their respective supporters, *viz.*, that—

1. Acra is the ridge between the Jaffa and Damascus gates, the principal Christian quarter of the modern city. The Tyropœon then began at the Jaffa gate.

2. Acra is identified with the hill of the present

site of the temple. Thus the temple stood within the lower city.

The fortress of Antonia bounded the north-west angle of the temple area. Adjacent to this was the hill Bezetha, which, in its highest elevation, cut off the view of the temple from that quarter. Antonia was within the circuit of the second wall, which, beginning at the gate Gennath in the first wall, enclosed Acra or the lower city; and the wall which was overflowed by a population crowding outward upon Bezetha was the northern wall of Acra. Moreover, the Acra—*i. e.*, the tower of the Acra hill—commanded the temple in the time of the Asmonæans, as Antonia commanded it in the time of Herod, 1 Macc. xiii. 52. Then we may regard the fortress Baxis, afterward Antonia, as identical with the Acra of Antiochus Epiphanes, the hill Acra as the ridge north of the temple area sloping toward the Damascus valley, then the Tyropœon, and Bezetha, the ridge rising north-



THE MODERN CITY FROM OLIVET.

Mohammedan quarter, but Zion is not extended northward, so as to stand "face to face" with it, as the statement of Josephus would require.

3. Acra was that portion of the Haram esh-Sherif which was not occupied by the temple. This reduces Acra to the insignificant area of fifteen or twenty acres.

4. Acra was the ridge south of the temple area and east of Zion commonly known as Ophel. But there never was room for a city on that rocky declivity; it could not have been separated from the temple by a valley; and it is naturally lower than the site of the temple, whereas Acra was originally higher.

5. Acra was the lower eastern portion of the hill commonly known as Zion—*i. e.*, Acra answers to the Jewish quarter, and Zion to the Armenian quarter, of the modern city. But this theory greatly contracts the area of the city, and interposes Acra between Zion and the temple, which Josephus states were directly connected by a viaduct.

6. Acra is the entire ridge of the Haram, from Stephen's gate to Siloam, including, of course, the

ward from this, and skirted by the valley of Jeshoshaphat.

2. *The Walls.*—Next in importance to the relative location of the hills of Jerusalem is the course of the several walls mentioned by Josephus. His general description of these walls is to the following purport. The single wall which enclosed that part of the city skirted by precipitous valleys began on the north at the tower of Hippicus. On the west it extended (southward) through a place called Bethso to the gate of the Essenes; thence it kept along on the south to a point over against Siloam; and thence, bending to the east, it was carried along by Solomon's Pool and Ophel (Ophel), till it joined the eastern portico of the temple. On the north this wall began at the tower of Hippicus, and extending (along the northern brow of Zion) to the Xystus, terminated at the western portico of the temple. The second wall began at the gate of Gennath (apparently near Hippicus), and encircling only the northern part of the city, extended to the castle of Antonia, at the north-west corner of the area of the temple. The third wall was built

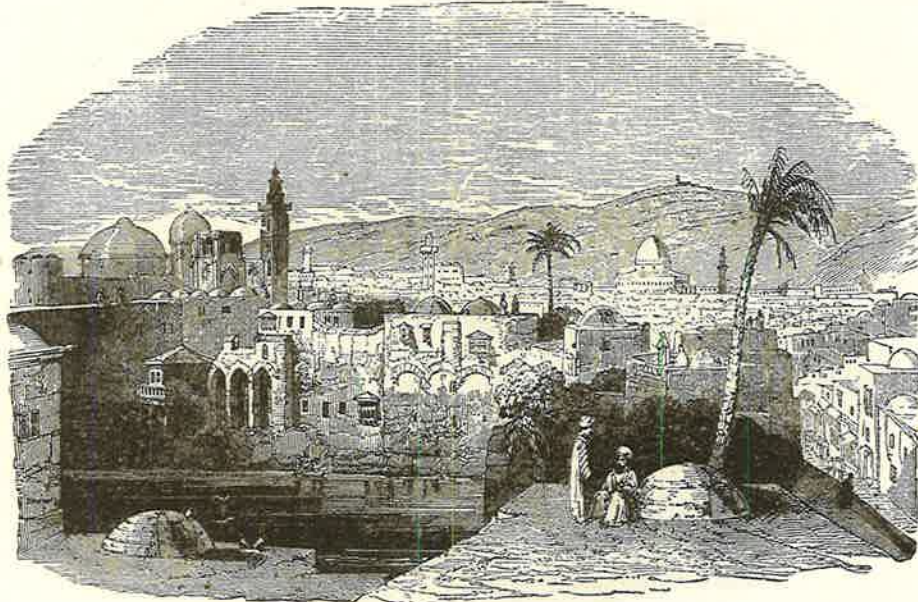
by Agrippa at a later period; it also had its beginning at the tower of Hippicus, ran northward as far as the tower of Psephinos, and thence, sweeping round toward the north-east by east, it turned afterward toward the south, and was joined to the ancient wall at or in the valley of the Kidron. This wall enclosed the hill Bezetha. The Xystus here spoken of was an open area upon the eastern brow of Zion, extending from the first wall, which there crossed the Tyropæon, southward to the bridge which connected the temple with the upper city. In this area, where perhaps there was a colonnade, the people were accustomed to gather upon public occasions. The position of the bridge, so often referred to by Josephus in connection with the Xystus, has been well identified with the immense fragment of an ancient arch discovered by Dr. Robinson in the western wall of the Haram enclosure, near the south-west corner. This arch measures fifty-one feet along the wall, and three courses of its stones remain. Some of the stones are of great size.

The valley at this point is about 116 yards in

No trace of it can now be perceived, but by digging through the rubbish the foundations might perhaps be discovered.

The account given by Josephus of the second wall is very short and unsatisfactory. This is the more to be regretted, as on the course taken by the eastern part of that wall rests the question, whether that which is now shown as the site of Calvary and the Holy Sepulchre was anciently beyond the wall or not. The precise course of this wall might perhaps be determined by excavations, especially along one of the two streets which intersect the *Via Dolorosa*. It is likely that the foundations of the old wall still exist; and if it lay at a point within the present wall, those foundations must pass under this street, and an excavation of no great extent would bring them to light, and show whether the alleged site of Calvary lay within or without the second wall. See HOLY SEPULCHRE.

3. *Later Walls*.—Although the two walls above described were the only walls that existed in the time of our Saviour, we are not to infer that the



THE POOL OF HEZEKIAH.

width. The discovery of this bridge is of great importance in determining the position of the Xystus and the line of the western wall of the temple. Dr. Robinson was the first explorer who identified this fragment of an arch with the bridge that spanned the Tyropæon from the temple to the upper city.

The first or most ancient wall described above appears to have enclosed the whole of Mount Zion toward the south. Indeed, it must have formed the exterior and sole wall on that side, overlooking the deep valleys below Mount Zion, and the northern part evidently passed from the tower of Hippicus on the west side along the northern brow of Zion, and across the valley to the western side of the temple area. It probably nearly coincided with the ancient wall which existed before the time of David, and which enabled the Jebusites to maintain themselves in possession of the upper city long after the lower city had been in the hands of the Israelites. Much of Mount Zion upon the south lies without the walls of the modern city. Some traces of this old wall were visible in the time of Benjamin of Tudela, who says that the stones of the foundation were then taken away for building.

habitable city was confined within their limits. On the contrary, it was because the city had extended northward far beyond the second wall, that a third was built to cover the defenceless suburb; and there is no reason to doubt that this unprotected suburb, called Bezetha, existed in the time of Christ. This wall has already been described as having also begun at the tower of Hippicus; it ran northward as far as to the tower Psephinos, then passed down opposite the sepulchre of Helena (queen of Adiabene), and being carried along through the royal sepulchres, turned at the corner tower by the Fullers' monument, and ended by making a junction with the ancient wall at the valley of the Kidron. It was begun ten or twelve years after our Lord's crucifixion by the elder Herod Agrippa, who desisted from completing it for fear of offending the emperor Claudius. But the design was afterward taken up and completed by the Jews themselves, although on a scale of less strength and magnificence. Some traces of this wall have been found to the north of the modern city wall.

Robinson thinks that the wall of the new city, the *Ælia* of Adrian, nearly coincided with that of

the present Jerusalem; and the portion of Mount Zion which now lies outside would seem then to have been excluded, for Eusebius and Cyril the fourth century, speak of the denunciation of prophet being fulfilled, and describes Zion as ploughed field," Mic. iii. 2.

We know from Josephus that the circumference of the ancient city was thirty-three stades equivalent to nearly four English miles. The circumference of the present walls does not exceed two and a half geographical miles, but the extent of Mount Zion, now without the walls, of the tract on the north formerly enclosed, or perhaps so, by the third wall, sufficiently account for the difference.

The present walls have a solid and formidable appearance, especially when cursorily observed from without, and they are strengthened, rather ornamented, with towers and battlements after the Saracenic style. They are built of limestone, the stones being not commonly more than a foot or fifteen inches square. The height varies with the various elevations of the ground. The lower parts are probably about twenty-five feet high, while in more exposed localities, where ravines contribute less to the security of the city, they have an elevation of sixty or seventy feet.

4. *The Ancient Gates*.—Much uncertainty exists respecting the ancient gates of Jerusalem. It has been objected that the gates named in the Scriptures are more in number than a town of the size of Jerusalem could require, especially as they occur within the extent embraced by the first and second walls, the third not then existing. It has therefore, been suggested as more than probable that some of these gates were within the city, the walls which separated the town from the temple and the upper town from the lower, in which gates certainly existed. On the other hand, considering the circumstances under which the wall was rebuilt in the time of Nehemiah, it is difficult to suppose that more than the outer wall was constructed, and certainly it was in the wall then built that the ten or twelve gates mentioned in Nehemiah occur. But these may be somewhat reduced by supposing that two or more of the names mentioned were applied to the same gate. If this view of the matter be taken, no better distribution of these gates can be given than that suggested by Raumer.

A. On the north side.

1. The *Old Gate*, probably at the north-east corner, Neh. iii. 6; xii. 39.

2. The *Gate of Ephraim* or *Benjamin*, Jer. xxxvii. 7; xxxvii. 13; Neh. xii. 9; 2 Chr. xxv. 23. The gate derived its names from its leading to the territory of Ephraim and Benjamin.

3. The *Corner-gate*, three hundred cubits from the former, and at the north-west corner, 2 Chr. xxv. 9; 2 Ki. xiv. 13; Zech. xiv. 10. Probably the *Gate of the Furnaces* is the same, Neh. iii. 12; xii. 38.

B. On the west side.

4. The *Valley-gate*, over against the Dragon Fountain of Gihon, Neh. ii. 13; iii. 13; 2 Chr. xxxvi. 9. It was probably about the north-west corner of Zion, where there appears to have been always a gate. Dr. Robinson supposes it to be the same with the Gennath of Josephus.

C. On the south side.

5. The *Dung-gate*, perhaps the same as Josephus' *Gate of the Essenes*, Neh. ii. 13; xii. 31. It was 1000 cubits from the valley-gate, Neh. iii. 14, and the dragon-well was between them, Neh. i. 13. This gate is probably also identical with

the gate between two walls," 2 Ki. xxv. 4; Jer. xix. 4; Lam. ii. 7.

6. The *Gate of the Fountain*, to the south-east, eh. ii. 14; iii. 15; the gate of the fountain near the king's pool, Neh. ii. 14; the gate of the fountain near "the pool of Siloah by the king's garden," Neh. iii. 15. The same gate is probably denoted in all these instances, and the pools seem to have been also the same. It is also possible that this fountain-gate was the same otherwise distinguished as the brick-gate (or potter's gate), leading to the valley of Hinnom, Jer. xix. 2, where the authorized Version has "east-gate."

d. On the east side.

7. The *Water-gate*, Neh. iii. 26.

8. The *Prison-gate*, otherwise the *Horse-gate*, near the temple, Neh. iii. 28; xii. 39, 40.

9. The *Sheep-gate*, probably near the sheep-pool, eh. iii. 1-32; xii. 29.

10. The *Fish-gate* was quite at the north-east, eh. iii. 3; xii. 39; Zeph. i. 10; 2 Chr. xxxiii. 14.

It will be observed that in two of the cases the distances of the gates from each other are mentioned. Thus the corner-gate (3) was only 300 cubits from the gate of Ephraim (2), and the Dung-gate (5) was 1000 cubits from the valley-gate (4). If the circumference of the wall of Jerusalem before the third wall was added be assumed to have been two miles and a half, or equal to the present wall, then this extent would have allowed ten gates at the highest named distance of 1000 cubits apart, and more than thrice that number at the lowest named distance of 300 cubits.

In the Middle Ages there appear to have been two gates on each side of the city, making eight in all; and this number, being only two short of those assigned in the above estimate to the ancient Jerusalem, seems to vindicate that estimate from the objections which have been urged against it.

On the west side were two gates, of which the principal was the *Porta David*, Gate of David, often mentioned by the writers on the Crusades. It was called by the Arabs *Bab el-Mihrab*, and corresponds to the present Jaffa gate, or *Bab el-Khail*. The other was the gate of the Fuller's Field (*Porta Villæ Fullonis*), so called from Isa. vii. 3. This seems to be the same which others call *Porta Judiciaria*, and which is described as being in the wall over against the Church of the Holy Sepulchre, leading to Silo (Neby Samwii) and Gibeon. This seems to be that which the Arabian writers call *Serb*. There is no trace of it in the present wall.

On the north there were also two gates; and all the Middle Age writers speak of the principal of them as the gate of St. Stephen, from the notion that the death of the protomartyr took place near it. This was also called the gate of Ephraim, in reference to its probable ancient name. Arabic writers called it *Bab 'Amud el-Ghurab*, of which the present name, *Bab el-'Amud*, is only a contraction. The present gate of St. Stephen is on the east of the city, and the scene of the martyrdom is now placed near it, but there is no account of the change. Farther east was the gate of Benjamin (*Porta Benjaminis*), corresponding apparently to what is now called the gate of Herod.

On the east there seem to have been at least two gates. The northernmost is described by Adamnanus as a small portal leading down to the valley of Jehoshaphat. It was called the gate of Jehoshaphat, from the valley to which it led. It seems to be represented by the present gate of St. Stephen. The Arabian writers call it *Bab el-Usbat*, Gate of the Tribes, being another form of the modern Arabic

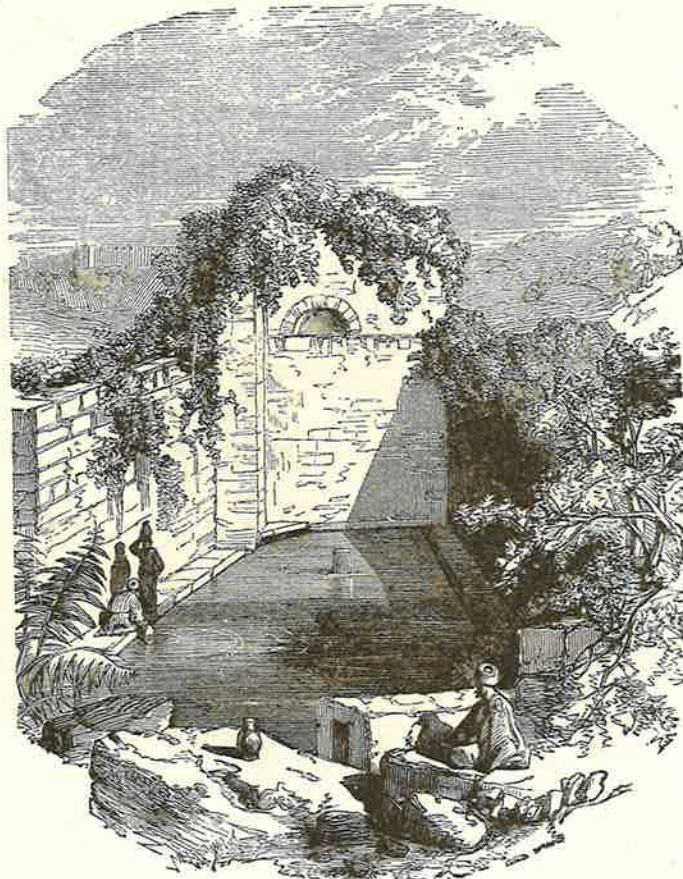
name *Bab es-Subat*. The present gate of St. Stephen has four lions sculptured over it on the outside, which, as well as the architecture, show that it existed before the present walls. The other gate is the famous Golden Gate (*Porta aurea*), in the eastern wall of the temple area. It is now called by the Arabs *Bab ed-Dahuriyeh*, but formerly *Bab er-Rahmeh*, "Gate of Mercy." The name Golden Gate appears to have come from a supposed connection with one of the ancient gates of the temple, which are said to have been covered with gold, but this name cannot be traced back beyond the historians of the Crusades. This gate is, from its architecture, obviously of Roman origin, and is conjectured by some to have belonged to the enclosure of the temple of Jupiter which was built by Adrian upon Mount Moriah; but Mr. Fergusson ascribes it to Constantine. The exterior is now walled up; but being double, the interior forms within the area a recess, which is used for prayer by the Moslem worshiper. Different reasons are given for the closing of this gate. It was probably because it was found inconvenient that a gate to the mosque should be open in the exterior wall. Although not walled up, it was kept closed even when the Crusaders were in possession of the city, and only opened once a year, on Palm Sunday, in celebration of our Lord's supposed triumphal entry through it to the temple.

On the south side were also two gates. The easternmost is now called by the Franks the Dung-gate, and by the natives *Bab el-Mugharibeh*. The earliest mention of this gate is by Brocard, about A. D. 1283, who regards it as the ancient Water-gate. Farther west, between the eastern brow of Zion and the gate of David, the Crusaders found a gate which they call the Gate of Zion, corresponding to one which now bears the same name.

It thus appears that before the rebuilding of the walls of Jerusalem by the Turks in the sixteenth century the principal gates of the city were much the same as at the present day. But of the seven gates mentioned as still existing, three, the Dung Gate, the Golden Gate and Herod's Gate, are closed. Thus there are only four gates now in use, one on each side of the town, all of which have been enumerated. St. Stephen's, on the east, leads to the Mount of Olives, Bethany and Jericho. From the nature of the ground, taken in connection with the situation of the temple, a little south, there must always have been a great thoroughfare here. Zion Gate, on the south side of the city, connects the populous quarter around the Armenian convent with that part of Mount Zion which is outside the walls, and which is much resorted to as being the great field of Christian burial, as well as for its traditional sanctity as the site of David's tomb, the house of Caiaphas, house of Mary, etc. The Jaffa Gate, on the west, is the termination of the important routes from Jaffa, Bethlehem and

Hebron. The formation of the ground suggests this as one of the great thoroughfares of the ancient city, which could here be approached from the quarters just indicated much more conveniently than at any other point. The Damascus Gate, on the north, is planted in a vale, which in every age of Jerusalem must have been a great public way, and the easiest approach from Samaria and Galilee.

5. *Subterranean Quarries*.—Dr. Barclay was so fortunate as to discover near the Damascus gate an entrance to a large excavation under Bezetha, which was probably the quarry from which much of the stone was taken for building the temple. The principal cave is upward of 3000 feet in circumference, its roof about thirty feet high, supported by rude pillars of rock. There are numerous lateral galleries leading to halls of various sizes, in some of which are traces of artificial ex-



THE POOL OF SILOAM.

cavation. Dr. W. M. Thomson, who also visited the quarry, gives the following graphic description of it:

"The excavations under the ridge which extends from the north-west corner of the temple area to the north wall of the city are most extraordinary. I spent a large part of this forenoon examining them with a company of friends from the city. Passing out at the Damascus gate, we ascended the hill of rubbish east of it, and just under the high precipice over which the wall is carried, we crept, or rather *bucked*, through a narrow opening; and letting ourselves down some five feet on the inside, we stood within the cavern. Lighting our candles, we began to explore. For some distance the descent southward was rapid, down a vast bed of soft earth. Pausing to take breath and look about, I was surprised at the immense dimensions of the room. The roof of rock is about thirty feet high, even above these huge heaps of rubbish, and is sustained

by large, shapeless columns of the original rock, left for that purpose by the quarriers, I suppose. On we went, down, down, from one depth to a lower, wandering now this, now that way, and ever in danger of getting lost, or of falling over some of the many precipices into the yawning darkness beneath. In some places we climbed with difficulty over large masses of rock, which appear to have been shaken down from the roof, and suggest to the nervous the possibility of being ground to powder by similar masses which hang overhead. In other parts our progress was arrested by pyramids of rubbish which had fallen from above through apertures in the vault, either natural or artificial. We found water trickling down in several places, and in one there was a small natural pool full to the brim. This trickling water has covered many parts with crystalline incrustations, pure and white; in others, stalactites hang from the roof and stalagmites have grown up from the

while the besiegers are frequently described as suffering greatly from want of water, and as being obliged to fetch it from a great distance. The agonies of thirst sustained by the first Crusaders in their siege of Jerusalem will be remembered by most readers from the vivid picture drawn by Tasso, if not from the account furnished by William of Tyre. Yet when the town was taken, plenty of water was found within it. This singular circumstance is only in part explained by reference to the system of preserving water in cisterns, as at this day in Jerusalem. Every house is furnished with cisterns and tanks into which the rain-water is conducted. Some of the reservoirs are very capacious.

Besides these, there were several aqueducts for conveying water from reservoirs outside the city. The principal of these was that leading from the enormous pools of Solomon near Bethlehem. But in time of war these external supplies of water could be cut off by the besiegers. At the siege of Titus the well of Siloam may have been in possession of the Jews—*i. e.*, within the walls; but at the siege by the Crusaders it was certainly held by the besieging Franks; and yet the latter perished from thirst, while the besieged had “*ingentas copias aquæ.*” There is good ground to conclude that from very ancient times there has been under the temple an unfailing source of water, derived by secret and subterranean channels from springs to the west of the town, and communicating by other subterranean passages with the pool of Siloam and the fountain of the Virgin in the east of the town, whether they were within or without the walls of the town.

Barclay is of opinion that there was a natural but small fountain under the temple, but he thinks the early travelers and geographers who speak of this were misled by the sound of water falling into a subterranean reservoir from the aqueduct of Ethaia, and that the overflow of this reservoir produced the stream that Omar found flowing from the temple area when he took the city. The existence of a perennial source of water below the temple has always been admitted. Tacitus knew of it,

and Aristeas, in describing the ancient temple, informs us that the supply of water was unfailing, inasmuch as there was an abundant natural fountain flowing in the interior and reservoirs of admirable construction under ground, extending five stadia round the temple, with pipes and conduits, unknown to all except those to whom the service was entrusted, by which the water was brought to various parts of the temple and again conducted off. The Moslems also have constantly affirmed the existence of this fountain or cistern, but a reserve has always been kept up as to the means by which it is supplied. This reserve seems to have been maintained by the successive occupants of Jerusalem as a point of civic honor; and this fact alone intimates that there was danger to the town in its becoming known, and points to the fact that the supply came from without the city by secret channels which it was of importance not to disclose. Yet we are plainly told in the Bible that Hezekiah stopped the upper watercourse of Gihon, and brought it down to the west side of the city of David, 1 Ki. i. 33, 38. From 2 Chr. xxxii. 30 it

seems that all the neighboring fountains were thus stopped or covered, and the brook which then had formed diverted by subterranean channels into the town, for the express purpose of preventing the besiegers from finding the “*much water*” which previously existed outside the walls; compare Ecclus. xlviii. 17. Perhaps, likewise, the prophet Ezekiel, xlvii. 1–12, alludes to this secret fountain under the temple when he speaks of waters issuing from the threshold of the temple toward the east and flowing down toward the desert, as an abundant and beautiful stream. This figure may be drawn from the waters of the inner source under the temple being at the time of the overflow discharged by the outlets at Siloam into the Kidron, which takes the eastward course thus described.

There are certainly wells, or rather shafts, in a neighborhood near the temple area, which are alleged to derive their waters through a passage of masonry four or five feet high, from a chamber or reservoir cut into the solid rock under the grand mosque, in which the water is said to rise from the rock into a basin at the bottom. The existence of this reservoir and source of water is affirmed by all Moslems, and coincides with the preceding intimations, but must be left for future explorers to clear up all the obscurities in which the matter is involved.

Dr. Barclay, who has given much attention to the water sources of Jerusalem, both ancient and modern, and who made several fruitless attempts to explore this subterranean stream, leaves the question of its origin in uncertainty. Whether there be indeed any natural spring of water descended within the temple enclosure, and the way of which runs off at Siloam, cannot perhaps at present be certainly determined; it is a question which, with many others of the same kind, must await the time when the Holy City comes under the sway of some civilized government.

7. *The Modern City.*—Upon the whole, the best verbal description of Jerusalem is that from the pen of Dr. Olin. The summit of the Mount of Olives is about half a mile east from the city, which it completely overlooks, every considerable edifice and almost every house being visible. The city, seen from this point, appears to be a regular inclined plain, sloping gently and uniformly from west to east or toward the observer, and indented by a slight depression or shallow vale running nearly through the centre in the same direction. The south-east corner of the quadrangle—for that may be assumed as the figure formed by the rock—that which is nearer to the observer, is occupied by the mosque and its extensive and beautiful grounds. This is Mount Moriah, the site of Solomon's temple, and the ground embraced in the sacred enclosure occupies about an eighth of the whole modern city. It is covered with green sward and planted sparingly with olive, cypress and other trees, and it is certainly the most lovely feature of the town, whether we have reference to the splendid structures or the beautiful lawn spread out around them.

The south-west quarter, embracing that part of Mount Zion which is within the modern town, is to a great extent occupied by the Armenian convent, an enormous edifice which is the only conspicuous object in this neighborhood. The north-west is largely occupied by the Latin convent, another very extensive establishment. About midway between these two convents is the castle or citadel, close to the Bethlehem gate, already mentioned. The north-east quarter of Jerusalem is but partially built up, and it has more the aspect of a rambling agricultural village than that of a crowded city.



“VIA DOLOROSA.”

floor. The entire rock is remarkably white, and though not very hard, will take a polish quite sufficient for architectural beauty.

“The general direction of these excavations is south-east, and about parallel with the valley that descends from the Damascus gate. I suspect that they extend down to the temple area, and also that it was into these caverns that many of the Jews retired when Titus took the temple, as we read in Josephus. The whole city might be stowed away in them; and it is my opinion that a great part of the very white stone of the temple must have been taken from these subterranean quarries.”

6. *Water Resources of Jerusalem.*—In his account of the siege of Jerusalem by Pompey, Strabo says that the town was well provided with water within the walls, but that there was none in the environs. Probably the Roman troops then suffered from want of water, as did other armies which laid siege to Jerusalem. In the narratives of such sieges we almost never read of the besieged suffering from thirst, although driven to the most dreadful extremities and resources by hunger,

The vacant spots here are green with gardens and olive trees. There is another large vacant tract along the southern wall and west of the Haram, also covered with verdure. Near the centre of the city also appear two or three green spots, which are small gardens. The Church of the Holy Sepulchre is the only conspicuous edifice in this vicinity, and its domes are striking objects. There are no buildings which, either from their size or beauty, are likely to engage the attention. Eight or ten minarets mark the position of so many mosques in different parts of the town, but they are only noticed because of their elevation above the surrounding edifices. Upon the same principle, the eye rests for a moment upon a great number of low domes, which form the roofs of the principal dwellings and relieve the heavy uniformity of the flat plastered roofs which cover the greater mass of more humble habitations. Many ruinous piles and a thousand disgusting objects are concealed or disguised by the distance. Many inequalities of surface, which exist to so great an extent that there is not a level street of any length in Jerusalem, are also unperceived.

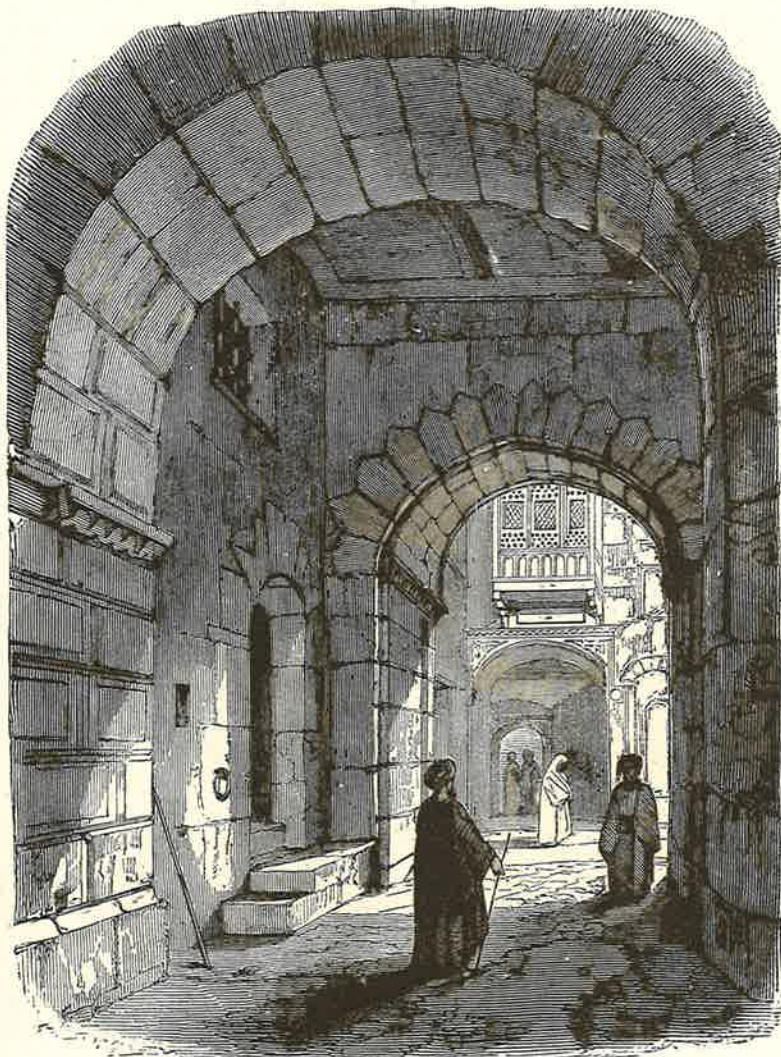
From the same commanding point of view a few olive and fig trees are seen in the lower part of the valley of Jehoshaphat, and scattered over the side of Olivet from its base to the summit. These are sprinkled yet more sparingly on the southern side of the city on Mounts Zion and Ophel. North of Jerusalem the olive plantations appear more numerous as well as thriving, and thus offer a grateful contrast to the sunburnt fields and bare rocks which predominate in this landscape. The region west of the city appears to be destitute of trees. Fields of stunted wheat, yellow with the drought rather than white for the harvest, are seen on all sides of the town.

Jerusalem, as seen from Mount Olivet, is a plain inclining gently and equably to the east. Once enter its gates, however, and it is found to be full of inequalities. The passenger is always ascending or descending. There are no level streets, and little skill or labor has been employed to remove or diminish the inequalities which nature or time has produced. Houses are built upon mountains of rubbish which are probably twenty, thirty or

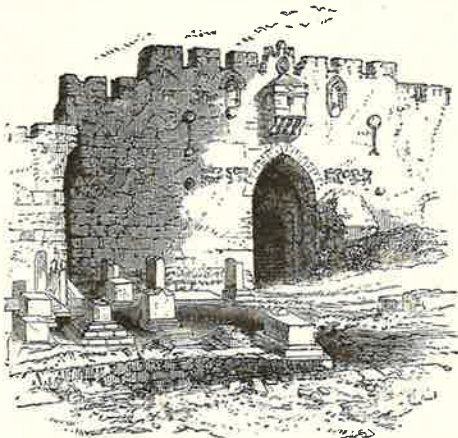
which runs under a succession of arches barely high enough to permit an equestrian to pass under them. A canopy of old mats or of plank is suspended over the principal streets when not arched. This custom had its origin, no doubt, in the heat of the climate, which is very intense in summer, and it gives a gloomy aspect to all the most thronged and lively parts of the city. These covered ways are often pervaded by currents of air when a perfect calm prevails in other places. The principal streets of Jerusalem run nearly at right angles to each other. Very few, if any, of them bear names among the native population. They are badly paved, being merely laid irregularly with raised stones, with a deep square channel for beasts of burden in the middle; but the steepness of the ground contributes to keep them cleaner than in most Oriental cities.

The houses of Jerusalem are substantially built of the limestone of which the whole of this part of Palestine is composed; not usually hewn, but broken into regular forms, and making a solid wall of very respectable appearance. For the most part there are no windows next to the street, and the few which exist for the purposes of light or ventilation are completely masked by casements and lattice-work. The apartments receive their light from the open courts within. The ground-plot is usually surrounded by a high enclosure, commonly forming the walls of the house only, but sometimes embracing a small garden and some vacant ground. The rain-water which falls upon the pavement is carefully conducted, by means of gutters, into cisterns, where it is preserved for domestic uses. The people of Jerusalem rely chiefly upon these reservoirs for their supply of this indispensable article. Every house has its cistern, and the larger habitations are provided with a considerable number of them, which occupy the ground-story or cells formed for the purpose below it. Stone is employed in building for all the purposes to which it can possibly be applied, and Jerusalem is hardly more exposed to accidents by fire than a quarry or subterranean cavern. The floors, stairs, etc., are of stone, and the ceiling is usually formed by a coat of plaster laid upon the stones, which at the same time form the roof and the vaulted top of the room. Doors, sashes and a few other appurte-

nances are all that can usually be afforded of a material so expensive as wood. The little timber which is used is mostly brought from Mount Lebanon, as in the time of Solomon. A rough, crooked stick of the fig tree, or some gnarled, twisted planks made of the olive—the growth of



INTERIOR OF ST. STEPHEN'S GATE.



EXTERIOR OF ST. STEPHEN'S GATE.

fifty feet above the natural level, and the streets are constructed with the same disregard to convenience, with this difference, that some slight attention is paid to the possibility of carrying off surplus water. The streets are, without exception, narrow, seldom exceeding eight or ten feet in breadth. The houses often meet, and in some instances a building occupies both sides of the street,

Palestine—are occasionally seen. In other respects the description in the article HOUSE will afford a sufficient notion of those in Jerusalem. A large number of houses in Jerusalem are in a dilapidated and ruinous state. Nobody seems to make repairs so long as his dwelling does not absolutely refuse him shelter and safety. If one room tumbles about his ears, he removes into another, and permits rubbish and vermin to accumulate as they will in the deserted halls. Tottering staircases are propped to prevent their fall; and when the edifice becomes untenable, the occupant seeks another a little less ruinous, leaving the wreck to a smaller or more wretched family, or, more probably, to a goatherd and his flock. Habitations which have a very respectable appearance as seen from the street are often found, upon entering them, to be little better than heaps of ruins.

Nothing of this would be suspected from the general appearance of the city as seen from the various commanding points without the walls, nor from anything that meets the eye in the streets. Few towns in the East offer a more imposing spectacle to the view of the approaching stranger. He is struck with the height and massiveness of the

ample are the large dimensions, Rev. xxi. 10-27. This city is called "the bride, the Lamb's wife," Rev. xxi. 9, the abode of the gathered company of such as are redeemed from among men.

By some interpreters the New Jerusalem is regarded as a happy city to be founded upon earth in the days of millennial blessedness, by others it is deemed a representation of the glory of heaven. For a discussion of this question commentaries and expositions of prophecy must be consulted.

JERUSALEM, NEW CHURCH. See **NEW JERUSALEM CHURCH.**

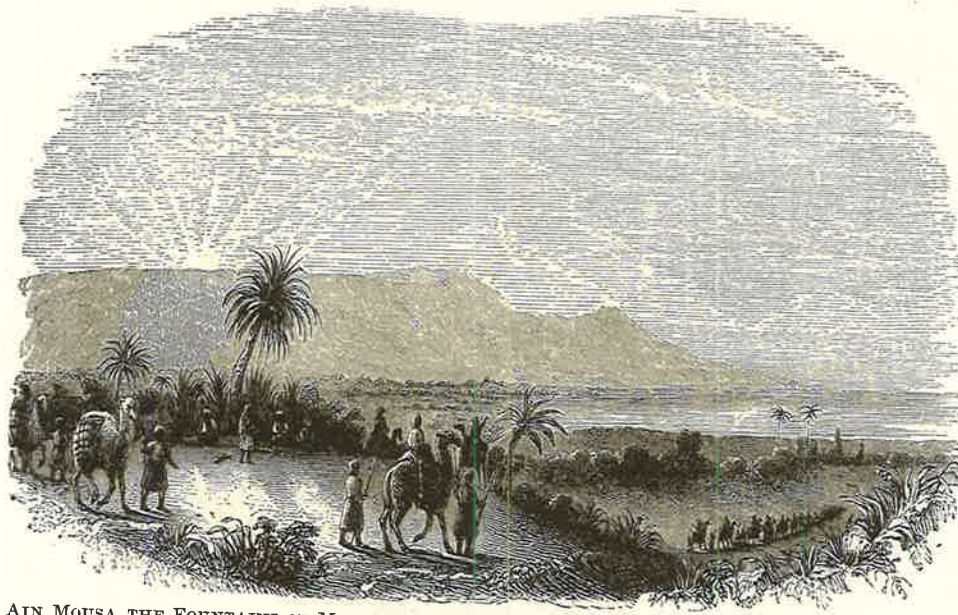
JERUSALEM, PATRIARCHATE OF. See **PATRIARCH.**

JERUSALEM SUNDAY, the second Sunday in Advent, so called in the Romish Church, 1. From the first response at matins; 2. From a service held at the Jerusalem Church of Rome.

JERUSALEM, THE NEW SEE OF ST.

eminence. After studying at Leipsic and Leyden, he visited London; and in order to perfect his education, he returned a second time to England. During his sojourn he became intimately acquainted with Sherlock, Waterland and Samuel Clarke; and having already known Schultens and Peter Burman in Holland, his mind received the impressions which the leading theologians and scholars of both countries were able to convey to him. In 1742 he was made preacher and tutor in the family of the duke of Brunswick-Wolfenbittel, and afterward became principal of the Collegium Carolinum. He conducted for many years a school at Riddagshausen, and in this seminary his influence became so great that the increase of a religious feeling in Brunswick has justly been attributed to his earnest and intelligent labors. His chief work is entitled "Considerations on the Fundamental Truths of Religion."

JERUSHA, or JERUSHAH (je-roo'sha)—i. e., by a husband—the mother of King Jotham, 2 Ki. xv. 33.



AIN MOUSA, THE FOUNTAINS OF MOSES, WHERE ISRAEL ENCAMPTED AFTER CROSSING THE RED SEA.—See **JEW.**

JAMES IN. In 1840 the king of Prussia became very active in his determination to secure more liberty for Christians in the East than they had enjoyed. He appealed to the queen of England, the archbishop of Canterbury and the bishop of London on the subject, and the correspondence issued in the appointment of a Protestant bishop in Jerusalem to represent the Prussian and English Churches. The plan was carried out, an endowment fund was created, a church and schools were erected on Mount Zion, and in January, 1849, the church was dedicated. Dr. Alexander, who had been professor of Hebrew at Christ's College, London, was consecrated as the first bishop, and on his death, in 1845, the Prussian sovereign exercised his alternate right, and appointed Samuel Gobat of the Basle mission-house as the second bishop. In the church the gospel is preached in Hebrew, Arabic, Spanish, French, German and English, and the schools are well attended, while branch schools are opened at Jaffa, Nablus, Nazareth and Bethlehem.

JERUSALEM, JOHANN FRIEDRICH WILHELM, born at Osnabruck in 1709, and died in 1789. He was a German divine of much

JESAJAH (je-sa'yah). 1. A descendant of David, 1 Chr. iii. 21. 2. A Benjamite, Neh. xi. 7.

JESHAIAH (je'sha-yah). This name is identical with Isaiah. 1. A son of Jeduthun, chief of a division of singers, 1 Chr. xxv. 3, 15. 2. A Kohathite Levite, descended from Moses, 1 Chr. xxvi. 25. See **ISSIAH.** 1-3. One who returned from Babylon with Ezra, Ezra viii. 7. 4. A Levite of the family of Merari, Ezra viii. 19.

JESHANAH (je-sha'na), one of the places taken by Abijah from Jeroboam I., 1 Chr. xiii. 19.

JESHARELAH (je-sha're-la), the head of one of the divisions of singers, 1 Chr. xxv. 14. He is called also **Asarelah**, 1 Chr. xxv. 2.

JESHEBEAB (jesh'e-be-ab), chief of the fourteenth course of priests, 1 Chr. xxiv. 13.

JESHER (je'sher), one of the sons of Caleb the son of Hezron, 1 Chr. ii. 18.

JESHIMON (je-shi'mon). In our Authorized Version this word is rendered as a proper

name in six passages in which it has the article Num. xxi. 20; xxiii. 28; 1 Sam. xxiii. 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. In two of these passages the Septuagint reads *eremos*; in the others, *Jessaimos*. The Vulgate reads *desertum, solitudo* and *Jesimon*. The word also occurs in the following poetical passages: Deut. xxxii. 10 and Ps. lxxviii. 7, in which it is translated *wilderness*; Ps. lxxviii. 40, cvii. 1 and Isa. lxiii. 19, 20, translated *desert*; and Ps. cvii. 4, translated *solitary*. There can be no doubt that in "the poetical passages" it means simply *wilderness*, and is applied to the "wilderness of Sinai." In the other passages its import is not so clear. It may possibly be a proper name; but if so there were two *Jeshimons*—one east of the Jordan connected with Pisgah and Peor, Num. xxi. 20, the other west of the Jordan, and connected with Hachilah and Maon, 1 Sam. xxiii. 19, etc. We are inclined to believe that in these cases also it means *wilderness*; in the former the "wilderness of Arabia," in the latter the "wilderness of Judaea."

JESHISHAI (je'shi-shi), a Gadite, 1 Chr. v. 14.

JESHOAIAH (je-sho-ha'yah), a descendant of Simeon, 1 Chr. iv. 36.

JESHUA, or JESHUAH (jesh-u-a). 1. The head of one of the courses of the priests, 1 Chr. xxiv. 11; Ezra ii. 36. 2. A Levite in the time of Hezekiah, 2 Chr. xxxi. 15. 3. A high-priest after the captivity. He returned with Zerubbabel to Jerusalem, and took a leading part in the restoration of the sacred rites and the building of the second temple, Ezra ii. 2; Neh. vii. 7. He is represented, especially by the prophet Zechariah, as an eminent type of Christ, Hag. i., ii.; Zech. iii.; vi. 9-15. 4. A head of the family of Pahath-moab, Ezra ii. 6. 5. The progenitor of a Levitical house, Ezra ii. 40. It was perhaps the representative of this house that signed the covenant, Neh. x. 9. 6. A Levite, Ezra viii. 33. 7. The father of one who helped to repair the wall of Jerusalem, Neh. iii. 19. 8. A Levite who took part in the solemn reading of the law, Neh. viii. 7. He may be the same with No. 6; and, indeed, it is not easy accurately to distinguish several so designated or to know whether a family or an individual is meant. 9. The great Joshua, Ezra viii. 17. 10. A town, as it would seem, in the South of Judah, inhabited after the return from Babylon, Neh. xi. 26.

JESHURUN (je-shoo'run) or **JESURUN**, a symbolical name for Israel, Deut. xxxii. 15; Isa. xli. 2. The reference of Deut. xxxiii. 5 is not, as sometimes supposed, to Moses, but to the Lord, who was Israel's true and rightful King.

JESIAH (je-si'ah). 1. A warrior, apparently a Korhite, who joined David at Ziklag, 1 Chr. xii. 6. 2. A Levite of the family of Kohath, 1 Chr. xxiii. 20; he is the same with **Isshiah**, 1 Chr. xxiv. 25.

JESIMIEL (je-se-mi'el), one of Simeon's descendants, 1 Chr. iv. 36.

JESSÆANS (jes-se'anz) was held by Epiphanius to have been one of the earliest designations of Christians, but the origin of the name is quite uncertain. It is very unlikely that the word could be derived from Jesse, the father of David, and the probability is that it may have been

formed from the title Jesus. Philo Judæus is known to have written a work called "Peri Jesaion," which refers to the Church of St. Mark at Alexandria, but the name never had an extensive application.

JESSE (jes'se), the son of Obed, of the tribe of Judah, and the father of David, consequently the immediate progenitor of the kings of Judah. It is singular that, while so distinguished in his posterity, his name never appears again. The line to which Jesse belonged was descended from Pharez, through Hezron his eldest son; and being himself the grandson of Boaz, who was one of the wealthiest persons in the south of Judah, the family might be regarded as occupying a respectable place amid a rural population. Bethlehem was the home of Jesse, as formerly of Boaz, and he is hence called "Jesse the Bethlehemite," 1 Sam. xvi. 1; once, the Ephrathite of Bethlehem-Judah, 1 Sam. xvii. 12. Nothing is heard of him till the memorable period when Samuel was instructed to go and anoint one of his sons to be king over Israel in the room of Saul, and he is then spoken of as an old man having no fewer than eight sons, most of them in full manhood. The name of his wife is never mentioned, but that she lived to a considerable age appears from the notice in 1 Sam. xxii. 3, which mentions the provision made by David for the safety of his father and mother, by placing them under the protection of the king of Moab. We never hear of them again; and the tradition among the Jews was that the king of Moab betrayed his trust, and put them and some of the other members of the family to death. Of this, however, there is no intimation in Scripture. The grand honor and distinction of the family was that it gave birth to David, who rose to be the most gifted member and the noblest representative of the old covenant.

JESSE, in ecclesiastical architecture, is applied to—1. A window containing the genealogy of Christ from David. A Jesse tree contains the genealogical scroll of our Lord's descent; a Jesse window is one in which is a picture of such a tree. 2. A candelabrum with many branches.

JESU (je'soo), 1 Esd. viii. 63.

JESU (je'zeu) is used in Latin poetry for Jesus, and in forms of invocation, as "O Jesu!"

JESUATES (jes'u-ates), a religious order which was recognized in 1368 by Urban V., but Clement IX. suppressed it in the seventeenth century. They followed the rule of the Augustinians, although they had Jerome for their patron saint. Professedly, their object was to aid the poor by their prayers and benevolent attentions. They were called "apostolic clerks," for they were not in holy orders. It is worthy of note that they entered largely into the distillation of brandy, and hence they were called *Padri dell'acqua vitæ*, or "Fathers of the Water of Life." They still exist in Italy under the Augustinian rule.

JESUI (jes'u-e), a son of Asher, Num. xxvi. 44. He is also called Isui, Gen. xlvi. 17, and Ishuai, 1 Chr. vii. 30.

JESUITES (jes'u-ites), a family of Asher descended from Jesui, Num. xxvi. 44.

JESUITS. See SOCIETY OF JESUS.

JESUS CHRIST. It is of no practical moment whether we couple the personality of our Redeemer with the name CHRIST or with that of JESUS. Very commonly the latter is preferred as being historically and properly the personal designation. But if respect be had to the whole course of revelation on the subject—if the divine testimonies before the incarnation be taken into account as well as those posterior to it—it may seem fully as natural to give the preference to the name of Christ or Messiah; for before the volume of Old Testament Scripture had closed this had come to receive a strictly personal application, and was employed much as a proper name. On this account, therefore, and because it is the name from which has flowed the more distinctive epithets both of the people and of the cause of Jesus, we adopt it as presenting the fittest place for the little that can be said directly, in a work like the present, on the wonderful and glorious being to whom it relates.

The name *Christ* in Greek, *Messiah* in Hebrew, bearing as it does the participial or adjective sense of *anointed*, was capable of being applied, and act-

to the expected Deliverer without the article or any accompanying epithet, precisely as a proper name: "Know, therefore, and understand, that from the going forth of the commandment unto Messiah (Christ) Prince;" and again, "And after threescore and two weeks shall Messiah (Christ) be cut off," ver. 25, 26.

It need not surprise us, therefore, when we open the New Testament, to find, in the very first announcement of the actual birth of the Saviour, this name applied to him as a personal designation: "Fear not," said the angels to the shepherds, "for unto you is born this day, in the city of David, a Saviour, who is Christ, Lord," Luke ii. 11. But before his birth the name, in its Greek form, Jesus (Hebrew, *Yeshua*) had been divinely appointed for his more strictly personal designation. "Thou shalt call his name Jesus," said the angel to Joseph, "for he shall save his people from their sins." Unfortunately, by the translation the ground of the connection is lost between the name and the reason assigned for its imposition, there being no formal resemblance between *Jesus* and *he shall save*. As



A VALLEY IN SINAI, BETWEEN ELIM AND SERBAL.—See Jews.

usually was applied, in the earlier parts of Scripture to a variety of persons. Because the high-priest was emphatically the anointed one at the first institution of the tabernacle worship, he is therefore called "the priest, the Christ," Lev. iv. 3. After the institution of the kingly office and the setting apart of him who bore it by an act of consecration with oil, he became, in a peculiar sense, the Lord's anointed, or the Christ of the Lord, as Saul is once and again designated by David, 1 Sam. xii. 3, 5, etc. Hannah, however, at the close of her song of praise, has already given the word a loftier direction; not without respect, it may be, to the more immediate bearers of the royal dignity, but still more especially pointing to One who should gather into his person the highest powers and prerogatives associated with the chosen people and give them a world-wide development, for she speaks of the Lord "exalting the horn of his Messiah" (anointed), so as, at the same time, to "judge the ends of the earth." In Ps. ii. the Lord's Christ is He who is God's Son by way of eminence, and who receives the heritage of earth to its utmost bounds as his sure possession. And, to say nothing of other passages, in Daniel, ch. ix., we find the term applied

originally spoken, it would run thus: *Yeishua ki Yoshiya*, Saviour, for he shall save. And when sins are mentioned as the specific evil from which the bearer of this name was to save his people, it was intimated from the outset that he was to appear pre-eminently as a *spiritual* Redeemer—one who had higher ends in view and a nobler mission to accomplish than the political regeneration of his country or the promotion of the merely secular interests of the world. If these should any how come within the scope of his benevolent working, it could only be as results following in the train of his more direct and proper undertaking.

When viewed in respect to their ultimate meaning, the two names of Jesus and Christ differ only by pointing to diverse aspects of his high calling: the one (Jesus) gave indication of the *nature* of the work he had to do, the other (Christ) bespoke his *consecration and special endowment* for the service it required at his hands. Each implied the other; he could not have been the Jesus if he had not been destined to receive the unction which constituted him the Christ, nor, on the other hand, should he have been constituted the Christ, unless the infinitely great and important work implied in his

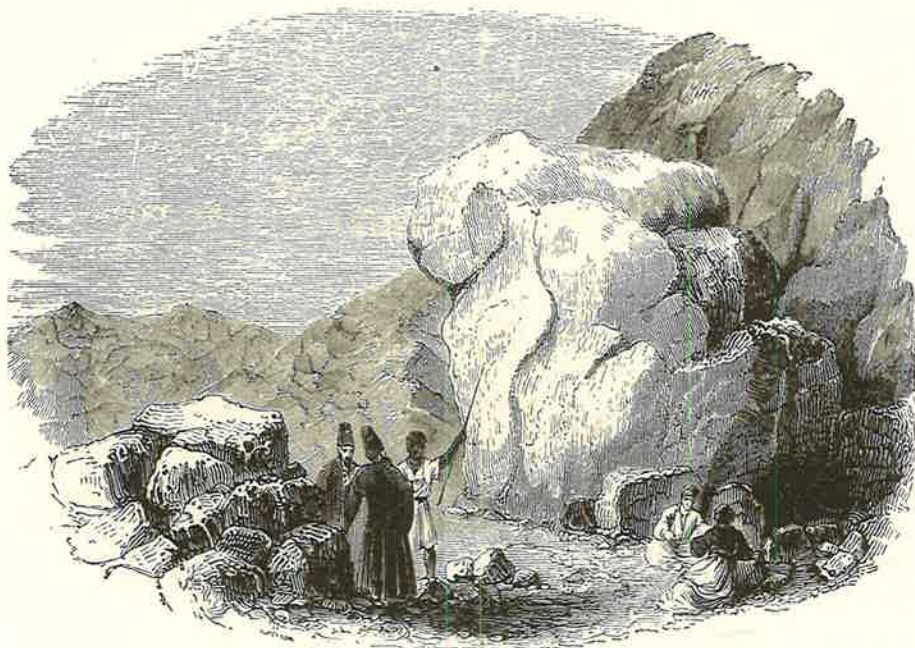
development of that germ, there was such a reach of discernment, such a breadth of view, such a loftiness of aim, such a many-sided fullness of instruction, and all cast into forms so admirably fitted to take a deep and lasting hold of the hearts of mankind, as has left even the greatest of those who went before at an immeasurable distance from him. Now, for the first time, was the veil properly uplifted from the upper sanctuary, and the Lord of glory openly disclosed to men's view, as full of grace and truth, according to the word of Christ himself, "No one hath seen God at any time, the only begotten Son, who is in the bosom of the Father, he hath declared him," John iii. 16. In the strictly moral sphere also we perceive the same relative superiority, the same realized perfection; for Christ, to use the words of Mr. Taylor, "as founder of a system of mundane ethics, revises and overrules all bygone moralities, issuing anew whatever is of unchangeable obligation, and consigning to non-observance or oblivion whatever had a temporary force or a local reason. With a

have laid the foundations of a universal religion and a perfect morality—were it not that the human in him was informed and elevated by the divine?

The PRIESTHOOD of Jesus was of a kind that bespoke, if possible, a still higher elevation above those around him, and a yet deeper insight into the mysteries of Godhead. The priestly element had entered largely into the religion of Judaism; its sacrifices and oblations had all to be offered by a mediating priesthood; and by them alone, as having immediate access to God, could the more peculiar intercessions for the blessing of Heaven be made with acceptance. But could it with all these prevail to satisfy the conscience? Did it adequately meet the moral wrong occasioned by sin in the government of God, and provide on grounds of righteousness for its final extirpation? So the men of our Lord's generation seemed universally to think. Not a thought apparently had ever crossed their imaginations respecting the merely provisional nature of the ritual institutions of Moses; they held it blasphemy to breathe a

and with perfect consciousness of all that it called him to do and to suffer, he said, as he entered on the work, "Sacrifice and offering thou wouldst not, but a body hast thou prepared me: Lo, I come (in the volume of the book it is written of me) to do thy will, O God," Heb. x. 5, 7. So completely in this did Jesus stand alone that the work was already done before he could get men distinctly to apprehend the necessity of its accomplishment. But then at length the light broke upon their minds; the conviction forced itself upon them that here also the true idea was realized in its perfection; since the priest and the offering, the person to intercede and the ground of the intercession being one and the same, and that one of spotless purity and infinite worth, there could be nothing wanting to ensure full and perpetual acceptance with the Father. So "by one offering he has for ever perfected them that are sanctified," and on the ground of that all-sufficient offering, "he is able to save to the uttermost them that come unto God by him."

The kingly office of Christ so far differed from the priestly that it formed the matter of universal expectation; all looked for him as the King of Zion. This had been so prominently announced in the ancient prophecies, and was also associated in so palpable a manner with the circumstances of his appearance in the world, that a certain unanimity could scarcely be avoided. The angel who gave intimation of his birth to Mary declared that the throne of his father David should be given him; and the eastern magi who came to do homage to him at his birth inquired after him, and when they found where he was did obeisance to him in the specific character of the King of the Jews, Luke i. 32; Matt. ii., etc. When the time approached for his manifesting himself to Israel, the era was heralded by his forerunner as that which was to be signalized by the setting up of the kingdom of heaven, and he, therefore, who was at hand to do it, could himself be no other than the proper king. The same truth breaks out at intervals throughout the whole of his career, and formed the most prominent part of the good confession which he witnessed before Pilate and sealed with his blood, John xviii. 36, 37. There was no question then whether he was to be a king, but only what sort of king. Here it was that the difference between Jesus and others discovered itself, and that his incomparably deeper insight into the mind of God and the real nature of things shone fully out. The kingdom over which he was to preside could be no merely terrene dominion or worldly lordship, such as they in their superficial earthliness imagined; it must stand in fitting accordance with the other parts of his office, and be, indeed, the natural outgoing and result of the revelations of divine truth which he brought as the prophet, and the priceless redemption from the evil of sin which he executed as the high-priest, of his people. Like these, therefore, it must be predominantly spiritual in its character and agencies—a kingdom, as he himself testified, founded in the truth, and through the truth operating upon the heart and consciences of men. Thus only could he make them willing subjects of the King of heaven, and provide for himself a dominion such as it became him, the Lord of glory, to wield, and as he could render it, wherever it prevailed, a kingdom of righteousness and peace and joy in the Holy Ghost. That he never had any other plan in view respecting his kingdom, as has sometimes of late been asserted, is devoid of all proof. In his sermon on the mount, in his parables, as well as in the whole spirit and tenor of his



THE ROCK IN REPHIDIM CALLED THE ROCK OF MOSES, WHENCE THE WATER FLOWED.—See Jews.

touch, with a word—a word of far-reaching inferences—he rules the ages to come; and he so sends morality forward, he so launches it into the boundless futurity of the human system on earth, as that it shall need no redressing, no complementing, no retrenchment, even in the most distant era." It was the more remarkable that he should appear a prophet of this lofty stamp, when we reflect how many others had been working at the same problem and failed in the attempt—Jewish theosophists at Alexandria, who combined the advantage of an acquaintance with God's earlier revelations with the highest culture of heathendom; Scribes and Pharisees in Judæa, who could think of nothing higher or better for the future of the world than the diffusion of unmodified Judaism; and Essenes, the ascetic reformers of Judaism, who only succeeded in compounding out of pharisaic and mystic elements a system which was repulsive to the common sentiments of mankind, and died in the deserts that gave it birth. How should one who, humanly considered, was but a Jewish peasant in an obscure Galilean village have so readily done what all besides had failed to accomplish—should, in a few short years,

sentiment in that direction, Matt. xxvii. 61; Acts vi. 14. Yet their own prophets had given no doubtful indications of something higher being needed—of a covenant and a priesthood founded upon better promises and destined to secure more satisfactory results. David had looked forward in joyful hope to his great Successor—Him who was to be at once his son and Lord—being a priest upon the throne, a priest after the order of Melchizedek, Ps. cx. 4. And the later prophets, when pointing to the time of his appearing, spoke in ominous terms of sufferings that were to precede, as well as of a glory that was to follow; of a fearful struggle with sin, in which his very soul was to be poured out, and a ransom of priceless value paid, whereby the guilt of iniquity was to be forever atoned, sacrifice and oblation to cease, a new and higher temple consecrated, Isa. liii. 8, 10; Dan. ix. 26, 27; Zech. vi. 12; xiii. 1. It was the mighty burden of these prophetic bodings which Jesus undertook to bear when he assumed the high-priesthood of our profession, as well as of that implied in the handwriting of ordinances going before, which with manifold iteration pressed the claims of a debt that was never paid;

life, he made it evident that he had no sympathy with the carnal views of his countrymen, and that his kingdom was to be one rooting itself within, and developing itself in all that is holy and good.

It thus appears that the offices of Christ form one complex and closely related whole; each, when rightly understood, is the necessary complement of the other; and though they were from the first contemplated as essential to the work of Christ, and as such had formed the theme of prophetic intimation, yet in the idea conceived of them, and the manner in which the idea was actually realized, we perceive undoubted evidence of a divine elevation and a true originality. The appearance in this world of one capable of forming so lofty a conception of his office as the foundation of a new standing and destiny for fallen man, and embodying the conception in the actual doing and suffering of what it required at his hand, was an event of surpassing interest and importance; it was like the bursting forth of a fresh spring-time upon the world, or, as it is represented in Scripture itself, the commencement of a new creation. To come forth as one not despairing of the thorough reformation of the world, notwithstanding the foul abominations that were feeding upon its vitals and the many fruitless efforts that had been made to rectify them, was itself matter of admiration. But it was greatly more so to exhibit in his own spirit and behavior the living exemplar of what a world so renovated would be—to be cognizant of all sin, and yet himself free from any taint of its impurities, in thought and deed perfectly conformed to the holiness of God; and not only this in himself, but generously braving the mighty task of undertaking to make as many as would submit to him partakers of the same excellence, heirs of the same glorious destiny. This was emphatically a new thing in the world, and was fitted to produce, as it actually has produced, a mighty revolution in individual and social life, such as may well serve for a pledge and earnest of what still remains to be accomplished. It was of necessity that he who had charged himself with the work should be without spot or blemish; for as has been justly said, "the real manifestation of divine grace can exist only in one in whom the one spring of action is the fullness of love which he derives from perfect fellowship with God, and in whom this forms the principle which regulates his whole life. The power of a new life in God can proceed only from that source in which all the creative power of this life lies. Now, this is the idea of a sinless and holy personality. Were there not at the head of the Christian religion such a being, it were inconceivable how it could be eminently the religion of reconciliation and redemption, or how the deep-rooted consciousness of being reconciled and redeemed should have come to form the fundamental belief of the Christian world. With such a being at the head of Christianity, this is at once explained." It is explained if—but only if—along with the existence of the perfect life that is in Jesus we take into account the provision he made for its communication to the souls of men. Like the corn of wheat that must fall into the ground and die before it can bring forth fruit, so Jesus had not only to be in himself the living One, but also to die in the room of others, that he might communicate to them of the life that is in himself; and so, when we combine with the properties of his person and the faultless excellences of his life the perfection also of his mediatorial work, there is everything that is required to render him the stay and the hope of mankind.

DATES AND PERIODS CONNECTED WITH THE HISTORY OF JESUS CHRIST.—The common era of A. D. was fixed by the abbot Dionysius Exiguus in the sixth century, and assumes the birth of Jesus to have taken place in the year of the city Rome 754. A more careful examination, however, of the historical data proves this to have been about four years too late. 1. For in the first place the gospel narrative leaves no room to doubt that the birth of Jesus took place before the death of Herod the Great. But there is good reason to believe that Herod died in the year of Rome 750, and shortly after a noticeable eclipse of the moon that took place that year. 2. This date is confirmed by the historical circumstances given by Luke, ch. iii. 1, 2, in connection with the Baptist's entering on his public ministry, presently after which Jesus is affirmed to have been about thirty years of age, Luke iii. 23. The most specific of the circumstances noted is that it was the fifteenth year of Tiberius. Augustus had died in the year of the city 767; if 15 were added to that, we should have 782, and again 30 subtracted for the approximate period of Christ's birth, we should have the year of the city 752. This brings the matter two years farther down than the former date; but then it is known that Tiberius was associated in the imperial government with Augustus two years before the death of the latter; and if these two years are included, as is most probable, then the fifteenth of Tiberius would be coincident with the year of the city 750. 3. An argument is also deducible from the presidency of Cyrenius as mentioned in Luke ii. 2; for according to recent investigations, this could not have commenced earlier than about four years before the common era of A. D., or lasted longer than two years. But this cannot be exhibited in detail here. See under **CYRENIUS**. 4. The early Christian Fathers Irenæus, Tertullian, Clement of Alexandria, and of later date Eusebius and Epiphanius, concur in placing it in 751 or 752. They do not, however, appear to have investigated the matter very carefully, and rested chiefly upon the fifteenth of Tiberius. Indeed, it is scarcely possible to determine quite exactly the time; but if we should say not less than three and not more than four years before the common era, we must be on either side within the mark.

The season of the year when Christ was born has also, it is now generally admitted, been wrongly fixed. It was a considerable time before any day appears to have been observed as an anniversary; and when an observance of that description began, churches and individuals in different parts of the world differed from each other regarding the proper time. The Eastern Church for a time coupled together the birth and baptism of Jesus, and celebrated both on the 6th of January as the Epiphany. Ultimately the Romish tradition came to prevail which connected it with the 25th of December. The circumstance that shepherds were found by night tending their flocks on the plains of Bethlehem when the event happened is alone decisive evidence against this opinion, for there the nights are greatly too cold at that season of the

year to admit of such a practice. The custom now is, and doubtless also then was, for the shepherds to begin to tend it with their flocks about the vernal equinox, and to cease doing so shortly after the autumnal. One or other of these periods has been thought the most probable by independent inquirers, and the greater probability, we think, on general grounds, is in favor of the vernal equinox. Such is the opinion also of Mr. Greswell, though several of his grounds appear fanciful. There are historical probabilities, however, that seem to point in that direction; and surely, if the event was ordered, as we may well conceive it might be, so as to present some fitting correspondence between the natural and the supernatural, no period of the year could be imagined more appropriate for the birth of Him who was to make all things



ROMAN MEDALS.
Emblematic of the captivity of the Jews.

new than the fresh and joyous season of spring, when the deadness of winter has gone and everything is ready to burst forth into leaf and blossom. That season also presented a historical as well as natural correspondence, for it was then that the birthday of Israel as a people had commenced, and in the feast of the passover had its ever-recurring commemoration. It was worthy of divine wisdom to arrange it that the event which was to constitute the new and higher life era should take place about the same period, and the coincidence might even serve as one of the incidental circumstances that gave indication of the great reality being come.

That the birth of Jesus Christ, therefore, took place in the year of Rome 750, or in the year of the world 4000, and most probably in the spring of that year, may be regarded as the nearest approximation to the truth we can now arrive at.

But the exact year of his death is still matter of dispute, and will probably continue to be so. This arises chiefly from the vague manner in which one of the feasts occurring during his ministry is indicated by St. John—that, namely, noticed at ch. vi. 1, at which he healed the poor paralytic beside the pool of Bethesda. If this feast was the passover, as is believed by many of the ablest commentators, then his entire ministry must have extended over three years—about three years and a half—as in that case there would be three passovers, including the last, on which he was present at Jerusalem, John ii. 13; v. 1; xiii. 1, and one which apparently he did not attend on account of the violence exhibited toward him by the Jews about Jerusalem, John vi. 4; vii. 1. Not a few, however, contend for the feast mentioned in John v. 1 being that, not of the passover, but of Purim, which took place in the latter part of February or beginning of March, in which case the passover referred to at John vi. 4 may have been that of the April following, and the whole duration of the public ministry of Jesus may not have exceeded three and a half years. Wieseler, among others, strenuously adopts this view, but in doing so he crowds the events of one of the most important stages of Christ's ministry into what one cannot but feel to be an incredibly short period. He would throw all that is recorded between Matt. iv. 12 and xv. into the transactions of one or two months, placing also the Baptist's imprisonment in March and his death in April of the same year. This is against all probability, and the grounds of the calculation are in many respects extremely fanciful. It is plain, that after the first passover which our Lord attended subsequent to his baptism, he continued for a considerable time about the Jordan and in Judæa, John iii. 22; iv. 1-3; and that he should, in the course of what remained of the year, have himself performed three distinct missionary tours through Galilee, Matt. iv. 23-25; Luke viii. 1; Matt. ix. 35-38, besides sending out his disciples on a similar tour, Matt. x. 1, delivering the sermon on the mount, and doing many of his mightiest works—all which would be necessary on the supposition in question—is so extremely unlikely that nothing but the most urgent reasons could commend it to our belief. It is impossible to speak of more than probabilities, where the data are so comparatively few and general; but they seem decidedly greater on the side of those who hold that the feast in John v. 1 was a passover, that there were consequently three passovers in our Lord's ministry besides the one at which he died, or in all four, and that his death took place in his thirty-fourth year. If his birth occurred, as we suppose, in U. C. 750, and his baptism in U. C. 780, then his death would fall in U. C. 784.

One of the most remarkable features of the sacred biographies of our Lord is seen in the fact that without any attempt at concealment there is no drawing aside of the curtain so as to present unnecessary views of the early life of Jesus. He went down to Nazareth and was obedient to Joseph and Mary. He resided in their humble home; and associating with his brethren, he engaged in the usual duties of their primitive and honorable home, thus dignifying labor and investing with moral beauty a household where the knowledge and fear of God habitually dwelt. Occasionally his brethren are referred to, as in Matt. xiii. 55, 56. "Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James and Joses, and Simon and Judas? and his sisters, are they not all with us?" Comp. Matt.

xii. 46, 48; xxvii. 56; Mark iii. 31; vi. 3; xv. 40; xvi. 1; Luke viii. 19; xxi. 10; John ii. 12; vii. 3-10; Acts i. 13, 14; 1 Cor. ix. 5; Gal. i. 19. Speculation was very early rife on the nature of this relationship to Jesus, and the question is still unsolved, and probably insoluble. In the fourth century we find that the question had assumed a shape from which it has never since quite extricated itself. Jerome asserted the perpetual virginity of our Lord's mother against Helvidius, who held that after the birth of Christ his mother Mary, by her husband Joseph, became also the mother of the four who in the Gospels are called "the Lord's brethren." Much of the argument on either side up to the present time may be found in germ employed by Helvidius and Jerome. Although the diversity of opinions may be generally classed under the two prevalent heads of Helvidianism (the opinion that Mary had other children after Jesus, even the "brethren" of Matt. xiii. 55), and the orthodox view opposed to it by St. Jerome, that the mother of Christ was *aparthenos* and the *avnt* only of our Lord's brethren, as stated in the text, our account of the controversy would be incomplete were we to omit mention of the *third* opinion, which was prevalent in the Eastern Church, to the effect that the persons whom the evangelists call "the Lord's brethren" were in fact his *brothers-in-law*, being the sons of Joseph (who was much older than the Virgin Mary) by a former wife. Thus Epiphanius and St. Gregory of Nyssa both hold Mary, the mother of our Saviour, to have been the *step-mother* only, though in a lax sense called the *mother*, of James, Joses, Simon and Jude.

Jerome maintained that the Lord's brethren were in fact his *cousins*. The Hebrew usage undoubtedly justifies the extension of the word "brethren" required by our view, see Gen. xiii. 8; xiv. 14; xxix. 12; Lev. xxv. 48, 49; Judg. xiv. 3; Job xlii. 11. The men of Nazareth who predicated the fraternal relation to Jesus of James and the rest, Matt. xiii. 55, seem either to have spoken in a lax and popularly understood sense, or to have been ignorant of the real degree of the family relationship of the persons whom they were somewhat contumeliously speaking of. This is apparent from their very first question, "Is not this the carpenter's son?" Of the Marys who so nobly endured the agonizing scenes of the crucifixion, one is called "*the mother of James*," etc., Matt. xxvii. 66; Mark xv. 40; and "*the other Mary*," Matt. xxvii. 61. These designations, indeed, leave it undetermined whether this mother of James was the Virgin Mary, as Helvidius asserted, and as Gal. i. 19 (considered hastily and alone) might suggest. We have, however, the additional testimony of another eye-witness of the awful events on Calvary, decisive, we think, of the question. St. John, xix. 25, tells us of a third Mary who saw the Saviour's agony, even his own Virgin Mother. So that "the other Mary," the mother of James and others, was the Virgin's *sister*, and bore [no unusual thing in Hebrew families] her name. The domiciliation of either sister, when a widow, in the other's house at Nazareth, on the decease of either husband, Joseph or Cleophas, so that the children of both would thenceforth form but one household and well be accounted "brethren," is therefore a most conceivable and probable event; still more if, as the ancient historian Hegesippus positively testifies, those husbands of the sisters were themselves brothers. The marriage of two brothers to two sisters appears to have been no uncommon case among the

Hebrews. Now, assuming that the four "brethren" mentioned in Matt. xiii. 55 were brothers, we infer that (Alphæus, and Clopas or Cleophas being one and the same person, both names being in the Hebrew "Chalpi" or "Chlopai") as they were the sons of the Mary, wife of Cleophas, whom St. John, as we have seen, expressly calls the sister of the blessed Virgin, John xix. 25, they must needs stand to our Lord in the relation of *first cousins*. St. John, xix. 25, calls the mother of James "the wife of Cleophas, or Clopas," a name not to be confounded with that of "*Cleopas*" mentioned in Luke xxiv. 18. This has given rise to two suppositions, either that Mary had two husbands, named Alphæus and Clopas, or that her husband, as was not unfrequent among the Hebrews, bore himself these two names. It certainly supports this latter view that in an important fragment of the very early Christian writer Papias, who was a scholar of St. John, the identity of Alphæus and Clopas is asserted: "The second Mary was the wife of Cleophas or Alphæus, and mother of James, bishop and apostle, and of Simon, and of Thaddæus, and of a certain Joseph or Joses. John calls Alphæus also Cleophas, either from his father or his family, or some other cause." Papias, we need not add, makes James, Joses, Simon and Jude *cousins*, and not literal brothers, of our Lord.

It was in the retirement of his village home that he prepared for the duties of his early ministry on which he entered at Nazareth and Capernaum. Then followed his first circuit through Galilee, with a few devoted followers, during which, as Matthew states, he "went all about Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and disease among the people," Matt. iv. 23. The duration of this tour is uncertain, some holding with Ellicott that it extended only "a few days," and others, with Greswell, that it reached as far as three or four months. The passover called our Lord to Jerusalem; and his Galilean ministry was thereafter resumed, and among its momentous incidents were the delivery of the sermon on the mount and the calling of his twelve apostles. During this ministry, at the small village of Nain, on the north slope of the valley of Esdraclon, our Lord's power over death was first displayed. He was passing the gate as they were carrying to the grave the only son of a weeping widow. Full of kindness as well as of power, he spoke a word of comfort to the mother and of life to the son. The effect of both was complete; amidst the awful fear and adoration of the crowds that thronged him he delivered the young man alive to his mother. Three instances only occur in Christ's history of his assertion of this dominion over death. In the present case the corpse was on its way to burial when interrupted by the fiat of the Life-restorer. In the next instance—of the daughter of Jairus—the bands of death were loosened almost at once after life had ceased. The widow's son was raised in the sight of all Nain; the ruler's daughter in the presence only of the apostles Peter, James and John. In the third instance, at the close of his own life, in the case of Lazarus, when the vital spark had departed four days previously, he called him back not only to life, but from corruption and decay to health and freshness. Again, in his circuit through Galilee he depicted the character of Pharisaism, and taught the people by his inimitable parables. Now followed the mission of his disciples, to announce through Galilee that "the kingdom of heaven was at hand;" and it is held by some commentators that their return to Caper-

naum, and their removal with Jesus to the northern Bethsaida (called *Julias* by the tetrarch Philip, after the emperor's daughter), was occasioned by the excitement connected with the violent death of John the Baptist. His discourse in the synagogue at Capernaum tended not only to correct the views of those who followed him for the food which by his miraculous power he had produced, but also to sift the sincerity of those who professed to be his real followers, and the result was a large secession of many who exclaimed against his teaching as harsh and intolerable, John vi. 41-64. In the circuit through North Galilee he was brought into the coasts of Tyre and Sidon; and then occurred the interview where he acknowledged the faith of the Syro-Phœnician woman whose daughter was "grievously vexed with a devil." Thereafter he crossed the headwaters of the Jordan and passed into the region of Decapolis.

In his intercourse with his disciples he now began to intimate his death and departure, and to speak of the glories that should follow as the result of his suffering. With a view to strengthen their faith and to prepare them for trials, he vouchsafed to three of his disciples a view of his glory in the scene of the transfiguration, which is recorded in the three synoptical Gospels, and which is also alluded to by the two apostles who lived to hand down their writings to the Church, John i. 14; 2 Pet. i. 16-18. There is little doubt but that it was on one of the lofty spurs of the Hermon range that this scene occurred, and not on Tabor, as tradition has popularly intimated. See TABOR, TRANSFIGURATION. Now the allusions to his approaching death become more decided. Before his journey to Jerusalem, with a view to spread over Judæa a more accurate knowledge of his ministry, he sends as many as five-and-thirty bands of his disciples, two and two together, to travel over the land and to make known

his real doctrines, and thus his followers penetrated districts which he had never reached. His different tours had carried him to the north-west toward Sidon, through Galilee, and southward to Jerusalem, through Decapolis and the parts to the east of the Lake of Galilee, and now he retires over Jordan to the region of Gilead, which, because of his fame, had been prepared for his personal ministry. John tells us, x. 40-42, that "many believed in him there;" and there are several intimations to the effect that he continued for a considerable time on that side of the river. His ministry there closed on his removal to Bethany, where the divinity of his mission was attested and his power over the grave fully displayed. In consequence of the excitement produced by that event, which stimulated the faith of his followers and equally excited the enmity of his foes, a well-digested plan was formed for his capture, and Jesus withdrew for a time to the town of Ephraim, or

Ophrah, the modern *Taiyibeh*, about twenty miles north of Jerusalem. After a sojourn here of two or three weeks, he crossed the Jordan again; and here, while laboring in Peræa, he began again to prepare them for his decease, which he was to accomplish at Jerusalem. Reaching Jericho, the fickle populace hailed his advent, but the ignorance and the prejudice of the people were at once seen when he condescended to be the guest of the repentant Zaccheus. Still teaching—for the parable of the ten pounds was now delivered—he gradually approached the capital, and ere long he sought the rest of his wonted home at Bethany again. Thus the labors of our Lord over the land in his various circuits had come to an end, and now he stood at the beginning of the eventful week which ended in his death as the great Sacrifice. The incidents of that week, from day to day, come under the head

JESUS. 1. The Greek form of Joshua, Acts vii. 45; Heb. iv. 8; comp. margin. This form is used in the Apocrypha, Ecclus. xlii. 1 and elsewhere. 2. One whom St. Paul calls a fellow-worker that was a comfort to him. He was surnamed Justus, Col. iv. 11. 3. The high-priest Joshua, son of Jozadak, 1 Esd. v. 5, 8, 24, 48, 56, 68, 70; vi. 2; ix. 19; Ecclus. xlix. 12. 4. 1 Esd. v. 58; ix. 48. Possibly two persons. Joshua, Ezra iii. 9; Neh. ix. 5. 3, 4. The author of the book of Ecclesiasticus and his grandson. See ECCLESIASTICUS.

JETHER (je'ther). 1. Ex. iv. 18, margin. See JETHRO. 2. The eldest son of Gideon, Judg. viii. 20. 3. One who married Abigail, David's sister, and was the father of Amasa, whom Joab murdered, 1 Ki. ii. 5, 32; 1 Chr. ii. 17. In the



ANCIENT JEWELRY.

that has for centuries been associated with the familiar name of Passion Week, and the reader is referred to it for the successive incidents as they occurred. See PASSION WEEK. Leaving Bethany, he was borne into Jerusalem as a triumphant conqueror, amidst the plaudits of surrounding multitudes, only to meet with reviling and reproaches by the populace when the plans of the chief-priests and the Pharisees had at length succeeded and he was caught in their toils. The incidents which are required to fill up this sketch of the life of our Lord, as well as those connected with the CRUCIFIXION, the RESURRECTION, the ASCENSION and the great events of his life and ministry, will be found in connection with these words, and with the following, to which the reader is referred. See ATONEMENT, GARDEN, GETHESEMANE, ANNUNCIATION, CYRENIUS, GENEALOGY OF JESUS CHRIST, BETHANY, NAZARETH, CAPERNAUM, BETHLEHEM, etc.

last-named place Jether is called an Ishmeelite, but in 2 Sam. xvii. 25 he is called Ithra, an Israelite. Perhaps Ishmeelite is more likely to be correct. 4. One of Judah's posterity, 1 Chr. ii. 32. 5. Another descendant of Judah, 1 Chr. iv. 17. 6. A chief of Asher, 1 Chr. vii. 38, perhaps the same as Ithra, 1 Chr. vii. 37.

JETHETH (je'theth), one of the "dukes" of Edom, Gen. xxxvi. 40; 1 Chr. i. 51.

JETHLAH (jeth'lah), one of the cities allotted to the tribe of Dan, Josh. xix. 42.

JETHRO (je'thro), the same as JETHER; the name of the father-in-law of Moses, Ex. iv. 18; xviii. 1, who is also called HOBAB, Num. x. 31; Judg. iv. 11. In the first notice of the family, Reuel or Raguel is said to have been the head of it, whose daughter Moses married, Ex. ii. 18. But

by "father" there appears to be meant "grandfather," as in Num. x. 29 Hobab is expressly called his son. See RAGUEL. With this also accord Jewish and Mohammedan traditions.

JETUR (je'tur), "an encampment of nomads," a son of Ishmael who, with his family, occupied and colonized the province of ΙΤΥΡÆΑ, which see, Gen. xxv. 15; 1 Chr. i. 31.

JEUEL (je-u'el). 1. One of the descendants of Judah, 1 Chr. ix. 6. 2. Occurs in 1 Esd. viii. 39 for Jeiel of Ezra viii. 13.

JEUSH (je'ush). 1. One of the sons of Esau by Aholibamah, Gen. xxxvi. 5, 14, 18; 1 Chr. i. 35. 2. A Benjamite chief, 1 Chr. vii. 10. 3. A Gershonite Levite, 1 Chr. xxiii. 10, 11. 4. One of the sons of Rehoboam, 2 Chr. xxiii. 19.

JEUZ (je'oots), a Benjamite chief, 1 Chr. viii. 10.

JEW. This word is a contraction for JEHUDI, or "those of Judah." It first occurs in 2 Ki. xvi. 6, where the king of Syria is spoken of as driving the *Jehudien*—i. e., the Jews—from Elath.

ers the appellation Judæans or Jews was usually given to the nation, and so the classical authors speak; this, too, has subsisted to our own days.

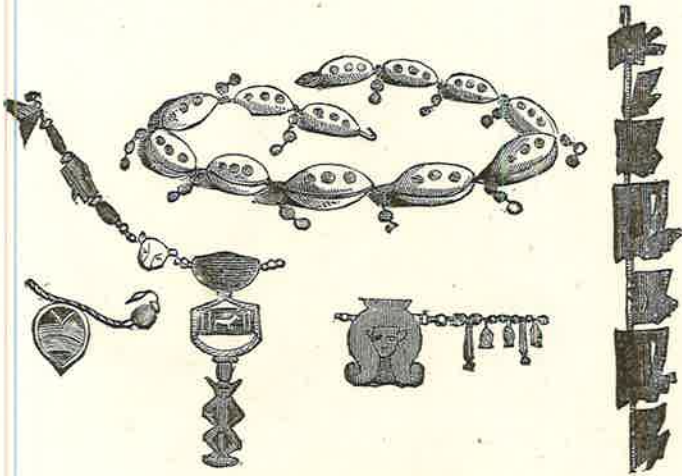
The design of God to use the descendants of Abraham for great purposes in the history of the world has been displayed in all periods of their history. Dwelling in Egypt as they did, they still remained a separate people. Oppression seemed only to intensify their nationality; and when the time of their deliverance under Moses and Aaron arrived, they had attained to a magnitude that made their departure a serious question affecting the political stability of Egypt. See MOSES. In the wilderness, during the years of their wanderings, as recorded in the books of Exodus, Numbers and Deuteronomy, although they were exposed to hostile assaults from settled nationalities around them, and encumbered by the impediments of their strange condition, they continued to grow in numbers and martial prowess, so as under Joshua to become the victors in their wars after entering the promised land. During the period of the Judges their condition was exceedingly peculiar. Their tribal existence unified them as a people, and yet to a certain extent kept them separate, for it was chiefly the Levitical

economy under the high-priest which formed the bond of their union. In the lapse of time, as the faith of the early fathers died out, and difficulties overtook them which required the leadership of earnest men, the judges who arose were placed in command, because of recognized power and the evidence which they gave that they were raised up by the Lord. Still, these judges had no succession in their families, and they belonged to different tribes. They were incidental leaders, called to their office as the conditions of their country from time to time required. The decay of

religion also in the priesthood, and notably in the case of the family of Eli, at length constrained the people to give utterance to a desire which had long been growing in the popular mind. The unity of the people under a recognized head, and with a more permanent form of government, had become a widespread desire; and as the books of Samuel show, this longing had its gratification in the elevation of Saul to the throne. The genius of David as a military leader told on the surrounding nations, and at his death there was an apparent prospect that the kingdom would continue to increase in extent and general prosperity. The magnificence of the style of his successor, the amount of the taxes raised in the later years of David, and during all the time of Solomon, for public buildings and for the extravagant luxury of a court that vied with the surrounding nations, were felt to be exceedingly oppressive to the people. Thus the seeds of discontent were sown in the popular mind, and it only required the display of folly which Rehoboam exhibited, and the political trickery of the usurper Jeroboam, to produce the disruption of the kingdom which ensued. If the separate portions of the disrupted state were to remain apart, it was necessary that influences should at once be brought to bear which would ensure a permanent division. These influ-

ences were found in a new capital, a new system of religion and a new priesthood, thus raising up hostile feelings in both the Church and the State. No doubt Jeroboam and his supporters held that they were eminently shrewd and wise, and yet they did not foresee that they were sowing seed which would be reaped in a harvest of invasions and calamities, terminating in their national captivity. They cast off the worship of the true God, and would not be warned. They would neither reform nor repent, and at length Jehovah swept their land as with the besom of destruction.

The smaller kingdom of Judah maintained its existence for centuries notwithstanding its diminutive size, but the tendency of its court and of the people to become assimilated to the worship and customs of the surrounding nations, again and again brought down the threatened visitations of God. The lessons of the tribulations with which the kingdom of Israel had been visited, the explanations and warnings of the different prophets whom God in mercy raised up from time to time to restrain and purify them, failed, and that kingdom, too, eventually succumbed to the arms of a foreign power. Abundance of time after the fall of Israel was given to the people of Judah to study the lesson of God's providences, the principles of the divine procedure, and to anticipate the judgments which must overtake them if they repented not, and yet they would not hearken or learn. Their downward progress was certain, and at length the blow fell; Judah was led away captive, and the land was left to be occupied by strangers. The great body of the people, especially among the upper classes, were carried to the provinces near Babylon. A few only of the lowest and of the poorest were permitted to remain, and they had to mingle with the new colonists, and many went into Egypt and made themselves a home there. There subsequently, at Leontopolis, a temple was built; and though their connection with their brethren in Palestine was not altogether broken, yet in this Egyptian temple the ritual of the law was observed. Throughout other countries, bodies of the Jews were settled in the various provinces—perhaps even beyond the limits—of the Persian empire. The restored in Judæa were of course vassals of the same crown. But this monarchy was subverted by Alexander the Great, who is said to have bestowed privileges on the Jews. On his early death, 323 B. C., four kingdoms—Macedonia, Thrace, Syria and Egypt—were formed of his dominions. Between the two last named Judæa lay, and was for a long while under the power of one or other of them, and frequently the battle-field of their armies. It formed part of the kingdom of Egypt under Ptolemy Soter, and was favorably treated by Ptolemy Philadelphus, in whose reign most probably the Septuagint version of the Old Testament was commenced. Oppressed by Ptolemy Philopator, the Jews revolted, and placed themselves under Antiochus the Great, king of Syria. By Antiochus Epiphanes they were cruelly persecuted; their religion was proscribed and their temple profaned. Then that determined patriotic spirit was roused which, under the leadership of the Maccabæan family, high-priests as well as princes, achieved at last their independence. The regal title was taken by Aristobulus, of this family, son of Hyrcanus, 107 B. C., and transmitted to his successors. See MACCABEES. But the Roman power was now extending itself in the East. Syria was made a Roman province by Pompey, who took Jerusalem 63 B. C., and from that time the Jews were more or less directly dependent on the authority of Rome.



ANCIENT EGYPTIAN JEWELRY.

The term frequently occurs in Jeremiah, and from the time of the Babylonish captivity, as the members of the tribe of Judah formed by far the larger portion of the remnant of the covenant people, Jew became the common appellation of the whole body, and as such is found both in the New Testament and among classical writers. In the first three Gospels the term rarely occurs, Matt. xxviii. 15; Mark vii. 3; Luke vii. 3; xxiii. 51; except in the derisive title "King of the Jews," Matt. xxvii. 11; but in John the use of the term is peculiar. He sometimes applies it with a national reference, John ii. 6, 13; iii. 1; iv. 9; but very frequently as "designating the Jews in their peculiar aspect as a hostile community to our Lord, and as standing in marked contrast to the irrepressible multitude," John i. 19; ii. 18, and elsewhere. In the Epistles we sometimes find the word employed nationally, 2 Cor. xi. 24, sometimes with reference to religion, Rom. i. 16; ii. 28, 29, sometimes distributively, Jews and Gentiles (Greeks) constituting the population of the world, 2 Cor. iii. 9. And it is observable that it is more comprehensive than "Hebrews," Acts vi., for Hellenists (Grecians) might be Jews, nor is it quite synonymous with "Israelites," which term seems, sometimes at least, to express more decidedly covenant hopes and relationship, John i. 47; 2 Cor. xi. 22. By foreign-

The sovereignty was indeed granted to members of the Herodian family (see HEROD), of whom Herod the Great, and, after an interval, Herod Agrippa I., had the largest dominion. But ultimately the Jews were governed by Roman procurators till the disastrous war in which their capital, their ritual, and their polity were destroyed by Vespasian and Titus. When the apostles and early missionaries of the gospel went forth on their great errand of mercy, they found many Jews in all the leading cities and important centres of commerce in the cities of the Roman empire. Among them the idea of the spirituality and unity of the Godhead existed, and they were familiar with the idea of a revelation. To them the apostles addressed themselves, and in many places Jews were gathered into the early Christian Church. They were scattered by the Roman army through the province and held as slaves, and for several generations their treatment by the Western nations of Europe was exceedingly inhuman. And yet they still exist, a separate nation, the living evidence of prophecy; and though without a country, they exercise no unimportant influence on the affairs of the world. But the time will come when they shall again assume their place and reoccupy their land, a faithful people, under the renewed protection of the God of their fathers. See under NEBUCHADNEZZAR, CYRUS, EZRA, NEHEMIAH, TITUS, JERUSALEM, and under other appropriate heads for further details of Jewish history.

JEW, THE WANDERING. The legend of the Wandering Jew, who cannot die, but, as the punishment of his sin, is obliged to wander over the face of the earth till Christ shall pronounce his doom at the last day, seems to have originated in that passage of the Gospel of St. John, xxi. 22, where Jesus says of John, "If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die." It arose, probably, in the thirteenth century, and may be supposed to indicate the Jewish people, scattered throughout the world, and nowhere finding a home. According to the current legend, the Wandering Jew is Ahasuerus, the shoemaker at Jerusalem, who, when the Saviour wished to rest before his house, on his way to Golgotha, drove him away. Another states him to be Pilate's doorkeeper, who struck Jesus on the back as he led him out of his master's judgment-hall. So recently as the last century impostors took advantage of the belief in this legend and gave themselves out for the Wandering Jew; and people were not wanting who, from time to time, maintained that he had appeared to them under different forms. The legend has been frequently worked up into the forms of poem and romance.

JEWEL, JEWELRY (joo'el-re). Among the Asiatic nations of antiquity, the Egyptians and the Greeks, a love of ornament prevailed. The idea of the beautiful in form and color has always been exhibited in the hues of the raiment and the arrangement of gems and lustrous stones worn on their dress and on the person. Hence the rings and bracelets, the armlets and coronals, and the girdles of various forms, all of which were enriched with the most precious jewels which the wealth of the possessors enabled them to obtain. The Egyptian monuments afford abundant illustrations of the style of art which existed in the land of the Nile, and the Israelites followed the customs of

Egypt, of Syria and of the surrounding nations. From the time of Solomon the trade with the East by way of Tadmor in the desert, and by Ezion-geber on the Red Sea, enabled the Jewish people to cultivate a taste for a form of luxury which was not developed in the days of Abraham and of the patriarchs. See STONES, PRECIOUS.

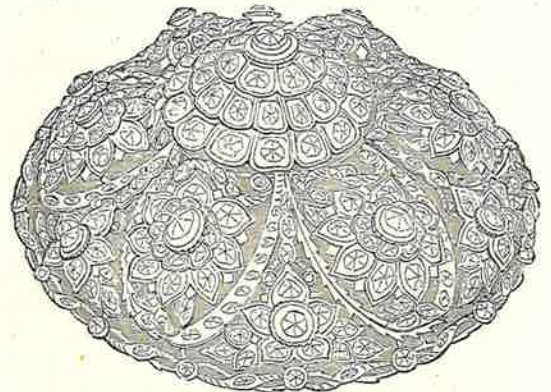
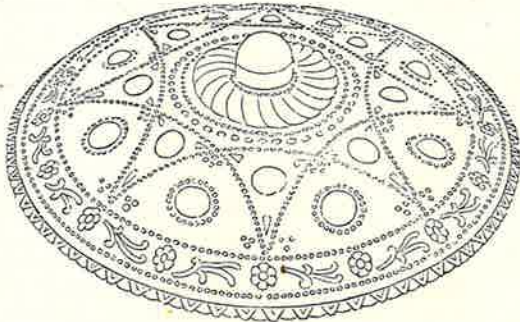
JEWELL (joo'el), JOHN, D.D., an eminent English prelate, was born at Buden, in Devonshire, in 1522. He was sent to Oxford at the age of thirteen, became bachelor of arts and tutor of Merton five years afterward, and subsequently professor of rhetoric at Corpus Christi College. During the early part of his university career, while Henry VIII. was still living, he was careful not to take an open or decided part in the theological controversies, though he was secretly attached to the principles of the Reformation. Upon the accession of Edward VI. he adopted a bolder line, and on the visit of Peter Martyr to Oxford he attached himself warmly to him. With the death of Edward, however, fortune again turned, and Jewell's position became one of peril. When recantation was proposed to him, he hesitated for a moment, but at length sought safety in exile. He went to Frankfurt, where he found others similarly situated with himself; thence to Strasburg, where he again met

that part of the country and the regions, such as Galilee, which stood less closely connected with the capital. See JUDÆA.

JEWRY-WALL is the name of an interesting relic of Roman architecture, at Leicester, in England. Four recessed arches, about seventy-four feet long and nearly thirty feet high, remain. Formerly there were Jews' quarters in cities where they resided, and this wall no doubt adjoined the boundary of their habitations at Leicester.

JEW'S CANDLE. See JUDAS CANDLE.

JEW'S HOUSE. In castellated structures, contracted space and few accommodations were usual characteristics of the Norman style, while the windows were reduced to narrow openings. In towns and under the shelter of fortresses the dwellings of the wealthy were more decorated. A good specimen is presented in the remarkable building at Lincoln called "the Jews' house"—no doubt because of the occupancy by a wealthy Israelite. The style and size of the windows, the door and all the features of the residence indicate a sense of security and a desire for comfort which could only be attained in street architecture.



ANCIENT EGYPTIAN BROOCHES.—See JEWELRY.

with Peter Martyr, and assisted him in some of his works. On the accession of Elizabeth he returned to England, and in the following year, 1559, was raised to the see of Salisbury. Jewell was a prelate of great piety and erudition, a strenuous and determined adversary of the Romish Church and an indefatigable worker, rising, it is said, at four and not retiring to rest till midnight. In his "Exposition of the Two Epistles of St. Paul to the Thessalonians" he finds ample scope for his anti-Romanist zeal; the exposition is chiefly polemical and practical. His best-known work is the "Apology for the Anglican Church." Jewell used to say that a bishop should die preaching; and it was literally fulfilled in his own case, for he was seized with his mortal illness when on a tour in a retired portion of his diocese, and died September 21, 1571.

JEWESS (joo'ess), Acts xvi. 1; xxiv. 24, a woman of Hebrew birth.

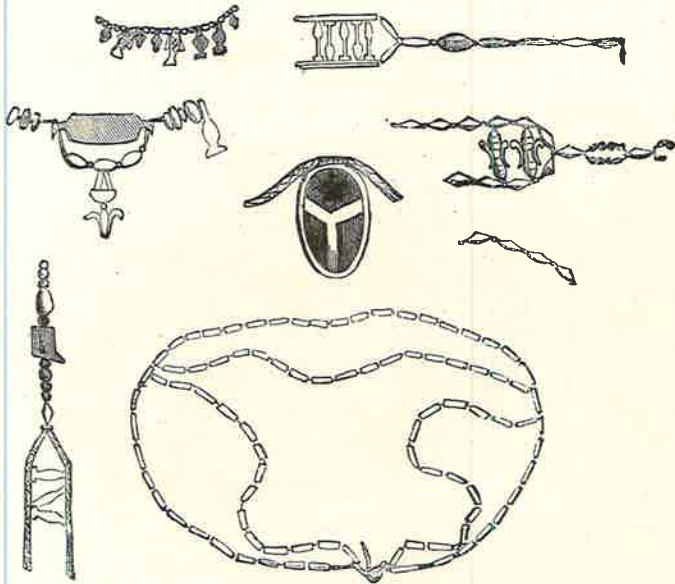
JEWISH (joo'ish), an epithet with an unfavorable meaning, applied, Tit. i. 14, to rabbinical fables.

JEWRY (joo're), the land of Judæa, strictly so called—that is, the territory lying around Jerusalem, or the southern portions of Palestine. It is only twice so used, Luke xxiii. 5; John vii. 1, and in each case with a marked distinction between

JEZANIAH (jez-a-ni'ah), Jer. xl. 8; xlii. 1. In xliii. 2 he is called Azariah. See JAAZANIAH, 1.

JEZEBEL (jez'e-bel), the daughter of Ethbaal, king of the Zidonians. She was married to Ahab, king of Israel, who, weak and irresolute, yielded himself entirely to the guidance of his unscrupulous wife. Jezebel, therefore, occupies a more prominent position than any other queen of an Israelitish king. The wives of the reigning monarch are usually in the shade; the king's mother is first in influence; but Jezebel had the reins of power completely in her hand. She cut off the prophets of the Lord; she introduced the public worship of Baal, and maintained 450 prophets of Baal and 400 prophets of Astarte at her own table, 1 Ki. xvi., xviii. When, on the great day of Carmel, Ahab dared not resist the righteous vengeance which, according to the law, Elijah executed on these false prophets, Jezebel did not yield. Perhaps unable at the moment to seize Elijah, for the general voice of the people proclaimed that Jehovah was God, she sent him a defiant message, swearing by her gods that by the morrow she would take his life for the lives of her prophets, 1 Ki. xix. 1, 2. The firmness of the Tishbite failed, and he fled from Israel through Judah into the far wilderness. The evil power of Jezebel was ere long evinced again. Ahab coveted the possession of Naboth, which lay hard by the

royal domain. Naboth would not part with his inheritance, and Ahab dared not seize it; and so, like a spoiled child, he lay upon his bed and would not eat. Jezebel had no scruples. She upbraided her husband for his pusillanimity, wrote at once to the elders of Jezreel, ordered them by letters, which she sealed with the king's signet, to hold a mock court on Naboth and condemn him; and when they reported to her that the deed was done, she roused her husband to go and take possession. But he met in Naboth's vineyard the awful form of Elijah, who pronounced the tremendous sentence of God on Ahab and on Jezebel, 1 Ki. xxi. 21, 22. Ahab humbled himself, but Jezebel did not. During the reign of her sons, Jezebel, though queen-mother, sinks out of sight. In Jehoram's reign her influence was evidently gone, for he, careless and ungodly as he was, yet put away the image of Baal, 2 Ki. iii. 2. But when Jehu was come to take vengeance on the house of Ahab, Jezebel was again the imperious queen of other days. She dressed herself with regal splendor, and as the chariot of Jehu rolled up to the gate of Jezreel



ANCIENT JEWELRY.

she flung at him a bitter taunt. Retribution was instant; she was dashed by her own chamberlains from the window, crushed under the horses' feet, and the dogs ate Jezebel in the portion of Jezreel, 2 Ki. ix. 30-37.

Her name was afterward symbolically used, Rev. ii. 23, and it is to this day used in a similar way as a word of ignominy.

JEZELUS (je-ze'lus), 1 in 1 Esd. viii. 32, for Jahaziel, Ezra viii. 5. 2 in 1 Esd. viii. 35, for Jehiel, Ezra viii. 9.

JEZER (je'tsur), one of the sons of Naphtali, Gen. xlvi. 24; Num. xxvi. 49; 1 Chr. vii. 13.

JEZERITES (je'tsur-ites), a family of Naphtali descended from Jezer, Num. xxvi. 49.

JEZIAH (je-zi'ah), one who had married a foreign wife, Ezra x. 25.

JEZIEL (je-zi'el), a Benjamite chief who joined David at Ziklag, 1 Chr. xii. 3.

JEZLIAH (jez-li'ah), a Benjamite, one of those who dwelt in Jerusalem, 1 Chr. viii. 18.

JEZOAR (je-tso'ar), one of the descendants of Judah, 1 Chr. iv. 7. Probably the name is really Zohar, with the conjunction.

JEZRAHIAH (jez-rah'yah), the overseer of the singers at the dedication of the wall of Jerusalem, Neh. xii. 42.

JEZREEL (jez're-el). 1. A name in the genealogy of Judah, probably a man, 1 Chr. iv. 3, unless some words are omitted or to be understood. 2. The symbolical name given to a child, Hos. i. 4; ii. 23. 3. A city of Lower Galilee, clearly identified with the modern village of *Zer'in*, which lies at the base of Gilboa, ten miles south by east of Nazareth. The site was known to the Crusaders, but has since been lost and confused with *Jenin*, the ancient Engannim. Jerome and Eusebius rightly place it between Legio and Scythopolis.

Jezreel is first mentioned as belonging to Issachar, Josh. xix. 18. It was part of the kingdom of Ishbosheth, though the fact of the name occurring in a list, not of towns, but of tracts of country, renders it probable that the plain, not the town, of Jezreel is intended, 2 Sam. ii. 9. But its chief importance arises from its having been the royal residence during the reigns of Ahab, Ahaziah and Jehoram, though Samaria seems still to have been the capital of the country, 1 Ki. xviii. 46; xxi. 1; xxii. 10; xxxviii. 51; 2 Ki. ix. 15; x. 1, 17. The royal palace seems to have been on the eastern side of the city, looking down the valley toward the Jordan, and probably contained the ivory house of Ahab, 1 Ki. xxii. 39, and the watchman's tower, 2 Ki. ix. 17. Near to the palace was the vineyard of Naboth the Jezreelite, from its situation convenient as a garden of herbs to Ahab, and therefore coveted and seized by him. There are,

however, two passages which might lead us to suppose that the vineyard of Naboth was at Samaria, not Jezreel. In the first of these, 1 Ki. xxi. 18, the word Samaria would seem to be put for the whole country, not for the capital city. In the other passage, 1 Ki. xxii. 38, we read one washed the chariot in the pool of Samaria and the dogs licked up his blood, whereas the prophecy of Elijah was, "In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine," 1 Ki. xxi. 19. This may be explained either by supposing Naboth to have been taken to Samaria for his trial and execution, or by adopting the reading of Josephus, "When they had washed his chariot in the fountain of Jezreel, which was bloody with the dead body of the king, they acknowledged that the prophecy of Elijah was true, for the dogs licked his blood." By this fountain of Jezreel the army of Israel pitched before the fatal battle of Gilboa, 1 Sam. xxix. 1, and it was probably near the vineyard of Naboth, for it is now to be seen on the northern base of Mount Gilboa, about a mile east of *Zer'in*. Dr. Robinson thus describes it: "A very large fountain flowing out from under a sort of cavern in the wall of conglomerate rock which here forms the base of Gilboa. There is every reason to regard this as the ancient fountain of Jezreel."

The modern village of *Zer'in* contains about twenty houses and a square tower, which may be seen from a great distance, and its immediate neighborhood has still a park-like appearance. Of its situation Dr. Robinson writes: "*Zer'in* itself lies comparatively high, and commands a wide and noble view, extending down the broad low valley on the east to Beisan, and to the mountains beyond the Jordan, while toward the west it includes the whole great plain quite to the long ridge of Carmel. It is a most magnificent site for a city, which, being thus a conspicuous object in every part, would naturally give its name to the whole region." Dr. Stanley writes as follows: "We see how up the valley from the Jordan Jehu's troops might be seen advancing, how in Naboth's field the two sovereigns met the relentless soldiers, how, whilst Joram died on the spot, Ahaziah drove down the westward plain toward the mountain pass by the beautiful village of Engannim (translated in Eng. version *garden-house*), but was overtaken in the ascent, and died of his wounds at Megiddo, how in the open place which, as usual in Eastern towns, lay before the gates of Jezreel, the body of the queen was trampled under the hoofs of Jehu's horses, how the dogs gathered round it, as even to this day in the wretched village now seated on the ruins of the once splendid city of Jezreel they prowl on the mounds without the walls for the offal and carrion thrown out to them to consume."

JEZREEL, VALLEY OF, probably signifies the branch of the plain of Esdraelon between Gilboa and El Duhy, or the Little Hermon. It is a broad deep plain about three miles across, and runs from Jezreel in an east-south-east direction to the plain of Jordan at Beisan. It was the scene of Saul's defeat and Gideon's victory, and of Jehu's encounter with Jehoram. But probably in Hos. i. 5, and certainly under its Greek form Esdraelon in the book of Judith, and in modern times, this name is given to the great plain of Central Palestine, which is called by Josephus "the great plain," and by Arabs Mirj ibn Amir, and extends from Jenin (Heb. Engannim) on the south to the hills of Nazareth on the north, and from Gilboa on the east to Carmel on the west. See **ESDRAELON**.

JEZREELITE (jez're-el-ite), **JEZREELITESS** (jez-re-el-i'tess), an inhabitant or native of Jezreel, 1 Ki. xxi. 1, 4; 2 Ki. ix. 21, 25; also 1 Sam. xxvii. 3.

JIBSAM (jib'sam), a descendant of Issachar, 1 Chr. vii. 2.

JIDLAPH (jid'laf), a son of Nahor, Abraham's brother, Gen. xxii. 22.

JIMNA, or **JIMNAH** (jim'nah), the eldest son of Asher, Gen. xlvi. 17; Num. xxvi. 44. He is also called Imna, 1 Chr. vii. 30.

JIMNITES (jim'nites), a family of Asher descended from Jimna, Num. xxvi. 44.

JIPHTAH (jif'ta), a city in the low country of Judah, Josh. xv. 43.

JIPHTHAHEL (jif-tah-el'), a valley, the boundary of the territories of Zebulun and Asher, Josh. xix. 14, 27. It is most probable that *Jotopata*, noted in the war with Vespasian, stood here, on the site of the modern *Jefat*.

JOAB (jo'ab). 1. The eldest of the three sons of Zeruiah, David's sister. After David's accession to the throne of Judah, the three brothers appear as heading the troops of Judah in an engagement with Abner, commander of Ish-bosheth's forces. Asahel, the youngest, was killed by Abner in self-defence, and this laid the foundation of that enmity in Joab's mind against Abner which could be satiated only with his blood, 2 Sam. ii. 12-32. After a time the opportunity presented itself. Abner made overtures to David, which the king favorably received, and means were taken to bring the rest of the tribes of Israel under his sceptre. Joab, who had been absent while Abner was at Hebron, pretended on his return that the visit was made with a treacherous object; and sending after Abner, he met and assassinated him, Abishai, it would seem, being privy to his purpose. Besides revenge for Asahel's death, Joab was actuated by ambition. If Abner brought over Israel to David, he would necessarily be captain of the host, and Joab could brook no superior. David denounced the murder, but thought himself too weak to punish it, 2 Sam. iii. 6-39.

Joab's authority was confirmed by his bold success in the capture of Zion, 2 Sam. v. 6-9; 1 Chr. xi. 4-8. He was now the undisputed commander-in-chief, in influence and power second to David only. Of course he had titles, 2 Sam. xi. 11; and of course, while in the field in the king's absence, he acted independently, 2 Sam. ii. 28; 1 Ki. xi. 16, 21. He had a staff, 2 Sam. xviii. 15, estates perhaps near Baal-hazor, 2 Sam. xiii. 23, and a house in the wilderness, 1 Ki. ii. 34. Joab took a leading part in the great wars of David's reign, especially distinguishing himself against the Ammonites and Syrians, 2 Sam. x. 6, 14. Professor Blunt, and after him Dr. Stanley, have imagined that Joab's chief power over David was acquired by his possession of the terrible secret of the monarch's adultery and murder of Uriah. But these able critics have forgotten that the most remarkable examples of Joab's unscrupulous boldness were either before that great sin or after it ceased to be a secret. From Uriah's death to Absalom's rebellion probably the matter was known to but few. And in that interval Joab was so little confident of his own influence with the king that he did not venture to propose Absalom's recall without having recourse to stratagem, 2 Sam. xiv. When David was dethroned and his concubines dishonored in accordance with Nathan's sentence, we cannot believe that there was a man in Israel who did not know the worst. Joab was faithful to David in that rebellion, but disobeyed his command to spare Absalom, and reproved his master in very uncourtly terms for his too great grief. David's feelings were, however, thoroughly aroused. He superseded Joab and appointed another nephew, Amasa, who had been Absalom's general, commander-in-chief. This appointment was evidently unpopular, and Joab took advantage of the unwillingness of the soldiery to serve under Amasa, and assassinated him as he had done Abner. Having, then, been successful against Sheba, he resumed his former post. We afterward find him remonstrating against the census, but compelled to carry out the king's commands. At the end of David's reign he supported Adonijah's claim to the throne, 1 Ki. i. 7. His evil deeds were rehearsed by David to Solomon; and on a fresh indication of Adonijah's discontent, he was put to death by Solomon. His character, ambitious, daring, unscrupulous, yet with an occasional show of piety, is sufficiently exhibited by his career. Pos-

sibly it is from him that Ataroth Beth-Joab, or the house of Joab, had its name, 1 Chr. ii. 55.

2. A name in the genealogies of Judah, 1 Chr. iv. 14. 3. One whose descendants returned after the captivity, Ezra ii. 6; viii. 9; Neh. vii. 11. Perhaps the person mentioned in Ezra viii. 9 was not identical with the individual noted in the other texts.

JOACHAZ (jo-a'kaz), 1 Esd. i. 34, a name for Jehoiakim.

JOACHIM (jo-a'kim). 1. Bar. i. 3, Jehoiakim. 2. Bar. i. 7. Probably Joiakim, the high-priest, Neh. xii. 10. But if so, there is an anachronism, and additional proof is afforded of the untrustworthiness of the apocryphal book of Baruch.

JOACIM (jo-a'sim). 1. 1 Esd. i. 37-39, Jehoiakim. 2. 1 Esd. i. 43, Jahoiachin. 3. 1 Esd. v. 8, probably Joiakim, the son of Jeshua, comp. Neh. xii. 10. 4. Jud. iv. 6, 8, 14, etc., a high-priest in whose time Judith is said to have lived. 5. Hist. Sus., the husband of Susanna.

JOADANUS (jo-a-da'nus), 1 Esd. ix. 19.

JOAH (jo'ah). 1. The son of Asaph, recorder or chronicler to Hezekiah, 2 Ki. xviii. 18, 26, 37; Isa. xxxvi. 3, 11, 22. 2. A Levite of the family of Gershon, 1 Chr. vi. 21, probably the same with Ethan, 1 Chr. vi. 42. 3. A Korhite, son of Obed-edom, one of the porters, 1 Chr. xxvi. 4. 4. A Gershonite Levite who, with his son, assisted in the reforms of Hezekiah, 2 Chr. xxix. 12. 5. The son of Joahaz, recorder to Josiah, 1 Chr. xxxiv. 8.

JOAHAZ (jo-a'haz), the father of Joab, recorder to King Josiah, 2 Chr. xxxiv. 8.

JOAMITES (jo'am-ites), a name given to the adherents of Chrysostom during the opposition made to him at Constantinople.

JOAN D'ALBRET, known also as **JEANNE D'ALBRET**, queen of Navarre, was the daughter of Margaret of Valois, and mother of Henry IV., king of France and Navarre. She was married to Antoine of Bourbon, who espoused the cause of the Huguenots.

JOAN, POPE, the name of a supposed female occupant of the papal chair in the ninth century. The popular story represents this singular personage as of English parentage, but educated at Cologne, Rome, and ultimately Athens, in all which places in the assumed character of a man, and under the name of *Joannes Anglicus*—"John of England"—she is alleged to have attained great distinction as a scholar. The narrative adds that having come in the end to Rome, she had ability and adroitness enough to carry the deception so far as to obtain holy orders, and to rise through various gradations to the papal sovereignty itself, but that being nevertheless of immoral life, the fraud was at length discovered, to the infinite scandal of the Church.

JOAN OF ARC, the Maid of Orleans, was born in 1412, in the village of Domremy, in France. She learned neither to read nor write, but in early life was distinguished for her simplicity, modesty, industry and piety. When about

fifteen years of age, she believed that she received supernatural revelations, and that unearthly voices called her to go and fight for the dauphin. Her story was at first rejected as that of an insane person, but she not only succeeded in making her way to the dauphin, but in persuading him of her heavenly mission. She assumed male attire, and with a sword and white banner, she put herself at the head of the French troops, whom she inspired with new enthusiasm. On April 29, 1429, she threw herself, with supplies of provisions, into Orleans, then closely besieged by the English, and for five days made successful sallies upon the English, which resulted in their being compelled to raise the siege, and from this time Joan became the dread of the previously triumphant English. She conducted the dauphin to Rheims, where he was crowned, and Joan, with many tears, saluted him as king. She still remained with the army, and was present in many conflicts, till, on May 24, 1430, she entered with a few troops into Compiègne, which the Burgundian forces besieged, but was taken prisoner and sold by the Burgundian officer to the English for a sum of sixteen thousand francs. Being conveyed to the English headquarters at Rouen, she was brought before the spiritual tribunal of the bishop of Beauvais as a sorceress and heretic, and condemned to death. She was subjected to great indignities, and burned at the stake May 30, 1431.



EGYPTIAN NOSE-RINGS.—See JEWELRY.

JOAN OF KENT, a celebrated English-woman who was commonly known as the Maid of Kent, was charged with heresy in 1552 for maintaining that "Christ was not truly incarnate of the Virgin, whose flesh, being sinful, he could not partake of; but the Word, by the consent of the inward man in the Virgin, took flesh of her." She was brought before a commission, and was so persistent in her refusal to recant that she was condemned to be burned to death. It is said that the young king Edward VI. for a long time refused to sign the death-warrant, and was only induced to do so through the importunity of Archbishop Cranmer.

JOANAN (jo-a'nán), 1 Esd. ix. 1. for Johanan, Ezra x. 6.

JOANNA (jo-an'na). 1. One of our Lord's ancestors, Luke iii. 27. Lord A. Hervey would identify him with Hananiah, 1 Chr. iii. 19. 2. The wife of Chuza, the steward of Herod Antipas, Luke viii. 3; xxiv. 10. She appears to have been a devoted follower of Jesus, having a place among the women who ministered to him of their substance, and who had prepared spices to anoint his body in the tomb.

JOANNAN (jo-an'nán), 1 Macc. ii. 2, the eldest son of the Maccabæan family, surnamed Caddis. He is elsewhere called John, 1 Macc. ix. 36, 38, and Joseph, 2 Macc. viii. 22.

JOARIB, 1 Macc. ii. 1, Jehoiarib, 1 Chr. xxiv. 7.

JOASH (jo'ash), contracted for **JEHOASH**.

1. The father of Gideon, who appears to have been a man of wealth and consideration among the Abiezrites. That he was by no means free from the prevailing idolatry of the time is clear from there being idols of Baal and Asherah on his property, but his subsequent conduct in defending his son, who broke them down, shows that he was not wedded to it, John vi.

2. A king of Judah, son of Ahaziah, and the only surviving male representative of the line of Solomon. Jehoram, his grandfather, who married Athaliah, in order to strengthen his position on the throne, slew all his brethren, and all his own sons were slain in an incursion by the Arabians, except Ahaziah, the youngest, who succeeded him, while, on the death of Ahaziah, his wicked mother Athaliah "arose and destroyed all the seed royal of the house of Judah," excepting the little child Joash, who was rescued from her grasp by Jehosh-eba, his aunt, 2 Chr. xxi. 4; xxii. 1; xxii. 10. The unholy alliances formed by the descendants of Solomon, and the manifold disorders thence accruing,

in Jerusalem, not excepting Joash himself, whom they left in an enfeebled state, afterward slain by his servants. Such was the unhappy termination of a career which began with much promise of good; and the cloud under which he died even followed him to the tomb; for while he was buried in the city of David, it was not in the sepulchres of the kings of Judah. He reigned forty years, from B. C. 878-838.

3. King of Israel, son and successor of Jehoahaz. He was for a short period contemporary with Joash king of Judah, reigning from B. C. 840-825, about sixteen years. The kingdom of Israel was in a very reduced and enfeebled state at the time of his ascension to the throne, especially from the severe devastations made on it by Hazael and the repeated conquests gained by him. Joash, however, proved himself to be a person of energy; and though he still clave to the sins of Jeho-boam, one may infer from the respect he paid to Elisha that he was not so far gone from the way of holiness as either his father on the one side or his son on the other. Elisha was in extreme

JOATHAM (jo'a-tham), Matt. i. 9, the Greek form of Jotham.

JOAZABDUS (jo-a-zab'dus), 1 Esd. ix. 48, Jozabad, Neh. viii. 7.

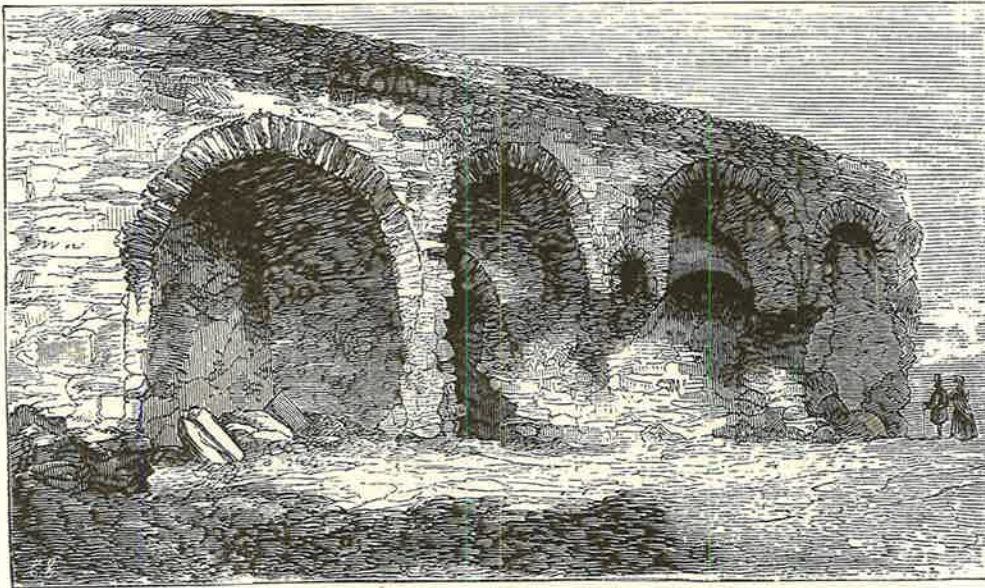
JOB (jōb). 1. Possibly an error for Jashub, Gen. xlv. 13. See **JASHUB**.

2. An eminent patriarch who resided in the land of Uz. See **UZ**. He was a prosperous man; his family consisted of seven sons and three daughters, and he possessed abundant wealth. He was a man, too, who feared God, and his reputation was high through the East. Satan obtained permission to try him; and first his substance was destroyed and his children perished; afterward he himself was afflicted with a grievous malady, Job i. 2. But he held fast his integrity, rebutting the unkind accusations of his friends, though unable to comprehend why he was thus dealt with. And at length the Lord appeared, restored him to more than his original wealth, surrounded him again with friends and raised him up another family, seven more sons and three fair daughters, Jemima, Kezia and Keren-happuch, ladies far renowned for their beauty, Job xlii.

Some critics have chosen to doubt Job's existence. Those, however, who are more reasonable, if they do not admit all that is recorded of him in the book bearing his name, are ready to believe that there was such a man, and that the outline at least of the history is true. Ewald has tried to separate what he supposes the real basis from embellishment and coloring, and he specifies four particulars as facts—that there was a man so called; that he had friends with the names which we find attributed to them; that Job and they lived in the region mentioned; and that Job was afflicted with elephantiasis. But if this were the whole groundwork of fact, we could by no means explain the mention of Job by Ezekiel and St. James, Ezek. xiv. 14, 16, 18, 20; James v. 11. It had been far better, had this meagre sketch been all the truth, to select other men as patterns—men whose history was unquestionable and more largely developed. But it is just for what

are called the embellishments that the prophet and the apostle place Job before their readers. It is not a man whose memory could be but a fancy portrait that would be put forward as one whom God delighted to honor, and whose faith and patience believers in Christ were to follow. The reference would be nugatory had not Job really held on through a long course of unexampled afflictions, maintaining, though with human infirmity, his hope in God, and ultimately commanded to intercede for those friends with whose arguings the Lord was provoked. The words of St. James' notice are very striking. It is "the patience of Job" of which he speaks and "the end of the Lord" which he commemorates, that crowning result in which God doubled to his servant his original plenty. We must acknowledge in all this more than the bare fact of Job's existence.

Little can be said of the time when Job lived, save that it must have been at a very early period. The fact that there are no allusions to Levitical observances in the book, and the general air of antiquity pervading the manners described or referred to, are strong proofs that Job lived in remote times. He was the priest of his family, Job i. 5; his riches are reckoned by his cattle, Job i. 3; xlii. 12; comp. Gen. xii. 16; xxvi. 14; xxx. 43. Writ-



PART OF THE ANCIENT JEWRY WALL, ENGLAND.—See **JEWRY WALL**.

had reduced everything to the verge of ruin. Measures were concerted by Jehoiada, the high-priest, for getting rid of Athaliah and placing Joash on the throne after he had attained to the age of seven; and having in his youth the wise and the faithful around his throne, the earlier part of the reign of Joash was in accordance with the great principles of the theocracy. The Lord's house was repaired and set in order, while the temple and idols of Baal were thrown down. But after Jehoiada's death persons of a different stamp got about him; and notwithstanding the great and laudable zeal which he had shown for the proper restoration of God's house and worship, a return was made to idolatry to such an extent as to draw forth severe denunciations from Zechariah the son of Jehoiada. Even this was not the worst, for the faithfulness of Zechariah was repaid with violence; he was even stoned to death, and this, it is said, at the express command of the king, 2 Chr. xxiv. 21. The martyred priest uttered, as he expired, "The Lord look upon it and require it;" and it was required as in a whirlwind of wrath. For a Syrian host under Hazael made an incursion into Judæa, and both carried off much treasure and executed summary judgment on many

old age, and on his death-bed, at the time he received a visit from Joash; but the visit appears to have been marked by sincere respect on the part of the king, and to have been duly reciprocated by the prophet. A promise was given that he should smite Syria; and when, after arrows had been put into his hand to smite, and he smote only thrice, Elisha was displeased that the smiting was not more frequent, as there might then have been the assurance of greater successes over Syria, 2 Ki. xiii. 14-19. But as it was, Joash was enabled to turn the tide against Syria; and not only so, but in a conflict, which he was not the first to provoke, with Amaziah, king of Judah, he gained a complete victory, took Amaziah prisoner, went to Jerusalem and carried off immense treasure, as well as broke down 400 cubits of the wall, leaving the city in a reduced and defenceless condition. Joash seems to have died in peace, and was buried in the sepulchre of his fathers.

There were several others of less note—4. A son of Ahab, 2 Chr. xviii. 25. 5. A descendant of Shelah, 1 Chr. iv. 22. 6. A hero of Benjamin, son of Shemaiah, 1 Chr. xii. 3. 7. Another Benjaminite, son of Becher, 1 Chr. vii. 8. 8. An officer in David's household, 1 Chr. xxvii. 28.

ing also is spoken of as by sculpture, Job xix. 24. Other similar particulars might be noted, but the conclusion must still be very vague, and no exact date can be assigned.

JOB, THE BOOK OF. Various conjectures have been propounded as to the authorship of this work. It must be fully understood that, though Job himself lived in a very early age, it by no means necessarily follows that the book was written by a contemporary. So the book of Genesis, from Moses' pen, narrates events that happened long before. The guesses that have been gravely produced and defended by scholars of name are instructive as exposing the uncritical helplessness of those wise men who in these our times have undertaken to correct Moses and to teach the world how prophets and apostles ought to have written. It is with comparative sobriety that some propose Job, Elihu, Moses, Solomon, Isaiah, Ezekiel, Ezra as author; and Dr. Hengstenberg may properly fix its limits between the ages of Samuel and Isaiah, within which he thinks the work must be dated. But when others have no difficulty in coming to an exact conclusion, and require us to believe that the author was an Idumæan, a Hebrew who lived in Idumæa, an Egyptian, a Nahorite, and one sage, minutely informed of every particular, places him in the South of Judæa, near a caravan road, and says he was a citizen of Tekoah, it is difficult to refrain from wishing criticism a little more under the control of common sense. The fact simply is that on the question of authorship we must be content to remain in ignorance. The knowledge of the author affects not the place of the book in the sacred canon. The book of Job was demonstrably in the canon sanctioned by our Lord's usage.

The question whether this book is altogether real history, or rather the elaboration of a great truth from historical materials, requires some notice. Several of the most conscientious scholars have held the last-named view. They consider the dialogue between God and Satan, Job i. 6-12; ii. 1-6, as evidently figurative; they do not suppose that the artificial and highly-finished speeches of Job and his friends could have been uttered at once in the course of ordinary conversation; they think the audible interposition of the Deity not accordant with his usual modes of dealing with his creatures. It must be confessed that, provided its composition under divine guidance be allowed, the literal truth of the narrative is a subordinate question. Our Lord himself has used parables, and introduced unreal persons into his discourses. There is nothing, therefore, to shock the reverent mind in the notion of fictitious narrative being adopted as the vehicle of momentous instruction. But the extreme circumstantiality of the details, the description of the patriarch himself, his family, his property, his country, his friends, with their names and special designations, the genealogy of Elihu, the exact account of the feasting of Job's sons, the particular mention of the plunderers,—these and other similar points mark a history rather than a parable. No such minute details are found in any Scripture parable; it seems, therefore, a necessary inference that these details are not the play of fancy, but all historically true. Doubtless we are not to believe that God holds court (if the expression may be used) on certain days, when evil angels as well as fallen spirits have access to him. But in speaking of the Deity words in their proper sense applicable only to men must be employed. We may not hence entertain gross notions of him, but it is hard to see how in any

other way we could be taught the perfect control in which he holds all the beings and things of the universe. And objections of the kind made to the book of Job would apply equally to other parts of Scripture. Compare, for example, the address of Micaiah to Ahab, 1 Ki. xxii. 19-23, in which he tells how a lying spirit proposed to deceive the false prophets. Then we have the still small voice, after the wind and the earthquake and the fire, sounding in Elijah's ear, 1 Ki. xix. 11-18. We are not to limit the Holy One to place or time, or to prescribe how he should make his communications to men. Dr. Kitto, again, has very well observed in reference to the elaborate character of the speeches: "Nothing is more remarkable among the Semitic nations of Western Asia, even at this day, than the readiness of their resources, the prevalence of the poetical imagination and form of expression, and the facility with which the nature of

a God, and that he is a rewarder of those that diligently seek him, Heb. xi. 6. These truths are variously illustrated—the creation of the world by God's power, Job x. 8; xxxviii.-xli.; the administration of it by his providence, Job v. 8-27; ix. 4-13; the existence of angels that do his will, though some of those mighty spirits are fallen, Job i. 6-12; ii. 1-6; iv. 18; xv. 14-16; xxxviii. 7; the polluted state of man, Job xiv. 4; xxv. 4-6; the need of a propitiation by sacrifice, Job i. 5; xlii. 8, 9; the future day of retribution, Job xx. 4-29; xxvii. 8; all these doctrines are set forth with more or less clearness. And if the passage, Job xix. 25-27, may be interpreted, as many critics believe it may, of the expected Redeemer, we have in it not only a Messianic promise, but also an anticipation of the resurrection of the flesh. It is fair, however, to say that some would refer this expression of hope merely to deliverance from tem-



"JEWS' HOUSE," LINCOLNSHIRE, ENGLAND.—See JEWS' HOUSE.

this group of languages allows all high and animated discourse to fall into rhythmical forms of expression, while the language even of common life and thought is replete with poetical sentiments and ideas."

This book gives an interesting view of religious belief in patriarchal times. It is true that some critics imagine they detect signs of a knowledge more advanced than we have reason to suppose revelation had taught in very early ages. If this notion be well founded, it may be some reason for considering the book, and perhaps the time when Job lived, not so very remote as other evidence would seem to show. Still, it can hardly be denied that, while great truths are distinctly held, the interlocutors of this poem were not advanced beyond the elementary understanding of God's plans and purposes, and that one great object of the work is to show how man in his ignorance must wait for the fuller manifestation which only the gospel has effected. The chief principles of religion which we find recognized are that there is

poral distress. Throughout the book, further, there is a high-toned morality, obedience to God regarded as an imperative duty, Job xiii. 15, and brotherly-kindness inculcated by example, Job xxix., xxxi. And yet there is a great dimness in the views exhibited. The afflictions that befell Job are a problem which neither he nor his friends can solve. And when the Deity appears, he does not reveal clearly, as he does in later times, how his chastening was in wise love, a training for eternal life; he rather, by the exhibition of his majesty, enforces submission and humble acknowledgment. There was light enough to guide men in practical godliness, and promise enough to call out faith. But the promise was not fully realized, Heb. xi. 39, 40; and it was not till the glorious gospel appeared that life and immortality were actually brought to light, 2 Tim. i. 10. It is very questionable whether Job, as distinctly as Abraham, saw and rejoiced in the prospect of Messiah's day, John viii. 56.

The exact design and object of this book has not always been clearly apprehended. Dr. Hengsten-

berg considers that the question is "how the afflictions of the righteous and the prosperity of the wicked can be consistent with God's justice. But it should be observed," he proceeds, "that the direct problem exclusively refers to the first point, the second being only incidentally discussed on occasion of the leading theme. If this is overlooked, the author would appear to have solved only one half of his problem; the case from which the whole discussion proceeds has reference merely to the leading problem." But he regards it an error to refer the whole solution to the doctrine of retribution after death. God's moral government is always in exercise, not inactive at present, to wake up hereafter. It is to be shown not merely that the ultimate result of a good man's afflictions is happy, but that, while these afflictions are needful, there is present consolation under them as they work their due effect. In the earlier dispensations such consolations depended more on external cir-

those who in times immediately subsequent to its composition pondered this book. It has not lost its effect for us. We, as the apostle James admonishes, must see "the end of the Lord," and hold on in faith and patience accordingly.

Little need be said as to the nature of the poetry of this book. Some will have it an epic, some a dramatic, poem, while others class it with lyric compositions. It matters not what name be given it; it is poetry of the highest order. There is a wonderful glow of fancy and power of description, so that even if it had no higher merit it must be regarded as one of the most admirable productions of the pen. The language, it may be added, has much in it of an archaic cast.

Perhaps it may be worth while to advert to an argument sometimes taken from the book of Job against the doctrine of inspiration. It is alleged that the false assumptions of the interlocutors never could have been dictated by an infallible Intelli-

to condole with him. The overwhelming calamities which have come upon so good a man appear to confound them. His case is contrary to all their views and maxims with respect to God's way of dealing with the righteous; and when he breaks out into the language of complaint and despair, cursing the day of his birth, and implying that God acted arbitrarily in sending afflictions, they come at once to the conclusion that, so far from being upright and holy, as they had supposed, he must be a wicked man and a hypocrite. This therefore, originates an important discussion with reference to the principles on which the divine government in this world is conducted—whether a life of piety is not invariably attended with prosperity, and whether extraordinary sufferings are not demonstrative of corresponding guilt.

Eliphaz leads the way in the argument, and is followed by his two companions. They hold that there is a strict retribution in the present life, and that it is reasonable to infer what a man's character is from the present dealings of God with him; and they insinuate that Job's extraordinary calamities must be a punishment for peculiar wickedness. They reprove him for impatience and irreverent complaints of God, and exhort him to repentance and reformation as a certain means of regaining his former prosperity.

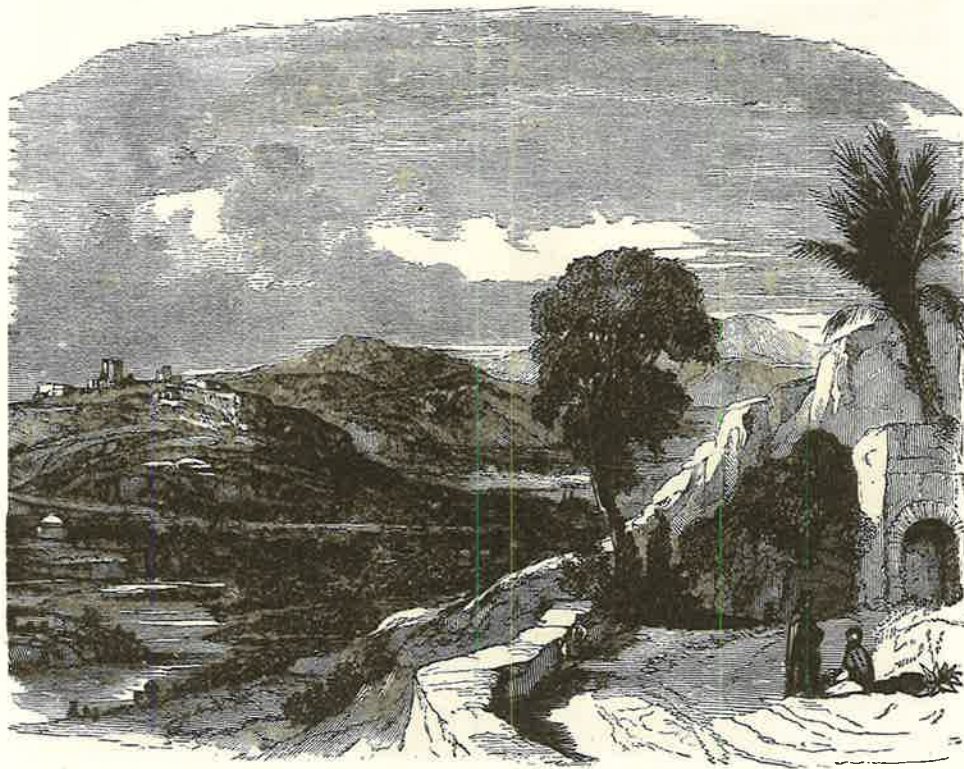
Job replies to each of the speakers, boldly denying their charges. He maintains that God, in distributing good and evil, acts according to his sovereign pleasure, and that prosperity and adversity are no evidence of character, and appeals to indisputable facts in proof of the long life and success of the wicked. He complains bitterly of the treatment of his friends, who, instead of offering him consolation, aggravate his distress by false accusations, and expresses his earnest desire to carry his cause at once before God, in whom he still confides.

His friends are greatly offended at his sentiments, and attempt to vindicate the conduct of God toward him, repeating their charges with increasing warmth and asperity, and even accusing him of particular crimes. But the more they press their arguments, the more confidently does Job assert his innocence and appeal to God to vindicate his character, until they are reduced to silence.

Elihu then, who appears to have been an attentive listener, comes forward to reason with Job. His leading principle is that afflictions are for the good of the sufferer, and that if the afflicted hearken to the counsel which God thus sends, and turn from their sins, they will find their sufferings to be sources of great benefit. He reproves Job for justifying himself rather than God, and vindicates the character and government of the Most High. To illustrate his views, and to show the necessity of submission, he concludes with a sublime description of the greatness and majesty of God.

After this the Lord himself addresses Job, not condescending to enter into any particular explanation of his conduct, but from the consideration of his infinite and unsearchable wisdom and greatness, as seen even in the works of creation and providence, convincing Job of presumption, ignorance and guilt in arraigning the dispensations of his providence.

Job, subdued and humbled, confesses that he is vile. His confession is accepted and his general course approved. His three friends are rebuked; Job is directed to make intercession for them; and prosperity is heaped upon him more largely than ever.



THE TOWN ZER'IN, ON THE SITE OF ANCIENT JEZREEL.—See JEZREEL.

cumstances; in the New Testament they have more of a spiritual cast. Dr. Kitto, in a sensible paper, takes substantially the same view, and observes that "the book is, in fact, engaged with the great problem regarding the distribution of good and evil in the world, especially as viewed in connection with the doctrine of righteous retribution in the present life. It sets forth the struggle between faith in the perfect government of God and the various doubts excited by what it sees and knows of the prosperity of the many among those who are despisers of God. The subject thus appears to be one that comes home to men's business and bosoms. Even under the light of Christianity there are perhaps few who have not at particular seasons felt the strife between faith in the perfect government of the world and the various feelings excited in the mind by what they have experienced of human suffering." The event showed that Job's friends had judged him too soon; had he been a righteous man, his troubles, they thought, would end. They did end; and very consolatory must have been the story to

gence. Of course not. There are many speeches of evil men and of the evil spirit in Scripture. God never dictated them. But he did see it good in his wisdom that they should be chronicled in the holy book for warning and instruction, and it was under the guidance of his Spirit that they were so preserved. Rightly viewed, such speeches afford not the shadow of an argument against inspiration.

ANALYSIS OF THE BOOK.—The book opens with a description of the character and sufferings of the patriarch. He is a man of large possessions, highly honored by all who know him, and of unimpeachable uprightness before God. Satan, having asserted that his religion is mere selfishness, is permitted to deprive him of his children and of all his possessions. The faith of the patriarch, however, sustains him under every trial. To the loss of property and to domestic bereavements is then added the infliction of a most painful and loathsome disease. Still Job keeps his integrity, and piously submits to God's chastening hand.

In this state of things, three of his friends come

Whilst the course and result of the argument are sufficiently clear, the *object* of the book has long been a subject of controversy. Perhaps the following remarks may set this in the right point of view. In asserting that the religion of one of the best of men was only a refined selfishness, "the accuser of the brethren" had impugned the fundamental principle of true piety. God, therefore, permits this to be put to the severest test by the removal of everything that could be supposed to have produced a mercenary religion, and the result is that Satan's falsehood is completely refuted. For whilst Job too passionately maintains his innocence of those egregious sins with which his friends had erroneously connected his unusual sufferings, and thus loses some of the consolation which he might have enjoyed, he is so far from turning away from God and renouncing the desire of his favor that he only asks to obtain from him a hearing, fully assured that "the Judge of all the earth" will "do right," and that it shall ultimately be well with those who trust in him, Job xix. 23-26. Herein Job speaks of him "the thing that is right," and in the end is accepted and honored as a true believer, Job xlii. 7, 8. Thus the *nature and power of confiding faith in God* are illustrated, and it is shown that the *principle of real piety was the same* under the patriarchal dispensation as under those economies which are blessed with larger revelations of the divine will.

In connection with this, believers in all ages are taught that in the most inscrutable acts of God's sovereignty his divine justice, wisdom and love are engaged. So that, however difficult it may sometimes be to discover why afflictions are sent, the righteous ought to bear them with patient resignation, and to maintain unimpaired their confidence in the all-wise Disposer of events, who sends such trials in mercy and will give to them a happy issue. "Behold," says the apostle James, "we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy."

We are also warned against hastily judging our brethren, and reminded of the bad effects of warm controversies on religious subjects. Job and his friends, though all pious men, disputed till they became angry, censured and condemned each other, departed in opposite directions from the truth and uttered many irreverent things about the divine character and government. They lost their temper, and would have lost their labor and have been more at variance than ever if the controversy had not been decided by the intervention of the highest authority.

This book also shows the opinions which prevailed in the early ages of the world on an important question connected with the divine government, which often tried the faith of believers, see Ps. lxxiii.; John ix. 2, why the good are afflicted and the wicked are often prosperous; and while we see on the one hand the great superiority of the views of divine Providence here expressed to anything which can be found in the writings of the Greek and Roman sages, we see also on the other how much cause we have for gratitude on account of the clearer and fuller revelation we enjoy.

It should be observed that, although the inspiration of the book of Job is undoubted, it is clear that when he or his friends utter erroneous opinions, or argue incorrectly by drawing wrong inferences from right principles, we are not to consider their sentiments as the voice of inspiration. Their arguments and expressions must be compared with

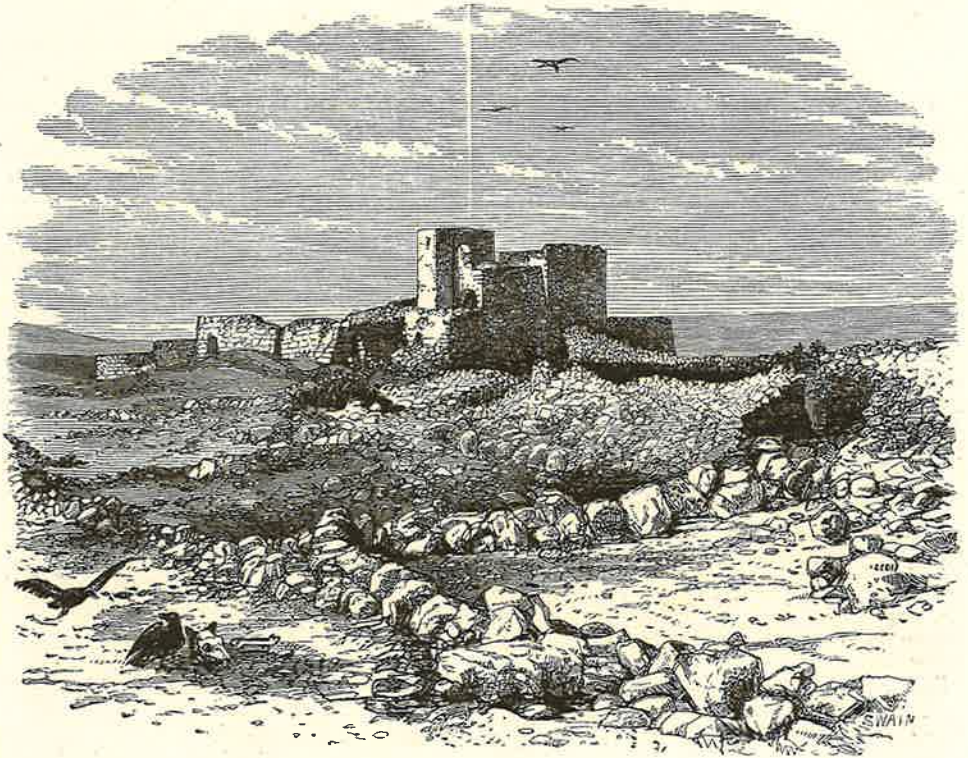
the law of God, and with the nature of true religion as exhibited in other portions of God's word, and especially as manifested in the example and spirit of Him who was the only perfect Being who ever appeared in our nature.

I. The HISTORICAL INTRODUCTION in prose, ch. i., ii.

II. The ARGUMENT OR CONTROVERSY in poetry in five divisions.

1. The *first series* of the controversy, comprising Job's complaint, ch. iii.; speech of Eliphaz, iv., v.; answer of Job, vi., vii.; speech of Bildad, viii.; answer of Job, ix., x.; speech of Zophar, xi.; answer of Job, xii.-xiv.

2. The *second series*, consisting of the speech of Eliphaz, ch. xv.; answer of Job, xvi., xvii.; speech of Bildad, xviii.; answer of Job, xix.; speech of Zophar, xx.; answer of Job, xxi.



RUINS OF JEZREEL.—See JEZREEL.

3. The *third series*, comprising the speech of Eliphaz, ch. xxii.; answer of Job, xxiii., xxiv.; speech of Bildad, xxv.; answer of Job, xxvi.-xxx.

4. The speech of Elihu, ch. xxxii.-xxxvii.

5. The close of the discussion by the address of the Almighty, ch. xxxviii.-xli., and Job's response and penitential confession, xlii. 1-6.

III. The CONCLUSION in prose, ch. xlii. 7-17.

JOB'S DISEASE. The opinion that the malady under which Job suffered was elephantiasis, or black leprosy, is so ancient that it is found, according to Origen's "Hexapla," in the rendering which one of the Greek versions has made of Job ii. 7. It was also entertained by Abulfeda, and in modern times by the best scholars generally. The passages which are considered to indicate this disease are found in the description of his skin burning from head to foot, so that he took a potsherd to scrape himself, Job ii. 7, 8; in its being covered with putrefaction and crusts of earth, and

being at one time stiff and hard, while at another it cracked and discharged fluid, Job vii. 5; in the offensive breath which drove away the kindness of attendants, Job xix. 17; in the restless nights, which were either sleepless or scared with frightful dreams, Job vii. 13, 14; xxx. 17; in general emaciation, Job xvi. 8; and in so intense a loathing of the burden of life that strangling and death were preferable to it, Job vii. 15.

In this picture of Job's sufferings, the state of the skin is not so distinctly described as to enable us to identify the disease with elephantiasis in a rigorous sense. The difficulty is also increased by the fact that *shechin* is generally rendered "boils." But that word, according to its radical sense, only means burning, inflammation—a hot sense of pain which, although it attends boils and abscesses, is common to other cutaneous irritations. Moreover, the fact that Job scraped himself with a potsherd is irreconcilable with the notion that his body was

covered with boils or open sores, but agrees very well with the thickened state of the skin which characterizes this disease.

In this, as in most other Biblical diseases, there is too little distinct description of symptoms to enable us to determine the precise malady intended. But the general character of the complaint under which Job suffered bears a greater resemblance to elephantiasis than to any other disease. See LEPROSY.

JOB OF RUSTOFF, of whose personal history scarcely anything is known, was patriarch of the Russian branch of the Greek Church, which was established as a separate patriarchate in the latter part of the sixteenth century.

JOBAB (jo'bab). 1. One of the sons of Joktan, Gen. x. 29; 1 Chr. i. 23. The locality of his descendants has not been satisfactorily ascertained. 2. One of the kings who reigned in Edom, Gen. xxxvi. 33, 34. Attempts have been made to identify him with the patriarch Job. 3. A king of

and that he had to contend against arrogant and erroneous teachers in the Church. It has been held that in extreme old age he died a natural death, although Polycrates, who wrote about A. D. 200, according to Eusebius, calls him *Martius*—"Martyr." There is little doubt but that Ignatius and Polycarp were among his personal disciples. But the story of his being thrown into a caldron of burning oil at Rome at the Latin gate, from which he came forth unharmed, and others of a similar kind, are worthy of little credit. Some of them, however, one could wish to believe; as that the apostle sought a robber chief, formerly his scholar, and melted him into repentance; and that, when through infirmity he could say nothing more, he used to reiterate in Christian assemblies the touching words, "Little children, love one another." He is believed to have died at Ephesus past the age of ninety, in the reign of the emperor Trajan. Ac-

complished by the special interposition of God. What was needed, however, in this respect, was not to be withheld; for while Zecharias was engaged in the presentation of incense in the temple, the angel Gabriel announced to him that his wife should bear a son, and that they should call his name John. The proper ground and reason of the procedure lay in the divine purpose to be accomplished by this offspring of Zecharias, since in him was to be found the commencement of a new era in God's dispensations, and one that should at once fulfill and antiquate the old. But this new era was to be pre-eminently the day of grace for which the people of God had been waiting in hopeful expectation—grace rising above nature, and with its God-empowered redemptive agencies working out the good which nature was altogether unable to accomplish. Hence, as here all was to be, in a manner, wonderful, and in the centre of the whole there

ple, amid all their outward respect for the name and worship of God, were again in a state of alienation, and this new prophet-reformer was to have it for the main object of his striving to "turn them back to the Lord their God." In doing this he should also of necessity turn the hearts of fathers and children toward each other, so that the godly fathers should again, as it were, embrace their degenerate offspring, which is all one with saying what, indeed, is said in the explanatory clause, that he should bring "the disobedient to the wisdom of the just"—*i. e.*, should make the disobedient children become like their just or righteous parentage. In a word, both should again become of one heart and mind, having the God of the covenant for the common object of their homage and affection.

With this high promise of future service and glory, the expected child was in due time born, and, according to the divine command, was named John. From the day of his circumcision till the period of his entering on the discharge of his reforming agency we hear nothing of him, except that "he grew, and waxed strong in spirit, and was in the deserts," Luke i. 80. There, doubtless, in those wild solitudes which lay around his native region in the hill country of Judæa, he nursed his soul to the holy contemplation on the state of things among his countrymen and the high calling in respect to them which the divine word had marked out for him. While still in the wilderness the Spirit of the Lord began to move him to his enterprise; there "the word of God came to him," Luke iii. 2, and he gave forth at once what he received, but in doing so naturally advanced toward the edge of the wilderness till he approached the banks of the Jordan, as thus only could he get a sufficient audience to listen to his proclamation. Even when moving thither, however, he did not altogether quit his connection with the desert; he wished and no doubt acted so as to appear still in some sense a sojourner in it; for when the authorities of Jerusalem were startled by the excitement he was raising and sent to inquire what he said of himself, he gave answer, in the words of Isaiah, "I am the voice of one crying in the wilderness, Prepare ye the way of the Lord," etc. His appearance in such a place was itself a sign, the natural wilderness being intended to serve as a symbol of the moral condition of the people, with whom all, in a manner, lay desert—no spiritual highways for the Lord to move up and down in, no fields of righteousness from which he might receive the fruit he desired to reap. It was Heaven's voice, indeed, that cried in him, but it cried as in a waste, howling wilderness; therefore cried, in loud and earnest peals, that men would repent and prepare to meet their God. With this, also, corresponded his dress, which was made of camel's hair and girt about with a leathern girdle—the coarsest attire, the garb of penitents, 1 Ki. xxi. 27—and his food locusts and wild honey, the spontaneous products of waste or uncultivated places, the diet of one who was keeping, as far as possible, a continual fast, Matt. iii. 4. As John's earnest cry was a call to repent, so his appearance and mode of life were a kind of personified repentance; and if the people had understood aright, and responded to his mission, they would have conformed themselves to the type and pattern which they saw in him. This, however, was what few comparatively did, and even they in a very imperfect manner.

One can easily conceive how the singularity of John's appearance, the earnestness of his manner, and, above all, the solemn announcement he made, that the kingdom of heaven was at hand,



DESOLATION OF JOB.—See JOB.

From a painting of the great master Philip Jacques Loutherbourg.

According to Jerome, he was a hundred years old, and according to Guidas a hundred and twenty. There is a strange tradition that he wore on his forehead a golden plate with the sacred name upon it. We may perhaps infer from Scripture that John was not married, but no doubt the accounts of his ascetic mode of life are exaggerated.

3. One of the high-priest's kindred, Acts iv. 6. Some have deemed him identical with a noted Jewish doctor, Johanan ben Zaccai. 4. A name of the evangelist Mark, xii. 25; xiii. 5, 13; xv. 37. See MARK.

JOHN THE BAPTIST was the son of Zecharias and Elisabeth, who were both of the house of Aaron, Luke i. 5, and both distinguished for their God-fearing disposition and upright character. They were well advanced in life before they appear on the stage of gospel history, in addition to which Elisabeth was barren; so that if any child was now to proceed from them it could only be ac-

was to appear the greatest of all wonders—the incarnation of the Son of God—a divine wonder fitly opened the series, in the birth of him who was to herald the new era, the son of a barren mother and of parents both already stricken in years.

It was John's singular honor to have been made, ages before his birth, the subject of prophecy, Mal. iv. 5, 6, and in respect to the purpose for which he was announced placed in such close juxtaposition with the Lord of glory. But the reverse of honor was implied in that purpose, as regards the generation for which and among which he was to appear, since it betokened their general and deep-rooted alienation from God. His relation to Elias should have put this beyond a doubt, and made it patent to all, for Elias was the great prophet-reformer, whose whole striving was directed to the object of reclaiming a backslidden people to the worship and service of Jehovah.

Such, precisely, was the work to which the son of Zecharias was destined. The hearts of the peo-

would strike an awe into men's minds, and raise a deep wave of religious feeling through the community. Such evidently was the case, and as men's acquaintance with John grew, and they saw more distinctly into the nature of his aims and operations, their interest and concern would be the more profoundly awakened. For they could not but perceive a terrible energy in his words; what he spake must have rung almost like the knell of doom in their ears. The time, he said, was gone for fair pretexts and hypocritical observances; now all

worldliness, and Pharisees made for the moment to feel the insufficiency of their outward observances; so that John himself seemed astonished at the anxiety that was evinced and the kind of persons who applied to him, Matt. iii. 7.

The temporary success which attended John's mission produced no undue elation in his own mind; like a divinely taught man, he kept steadfastly to his proper place and work. When the people began to doubt whether he might not be himself the long-expected Messiah, and the author-

self, he meekly acquiesced in the result, and even expressed his joy on account of it, as seeing therein the great end of his mission reaching its accomplishment, John iii. 26-36. By the time this circumstance had occurred he had moved considerably upward from the region where he commenced his ministry, and was probably either within the bounds of Galilee or in the immediate neighborhood. He is said to have been at Ænon, near to Salem or Salim, the exact position of which, however, is uncertain. But that his ministry actually



JOB AND HIS FRIENDS.—See Job.

must be matter of stern reality, since the Lord himself was presently to appear, with supreme authority and prompt decision, to deal with all according to their real state, and either to draw them to himself in love or cast them from him as refuse. In further proof of his sincerity, and as indicative of the greatness of the crisis that had arrived, John came not only preaching these stirring doctrines, but sealing them by an appropriate ordinance, the baptism of repentance. The result was that the people's hearts were everywhere moved, and from all parts of Judæa, including Jerusalem, they flocked to Jordan, and were baptized confessing their sins. Sadducees were shaken from their

ities at Jerusalem sent a formal message of inquiry to learn who he was, he announced in the most explicit manner that he was but a servant and forerunner of Him who was to come, unworthy even to loose or to bear his shoes. When Jesus presented himself at Jordan for baptism, John, with a becoming consciousness of his own inferiority, though still without any certain assurance of the proper Sonship of Jesus, sought, as unworthy, to be excused from the service, John i. 31; Matt. iii. 14. And when, after having received such assurance, and publicly pointed out Jesus to his followers as the coming Saviour, he heard that the multitudes were by and by crowding to Jesus rather than to him-

extended to the precincts of Galilee, and that some of his more regular disciples were gathered thence, we know from the account in St. John's Gospel, ch. i. 29-43; and also from the fact of his imprisonment by Herod Antipas, which implied his having come within the bounds of Herod's jurisdiction. He must, therefore, have ultimately extended his labors into Galilee, or have passed into Peræa, on the farther side of Jordan, near the southern extremity of the Lake of Galilee. His imprisonment was the starting-point of our Lord's more public career, and in part also the reason of Galilee being chosen for the more peculiar theatre of its operations; when the herald was silenced, the

Master himself took up the word, and carried it onward to the higher stages of development. But John must previously have labored for some time in Galilee or its neighborhood, and produced there also a deep wave of religious feeling, otherwise he could never have gained the estimation in which he was there held, and the profound respect entertained toward him by such a man as Herod. For we are told that "Herod feared John, knowing that he was a just man, and an holy, and observed him; and when he heard him he did many things and heard him gladly." He would not, however, do the one thing, which John doubtless pressed upon him as most especially requiring to be done, if Herod would attain to the character and position of a true penitent—namely, dissolve his adulterous connection with Herodias, his brother Philip's wife. But to press this was to touch upon the tender point which Herod and his guilty partner could not bear to be named; and John presently found that as he was the new Elias, so he had to confront a new Ahab and Jezebel, who would seek to do with him as they might list. Accordingly, he was cast into prison, probably at the instigation of Herodias, who was not even satisfied with this measure of violence, but watched her opportunity to consummate the matter by getting Herod in an unguarded moment committed to the execution of John. This she found on the occasion of Herod's birthday, and through the instrumentality of her daughter, who won so much upon the favor of Herod by her dancing as to obtain the promise from him of whatsoever she should ask. At the instigation of her mother she asked and received the head of the Baptist, Matt. xiv. 6-11; Mark vi. 21-28. Josephus says, and it is the general belief, that the castle of Machærus, which stood in Peræa, toward the extreme south-east of the district, and not very far from the top of the Dead Sea, was the place of John's confinement and death. The precise period, either of his imprisonment or of his death, cannot be ascertained. It seems plain that all the events and discourses related in the Gospel of Matthew, from ch. iv. 12 to the commencement of ch. xiv., lay between the one and the other; and this included the calling and appointment of the twelve apostles, partly preceded and partly followed by an extensive missionary tour through the synagogues and towns of Galilee, ch. iv. 17-25; the delivering of the sermon on the mount, followed by a series of miraculous cures, and a visit to the farther side of the lake; another series of discourses and miracles, followed by a second extensive tour through the cities of Galilee, with much teaching in the synagogues, ch. ix.; the sending forth of the twelve on their separate missionary tour, ch. x.; the message from John himself, and the discourses to which it gave rise, ch. xi.; the return of the disciples, with many transactions and discourses ensuing, and in particular the formal commencement of speaking in parables, ch. xii., xiii. Looking simply at the variety and fullness of the evangelical narrative, stretching between the two events, the natural conclusion is that John's imprisonment must have lasted several months, and may even have continued for the best part of a year. By comparing Matt. xiv. 15-21 with John vi. 4, it would appear that the execution of John took place shortly before the passover which preceded the one at which our Lord suffered, so that very little more than a year must have elapsed between the two deaths.

The manner of John's death is on no account to be regarded as throwing a depreciatory reflection

on his position and ministry. He was, as Christ himself testified, "a burning and a shining light," John v. 35; and with one slight exception, he fulfilled his arduous course in a truly noble and valiant spirit. The exception referred to was the message he sent from his prison to Jesus, asking whether Jesus was he that should come or they should still look for another. The question has appeared so unsuitable for John that a large proportion of commentators from the earliest times have thought that it must have been suggested by John's disciples, and that for their satisfaction, rather than his own, he agreed to send it. But there is nothing of this in the narrative. The disciples are expressly said to have been sent by John on this errand; or, as it is still more explicitly given in what appears to be the correct reading of Matt. xi. 2, "he sent through" his disciples. The occasion also which is represented as having led to the sending—namely, John's having heard in prison of the wonderful works of Jesus—connects it with a peculiarity in his condition, not theirs.



ST. JOHN THE APOSTLE.

And then the specific and personal form given to our Lord's reply, "Go and tell John the things which ye do see and hear," fixes the matter as distinctly upon him as it is possible for language to do. By sending such a message, however, John had not lost his confidence in Jesus as the great representative of Heaven whose coming he had heralded; the very application to him for an authoritative direction betokened the reverse; but he could not understand how, while such mighty works were showing themselves forth in him, there should be so little seen of that decisive action on the side of righteousness and against iniquity which John had been led by the writings of Malachi and by his own spiritual insight to connect with the coming Messiah. Manifestly, it was from no want of power that the work was not done; why, then, did it not appear? Might there not be still some other and future manifestation of the Holy One to be looked for? In short, the Baptist had been fixing his eye too exclusively on one aspect of the Lord's work, and overlooking others which required equally to be taken into account. He hence got bewildered in his views, and received

from Christ a message in reply which was exactly fitted to rectify them; since it reminded him of things being in progress which ancient prophecy had distinctly associated with Messiah's agency, and of the necessity of allowing him who had so great a work to do to take his own way of doing it: "Blessed is he whosoever shall not be offended in me." But lest those around should, from what John did, or what our Lord said in reply, take up disparaging views of this great messenger of Heaven, Jesus proceeded in very strong and animating language to discourse to the people concerning him, and declared him to be not only a true prophet of God, but greater even than a prophet in the ordinary sense, the greatest that up till his time had been born of woman, because standing the nearest in his work and calling to the Lord himself. Yet still only relatively greatest, for the very circumstance which raised him above those who had gone before—his proximity to Christ—depressed him in respect to those who were to follow, so that the least, or rather the comparatively little, in the kingdom of heaven should be greater than he who stood only at its threshold. Knowing more and receiving more of Christ and his glorious work, they should stand higher in the endowments and privileges of grace. Viewed thus, the circumstance which at first sight appears so strange is perfectly explicable. And though it does involve a certain weakness or defect, in respect to John's apprehension of divine things, yet not more certainly than appeared for a time in the apostles themselves, who were relatively greater than he, Matt. xvi. 21, etc.; and it leaves untouched his integrity and honor as a special messenger of Heaven, in whom and in whose work divine wisdom was justified.

JOHN. 1. The father of Mattathias, and grandfather of the Maccabees, 1 Macc. ii. 1. 2. The son of Mattathias, surnamed Caddis, 1 Macc. ii. 2. 3. The father of Eupolemos, one of the envoys sent to Rome by Judas Maccabæus, 1 Macc. viii. 17. 4. The son of Simon, surnamed Hyrcanus, 1 Macc. xiii. 53. 5. An envoy from the Jews to Lysias, 2 Macc. xi. 17. 6. One of the kindred of the high-priest who, along with Annas, Caiaphas and Alexander, sat in judgment on Peter and John when summoned to answer for what they had done in curing the lame man and preaching to the people, Acts iv. 6.

JOHN, THE EPISTLES OF. There are three Epistles ascribed to St. John.

There can be no reasonable doubt that the first Epistle proceeded from the beloved disciple. There is abundant external evidence. Thus, a passage in it, 1 John iv. 3, is cited by Polycarp, St. John's disciple; and, indeed, the universal voice of antiquity agrees in maintaining its canonicity. The internal evidence is equally conclusive, so that, in confidently ascribing this work to the author of the fourth Gospel, Dr. Alford says, "To maintain a diversity of authorship would betray the very perverseness and exaggeration of that school of criticism which refuses to believe, be the evidence never so strong."

Some have imagined this not properly an Epistle, but rather a treatise supplementary to the Gospel; the answer to which is that the Gospel is obviously complete, and needed no such appendix. There has also been a notion that it was directed to the Parthians. This, however, is groundless; it is a letter addressed generally to a cycle of churches mainly consisting of Gentile converts,

among whom the apostle had labored, and with whose spiritual condition he was intimately acquainted. It was designed to certify them of the reality of the things they believed, to guard them against erroneous and licentious tenets, and to animate them to communion with God and to a holy life. It is characterized by artless and loving simplicity, blended with singular modesty and candor, together with a wonderful sublimity of thought. It is the production of an aged man, and, as presupposing an acquaintance with Christian doctrine, was probably written after the Gospel. Nothing more precise can be said as to the date.

Various arrangements of the subject-matter have been proposed. Thus the Epistle has been distributed into six sections. I. An assertion of the true divinity and humanity of Christ, urging the union of faith and holiness of life as necessary to the enjoyment of communion with God, ch. i. 1-7. II. The announcement that all have sinned, with an explanation of Christ's propitiation for sin. Hence the marks of true faith are exhibited, obedience to God's commandments and love to the brethren, the love of the world being inconsistent with the love of God, ch. i. 8-ii. 17. III. Assertion, in opposition to false teachers, that Jesus is the same with Christ, ch. ii. 18-29. IV. The privileges of true believers, their consequent happiness and duties, and the marks by which they are known to be the sons of God, ch. iii. V. Criteria by which to distinguish Antichrist and false Christians, ch. iv. VI. Exhibition of the connection between faith in Christ, regeneration, love to God and his children, obedience to his commandments and victory over the world, with a declaration that Jesus Christ is truly the Son of God, able to save, and to hear and answer prayer, ch. v. 1-16. The concluding summary shows how inconsistent a sinful life is with true Christianity, asserting the divinity of Christ, and cautioning against idolatry, ch. v. 17-21.

Another division has been made by Dusterdieck, which is substantially adopted by Dr. Alford. Besides the introduction, ch. i. 1-4, he distinguishes into two great parts, each pervaded by a master-thought, and both tending to illustrate the leading subject of the whole, viz., fellowship with God the Father and the Lord Jesus Christ: I. Ch. i. 5; ii. 28, the theme being "God is light;" II. Ch. ii. 29-v. 5, the theme being "God is righteous." The conclusion begins with ch. v. 6. It is in two portions, ch. v. 6-12, 13-21, both serving to bring the whole to its full completion, and (so to speak) to set it at rest: "Jesus is the Son of God."

It is necessary to add a brief notice of the disputed clause, "in heaven, the Father, the Word and the Holy Ghost, and these three are one. And there are three that bear witness in earth," ch. v. 7, 8. The proofs relied on in favor of it are that it has (1) external evidence, for it is found in the old Latin version, and in most manuscripts of the Vulgate, in the confession of faith and liturgy of the Greek Church, in the primitive liturgy of the Latin Church, and in citations by Latin Fathers; also (2) internal evidence, for the connection requires it, also the grammatical structure of the Greek, especially the right doctrine of the Greek article; it is said, further, that the mode of thinking it exhibits is peculiar to St. John, and that its omission, if genuine, could be more easily accounted for than its insertion, if spurious. On the other hand, (1) it is not found in a single genuine Greek manuscript earlier than the fifteenth century, nor is it admitted into the best critical editions of the

New Testament; it occurs in no other ancient version than the Latin, and not in the best manuscripts of that; it is cited by no Greek Father, even when it would have seemed most natural to cite it; and as to the Latin Fathers, the earliest real citation (though this is not without suspicion) is that by Vigilius in the fifteenth century; and where it appears in the liturgies, it is a late interpolation. (2) Again, it is argued that the words are alien from the context and in themselves incoherent, betraying therefore another hand. Internal evidence, even if it were thought favorable to the clause, must here give way. Internal evidence may show that a passage is spurious when exter-



STATUE OF ST. JOHN THE BAPTIST, IN THE CATHEDRAL OF BRUNSWICK, GERMANY.

nal evidence is in its favor, but no amount of internal evidence can prove a passage genuine when external evidence is plain against it. That is the case here; and accordingly scholars have with almost one consent pronounced against the clause in question. But it is well to mark that its rejection neither does nor can diminish the force of evidence which other undisputed passages of holy writ afford for the doctrine of the Trinity.

The second and third Epistles of St. John may be considered together. They are clearly from the same pen. Eusebius classed them among the disputed books; he, however, himself received them. They were probably not included in the Peshito-Syriac version. Yet many of the very early Christian writers cite or allude to them; we may therefore say that there is evidence suf-

ficient to prove their authority, and that the reason of their being at first questioned was the fact that they were addressed to private individuals, less likely, therefore, to attract notice than if they had been sent to a community or church. There is no force in the argument that the writer, by calling himself "the elder," meant to show that he was not the apostle John, comp. Philem. 9; 1 Pet. v. 1.

As to the date or place of writing, it is useless to say more than that probably they were composed when St. John was residing at Ephesus, toward the close of his life.

The second Epistle is addressed to a lady, "the elect lady" in our translation. Possibly one or other of the words used may be a proper name, and the lady in question be either "the elect Kyria" or "the lady Electa." She is commended for her piety, and warned against the delusions of false teachers, the commandment of Christian love being also pressed upon her.

The third Epistle is directed to Gaius, or Caius. The name was a very common one, and it is impossible to say whether the person here intended was one of those mentioned elsewhere, Acts xix. 29; xx. 4; Rom. xvi. 23; 1 Cor. i. 14. The scope of the letter is to commend his steadfastness in the faith and his hospitality, to caution him against Diotrophes, and to recommend Demetrius to him, reserving other matters to a personal interview.

For an account of St. John's other work which has a place in the sacred canon, see REVELATION, THE BOOK OF.

JOHN, THE GOSPEL OF. This, which occupies the fourth place among the Gospels in our Bibles, was, we cannot doubt, chronologically the last of them.

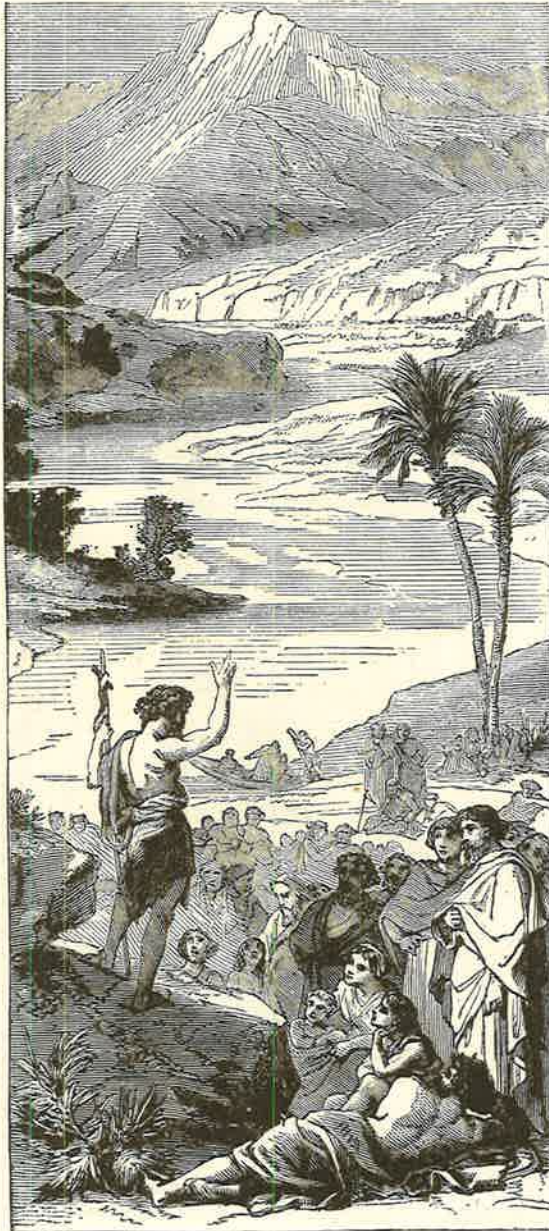
Some attempts have been made by modern critics to prove that this work was not from the pen of the apostle John. They have chosen to suppose that there was an irreconcilable difference between the Gentile and the Jewish types of Christianity represented by Paul and Peter respectively, and certain books of the New Testament they think were written to bridge over this difference. The fourth Gospel they consider one of them, and they have invented in their wisdom the hypothesis that about the middle of the second century a Gentile Christian composed it under the name of the apostle to recommend love as higher than faith, and to show how the Jewish system was fulfilled in Christ, the true paschal lamb. The Church, according to their notion, was easily deceived, and hailed the production as the genuine work of St. John. But surely most men will think that it is the critics who are credulous and easily deceived; for, to glance at the external evidence, not only have we the testimony of Jerome and Eusebius in the fourth century after Christ, but in the beginning of the third and end of the second we find the leading writers in various parts of the Christian world recording their belief of the authenticity of St. John's Gospel. Of these Tertullian, Clement of Alexandria and Irenæus may be specified. The last-named writer, in whose lifetime the forgery, if real, must have been committed, was acquainted with the state of the Church in the East and the West; he had known Polycarp, St. John's disciple, and may therefore be taken as a most competent witness. Now, he declares that in his time the fourth Gospel was universally received, and has an argument about the four Gospels—just so many and no more—being the necessary pillars of the truth.

How is this compatible with the theory that the work had just been fraudulently concocted? There are yet earlier testimonies. Justin Martyr, born in St. John's lifetime, about 89 A. D., quotes this Gospel. Further, it is found in the Peshito-Syriac version and in the Muratorian canon, and additional proof may be obtained even from the early heretics. More it is impossible to say on this part of the question here, but it may fairly be asked, in the words of an able critic, "if it was possible for a history of Christ falsely pretending to be from the pen of the apostle John to be brought forward twenty, thirty or forty years after his death, and be introduced into all the churches East and West, taking its place everywhere in the public services of Sunday? Was there no one to ask where this new Gospel came from and where it had lain concealed? Was there no one of the many who had personally known John to expose the gigantic imposture, or even to raise a note of surprise at the unexpected appearance of so important a document, of which they had never heard before? How was the populous church at Ephesus brought to accept this work on the very spot where John had lived and died?"

We may reasonably conclude from a consideration of the external evidence that fraud was a moral impossibility. This conclusion is strengthened by a view of the internal evidence. For there are repeatedly assertions made that John was the author, John xix. 35; xxi. 24; and even if we admit, as has been imagined, that the last chapter is a later appendix, the testimony is not thereby weakened. There is also the graphic minuteness of detail, with the many touches clearly indicative of an eye-witness, of which xiii. 22 may be taken as an example. The structure of this Gospel, too, is far different from what we should suppose a forger would have devised. The variations from the other Gospels bespeak an independent witness. A forger would have servilely followed them, and the wonderful discourses recorded of our Lord, the loftiness of his character portrayed, the emphatic maintaining of his deity, are all such as the beloved disciple, looking back under the light of Christ's glorification to the days and months of his familiar earthly converse with him, may well be supposed to have most diligently pondered, and to have been most anxious to record for the Church's guidance and consolation, while a forger would have been utterly incompetent for such a delineation, and his attempt would have proved a glaring failure. Indeed, looking only at this book as a composition, and discovering the master-hand that penned it, we may well ask if St. John was not the author, who was that greater than St. John who has produced such a marvelous work and yet has left no name or trace of his existence? Besides, from its tone and character, it is incredible that it should have been composed in the second century. Let any one who doubts this, read along with it the apostolic and immediately succeeding Fathers, and see the mighty difference between them and this writer. It is indeed alleged that the very sublimity of this Gospel places it at a distance from three preceding ones, so that, if they be accepted, it could not proceed from one of the same company of Christ's immediate followers. To argue this question at length would be impracticable here; it must suffice to say that it has been most satisfactorily handled and the objection proved to be without

weight. Dean Alford, Dr. Westcott, Professor Fisher and other able commentators have exhaustively discussed the question and irrefutably proven its author to have been "the disciple whom Jesus loved."

The date of this Gospel has been variously assigned, and it is questioned whether it was written at Ephesus or at Patmos. The former supposition is the more probable. Dr. Alford places its composition loosely between the years 70 and 85 A. D.; others bring it down as late as 96 or 97.



JOHN THE BAPTIST PREACHING IN THE WILDERNESS.

The Gospel of St. John may be considered in some measure supplementary to the other three. Some critics, indeed, are disposed to deny that this evangelist was acquainted with the works of the rest. But there is a great antecedent improbability in this. Surely we must suppose them welcomed by the Church. They would soon circulate through Palestine and Asia Minor. It would be strange indeed if, after the lapse of several years, they never reached the hands of St. John, resident in one of these countries. And though some of the events narrated by the other evangelists are given also by John, yet there are omissions in his work

—a notice of the transfiguration, for instance—for which it is hard to account if he was not aware that this had been already chronicled. But his Gospel is not a mere supplement. It had a great object—the revealing to the Church of the Lord Jesus Christ, in his most deep and solemn teaching and in the mystery of his person. Errors, too, were creeping in, and found encouragement among the motley population of Ephesus, where doctrinal truth had to contend with Jewish prejudice and heathen philosophy and luxurious idolatry. Cerinthus was one of the heretics who was corrupting the faith. He was a Jew imbued with Alexandrian philosophy, and he devised a monstrous combination of Christianity with Jewish and Gnostic ideas. He taught that the most high God dwelt in a remote heaven with certain spirits or æons, and that he was unknown before our Lord's appearance; that he generated an only-begotten, who begat an inferior, the Word; that there were two high æons, Life and Light, to whom Christ was inferior; that from the invisible æons lower orders of spirits proceeded; that one of these, Demiurgus, ignorant of the true God, created the visible world out of eternal matter and was the God of the Israelites, his laws being intended to be of perpetual obligation; that Jesus was but a man on whom the æon Christ descended at his baptism, endowing him with supernatural powers; that the æon Light had similarly entered John the Baptist; that it was Jesus who at the instigation of the Jewish deity, whom he opposed, alone died, the æon Christ ascending up on high, but that he will return, be reunited to Jesus and reign in Palestine a thousand years, bestowing on his disciples exquisite sensual delights. Some have imagined that Cerinthus borrowed his terms from this Gospel. Whether this were so, or whether John intended to refute the heretic, he manifestly has refuted the errors of Cerinthus and of Gnosticism in its widest sense, "in its Ebionitish form, as denying the divinity and pre-existence of Christ, and in its Docetic, as denying the reality of his assumption of the human nature."

This Gospel was written in Greek of considerable purity; its style is characterized by unaffected simplicity and tenderness. It exhibits a regular plan, so that the treatment of the subject satisfies the conditions of variety, progress and completeness, which, when combined with the essential nature of the subject itself, make up the notion of a true epic. Various distributions of the matter have been proposed. Mr. Westcott gives an elaborate plan, Bengel has a very good one, Dr. Alford adopts that of Luthardt, while of Lampe's the following is a very condensed sketch:

- A. The prologue, John i. 1-18.
- B. The history, John i. 19-xx. 29, including—
 - (a). Various events in connection with various journeys.
 1. John i. 19-ii. 12.
 2. John ii. 13-iv.
 3. John v.
 4. John vi.
 5. John vii.-x. 21.
 6. John x. 22-42.
 7. John xi. 1-54.
 8. John xi. 55-xii.
 - (b). History of Christ's death, John xiii.-xx. 29, comprising—

1. Preparation for the passion, John xiii-xvii.
 2. The circumstances of the passion and death, John xviii, xix.
 3. The resurrection and the proofs of it, John xx. 1-29.
- C. The conclusion, John xx. 30-xxi.
1. Scope of foregoing history, John xx. 30, 31.
 2. Confirmation by additional facts, and the testimony of the elders of the Church, John xxi. 1-24.
 3. Reason of the termination of the history, John xxi. 25.

It must be added that the closing chapter was probably added as a kind of appendix at a later date, and we may well believe by the apostle himself. Also there is a section, John vii. 53-viii. 11, which has occasioned much discussion. It is not easy to decide on it. It is found, but not in exactly the same words, in some good manuscripts and important early versions. Bishop Ellicott expresses his belief that it is not from St. John's pen; he would rather ascribe it to St. Luke, and observes that it cannot be too strongly impressed on the general reader that no reasonable critic throws doubt on the incident, but only on its present place in the sacred narrative.

JOHN. 1. **ÆGEATES** (ay-jay'a-tay), has been considered the author of an ecclesiastical history which began with the incidents of the Council of Ephesus at which Nestorius was condemned in 431, and in five books reached to 477. It is well known that the history of Socrates closes at the Council of Ephesus, and that Evagrius began his work as a continuation; and it is probable that John of Ægæ began at the same date, but the period to which he carried his narrative is unknown.

2. **AGRICOLA.** See **AGRICOLA, JOHANN.**

3. **ALASCO.** See **ALASCO, JOHN.**

4. **THE ALMSGIVER**, was a native of Cyprus, born in 550. He was of elevated rank, but on the death of his wife he sold his property and gave his wealth to the poor. His fame for piety, benevolence and ascetic habits became so great that in A. D. 606 he was raised to the dignity of a patriarch. The invasion of Chosroes II. into the Roman possessions filled Alexandria with homeless, destitute refugees, who found in him a liberal benefactor. So, also, his benevolence was equally great on the fall of Jerusalem in A. D. 619, when he interfered to save captives and provide for the misery of those who suffered by the siege. Next year he left Alexandria in view of the approach of the Persians, and settled in Cyprus, where he died. When the celebrated "Hospitallers" were founded, they were called "The Knights of St. John," after this man.

5. **OF ANTIOCH**, who became patriarch about 427, figured conspicuously in the Nestorian controversy. He at first espoused the cause of Nestorius, and at the Council of Ephesus influenced the Eastern bishops in his behalf; but when he found that the followers of Cyril were gaining favor at the court of the emperor Theodosius, he renounced his former position, and also induced the Eastern bishops in several provincial councils to declare against his former friend. It has even been asserted that it was through his influence the emperor condemned Nestorius to perpetual banishment. He died about 442. He wrote "Epistles Concerning the Nestorian Controversy," as well as several other works.

6. **ARCHAPH** (ar'kaf), became famous as a deter-

mined opponent of Athanasius. He was the leader of the party who falsely accused Athanasius of having murdered Arsenius, a Melitian bishop, who had been secreted to give color to the charge. He failed in his object, professed sorrow for his conduct, but ere long he was cast out of the church for his divisive, distracting conduct. In 335 the enemies of Athanasius prevailed at the Council of Tyre, but the emperor, who had banished Athanasius into Gaul, determined to get rid of John also because of his turbulence in Egypt, and in 336 he was exiled, but the place of his banishment is not known, and no record remains of his subsequent career.

7. **ARGYROPULUS** (ar-gi-ro-peu'lus), was a presbyter of Constantinople, and on the capture of that city in A. D. 1453 he fled into Western Europe. He chose Italy as his residence, having visited that country before. To this man great credit is due for the share which he had in reviving learning in the

Cordova, Ubeda, Montilla and Bæza. After twenty years of feeble health, he died at Montilla in 1569. He left a work called "Spiritual Epistles," which has been translated into several languages.

9. **BAPTIST**, who became distinguished as a Romish missionary in the East during the early part of the present century, was a native of France. He accompanied the bishop of Adran, who went to Cochin China with Gya-Long, the son of the emperor, who had visited France. After promoting the interests of the Church of Rome for several years, on the death of Gya-Long in 1819 he was obliged to leave the country, and he settled at Macao, where he died in 1847.

10. **OF BASSORA**, so called because he was bishop of Bassora from A. D. 617 till A. D. 650, is chiefly known in consequence of one of the liturgies having been called after him, and by many he was reputed its author.



JOHN THE BAPTIST IN PRISON.

West. He became the tutor of Lorenzo de Medici in Greek philosophy and ethics, and afterward, under the patronage of Lorenzo, he presided over an academy in which the language and the learning of the Greeks were taught to the rising Italian youths. Besides commentaries on philosophical works, he wrote on the "Procession of the Holy Spirit," and he prepared a version of "The Predicables of Porphyry and the Homilies of Basil." The date of his death is uncertain, but he was living in 1478, when Theodore Gaza died.

8. **OF AVILA**, was born about the year 1500, in the province of Toledo, became celebrated as the apostle of Andalusia. So famous was he as a preacher, that he fell under the suspicion of the Inquisition, and for a time he lay in prison. He aimed at the exaltation of the Virgin Mary, and he had so great success that high honors were offered to him. He was detained by failing health from attending the Council of Trent. Among the most eminent of his labors was the system of schools which he established at Granada, Seville,

11. **OF BEVERLY.** See **BEVERLY, JOHN OF.**

12. **BURIDANUS** (beu-re-dah'nus), holds a prominent place in the great controversy between the nominalists and the realists. He was born in Artois in the fourteenth century, and he had, as is believed, the celebrated Occam as his master. In the university of Paris he rose to great eminence; and after holding the position of rector until the realists had triumphed, he retired, and took part in founding the university of Vienna. He was an able dialectician, wrote on logic and on free will, holding that the mind chooses the greater apparent good. To him the celebrated puzzle has been attributed about the ass starving between two bundles of hay, but there is no trace of it in his collected works, which have frequently been published in folio.

13. **CHRYSOSTOM.** See **CHRYSOSTOM.**

14. **IV., PATRIARCH OF CONSTANTINOPLE**, was appointed patriarch in 712, on account of his agreement with the emperor in his monothelite opinions, and in rejecting the authority of the sixth Œcumenical Council. John was deposed

not long after his elevation, in consequence apparently of the deposition of his imperial patron.

15. OF CORNWALL, who was a theologian of the twelfth century, and who had studied under Peter Lombard, was claimed by both France and England. He is chiefly to be remembered because of his work on the human nature of Christ, in which he refuted a heresy of his day which held that his humanity was but an accidental form of his nature.

16. OF CREMA, a cardinal of the twelfth century who was sent to England to promote celibacy among the English clergy. The anecdote which Lea, in his "History of Celibacy," records of him shows how thoroughly he was qualified for his mission: "After fiercely denouncing the concubines of the priests, and expatiating on the burning shame that the body of Christ should be made by one who had just left the side of a harlot, he was that very night surprised in the company of a courtesan, though he had on the same day celebrated mass." He labored to secure the election of Innocent II.; and failing a grateful support for his services, he joined Anacletus, the rival pope.

17. OF DAMASCUS. See DAMASCENUS, JOHANNES.

18. OF DARA, was a bishop of Mesopotamia. He has been placed by historians in the fourth, sixth, seventh and eighth centuries, but he really belonged to the ninth. Three of his works are in the Vatican library, the most valuable being that which treats on "The Resurrection of the Body."

19. DE DIEU (deh-dew'), the founder of the Order of Charity, was born in Portugal, in 1495. He was stolen by a priest from his father's home and afterward left to poverty. After wandering about in misery and living in extreme asceticism and self-mortification, he founded his order, which Pius V. acknowledged in 1572, and placed under the rules of the Augustinians.

20. OF DRÄNDORF, was one of the most eminent of the men in Germany who labored to promote a reform in the Church before the Reformation. At Dresden, Prague and Leipzig he studied with great earnestness; and his views becoming known, he was refused admission to the ranks of the clergy. He traversed Germany and Bohemia, calling for reform, until he was seized by the civil authorities and held for judgment by the faculty of the university that had condemned Jerome and Huss. The trial took place in February, 1425, and ended in the condemnation of Drändorf, who was given to the flames at Worms as a heretic.

21. DUNS SCOTUS. See DUNS SCOTUS.

22. OF EGYPT, a martyr who suffered in the beginning of the fourth century, in the severe persecution under Diocletian. He had lost his eyesight, but he was enabled by a retentive memory to repeat whole books of Scripture. After inhuman and protracted sufferings he was beheaded, along with several others, by order of Maximin Daza, the governor of the eastern provinces, A. D. 311.

23. Missionary bishop of Ephesus, was a native of Syria, and was born about 591. The early portion of his life was spent principally at Constantinople, where he was held in great favor by the emperor Justinian, who commissioned him to secure the conversion of the heathen, both in Constantinople and in foreign parts. The success of his missionary efforts is attested by the fact that during a missionary journey through the empire he established nearly one hundred churches. Under the emperor Justin II. he shared in the persecutions inflicted upon the Monophysites.

The time and manner of his death are not definitely known. He wrote an "Ecclesiastical History," embracing the period between the founding of the Roman empire and the year 571. Of this work only a small and fragmentary portion has been preserved.

24. OF FALKENBERG (faul'ken-berg), was a member of the Dominican order, and a determined supporter of Gregory XII. at the Council of Constance. He became involved in trouble because of a libel which he wrote against the king of Poland. Being imprisoned, he succeeded in escaping before the sentence of drowning was inflicted on him, and after a sojourn in the convent of Kämpfen he was permitted to attend the celebrated Council of Basle in 1431, about which time he appears to have died.

25. OF GISCALA, or GISCHALA (gis'ka-la),



ST. JOHN, THE BAPTIST.

From the statue by Jacob Sansovino.

was a prominent leader of the Jews in the final great struggle with the Romans. He was a rival of Josephus, who was a determined opponent, and who writes with great bitterness against him. He was evidently a superior military leader, as his defence of Gischala and his famous escape from the troops of Titus abundantly testify. On reaching Jerusalem, his mastery of the contending and maddened partisans who furiously assailed each other still further showed his military ability, and his success in destroying the first works erected against the city for a time filled the defenders with hope. At length he was driven into the great tower of Antonia, before the fall of the city, and he was one of the Jews who escaped. Concealed in a cave, he suffered from hunger, until at length he surrendered in expectation of being saved from indignity, but he was taken with seven hundred others to form a procession through the streets of Rome to grace the triumph of the conqueror, after which he

was thrown into prison, where he died of a broken heart.

26. OF JERUSALEM. There were four men thus designated. 1. The first was a bishop of Jerusalem, A. D. 386. He was accused of favoring the Arians. He was friendly toward Jerome, who then resided at Bethlehem, but Epiphanius of Constantia involved John in trouble because of his reported toleration of Origenism. Next he was accused of favoring Pelagius; but it would appear that in a work which he wrote he merely admitted the talent of Origen without upholding his views. 2. Early in the sixth century there was a patriarch named John at Jerusalem, and a synodical letter of his is contained in the "Concilia," as edited by Labbe. 3. A third is called John of Jerusalem or John of Damascus, who is to be distinguished from the eminent man of that name who was the author of the text-book of theology in the Greek Church. The other is famed for his connection with Iconoclastic controversy. 4. A fourth was a patriarch of Jerusalem who lived at the close of the tenth century, and who is credited with having translated a life of the great John Damascenus from the Arabic. This life has been republished at Rome, at Basle and at Paris, and it is still invested with great interest because of its references to the Iconoclastic controversy which had terminated at the death of the emperor Theophilus in A. D. 842.

27. OF LEYDEN (li'den), called BOCKHOLD, was a native of Leyden, originally a tailor, then an actor. He united with the Anabaptists in Amsterdam, and in 1533, at Münster, he declared himself a prophet and next king of Zion. On the fall of Münster, in 1535, he was put to death with others of his associates. See ANABAPTISTS.

28. OF MATHA, SAINT, who established the "Order of the Holy Trinity for the Redemption of Captives," was born in 1154, at Faucon, in Provence. He completed his studies at the university of Paris, and was then admitted to the priesthood. According to a legend, at his first celebration of the mass he saw a vision of an angel clothed in a white robe on which was a cross of red and blue. His hands, which were crossed, rested upon the heads of two slaves, who knelt on either side. Regarding this vision as a divine intimation that his life was to be devoted to the relief of prisoners and captives, he founded the order named above; and having obtained followers and collected money, he sent disciples, and went himself to Africa and Spain, returning home, after successive voyages, with prisoners whom they had ransomed. The latter years of his life were spent in preaching at Rome, where he died December 21, 1213.

29. OF MONTE CORVINO (mon'teh kor've'no), who flourished at the end of the thirteenth century, became famous as a Romish missionary among the Mongols. He took his name from the place of his birth. He had traveled in the East, and in 1289 he obeyed the request of Nicholas IV. to avail himself of an opening which he had discovered to labor among the Mongols; and after most arduous labors he succeeded in forming a Christian church. Having collected some six thousand converts, he got other laborers sent to his help, and he was made archbishop of a see named Cambalu. He continued his efforts among the Mongols until his death, in 1328.

30. OF NEPOMUK (neh-po'muk), more properly POMUK, a popular Bohemian saint of the Roman Catholic Church, and honored as a martyr of the inviolability of the seal of confession. He was born

at the village of Pomuk, about the middle of the fourteenth century. Having entered into orders, he rose rapidly to distinction, being created a canon of the cathedral of Prague, and eventually vicar-general of the diocese. The queen having selected him for her confessor, the king, himself a man of dissolute life, conceiving suspicions of her virtue, required of John to reveal to him what he knew of her life from the confessions she had made to him. John steadfastly refused, and the king resolved to be revenged for the refusal. An opportunity occurred soon afterward, when the monks of the Benedictine abbey of Kladran, having elected an abbot in opposition to the design of the king, John, as vicar-general, at once confirmed the election. The king, having first put him to the torture, had him tied hand and foot and flung into the Moldau in March, 1393. His memory was cherished with peculiar affection in his native country, and he was eventually canonized as a saint of the Roman Catholic Church, his feast being fixed for March 20.

31. OF NICKLAUSHAUSEN (nick-laushow'sen), lived in the close of the fifteenth century, and seems to have been a precursor of John of Leyden. He was a swineherd; and resolving on the reformation of the clergy, he claimed to have been sent by the Virgin Mary to call them to repentance and reformation. He was soon followed by immense crowds, and he became quite fanatical and revolutionary in his conduct. At length the bishop of Würzburg seized him and a number of his followers; and being tried, he was burned at the stake.

32. OF OXFORD, an eminent prelate, flourished during the reign of Henry II. of England, by whom he was in 1165 appointed dean of Salisbury, in opposition to the wishes of à Becket, who claimed the right of making such appointments. The archbishop suspended the bishop of Salisbury for approving the king's appointment, and John was excommunicated, whereupon the king sent an embassy to Rome, John being himself of the number, which resulted in securing the papal confirmation of his appointment. In 1175 he was appointed bishop of Norwich, and attended the Lateran Council in 1179. The date of his death is not known. See JOCELINE OF SALISBURY.

33. DE OXFORD, who became bishop of Norwich in the twelfth century, distinguished himself as one of the great builders of his age. The nave of the cathedral had been severely damaged by fire in the year 1171, and John de Oxford set about the work of restoration. He was occupied in it until the year 1197, when it was completed in a splendor far exceeding its former state, thus improving on the work of Herbert, who had raised the nave and the aisles. The unusual length of the nave of this cathedral makes it one of the most imposing ecclesiastical structures not only in Great Britain, but in all Christendom.

34. OF PARIS lived in the thirteenth century. He was a Dominican, and a professor of theology in the university of Paris. Boniface VIII. had put forth the most unlimited claims for the papal supremacy in temporal and spiritual things, but Philip the Fair of France resisted his assumptions, and the university of Paris took the side of the king. Chief among his supporters was John, who maintained the supremacy of the clergy in spiritual things and the lordship of the king in temporal things. He argued that the kingdom of Christ is a spiritual one, being a rule in the heart, and not in earthly things, and therefore the pope could only have power in spiritual matters. He also

stood up for the rights of the bishops, arguing as he did that the pope was only the successor of Peter, and Peter did not send the other apostles, whose successors the bishops were. He went so far as to hold that the pope was amenable for his conduct in the papal chair to the secular princes, who, if his life was scandalous, could lawfully bring about his deposition. He also differed from the Romish doctrine on the subject of transubstantiation, and the bishop of Paris prohibited him from preaching. An appeal to the pope, as might have been expected, proved useless. He died in 1304.

35. PHILOPONUS (fil-o-po'nus), or THE LABORIOUS, was a native of Alexandria, where he was born about the commencement of the seventh century. A tradition prevailed that he had conformed to Mohammedanism to save the great library of Alexandria, but this is uncertain. His fame is founded on his philosophical and theological speculations. He was an ardent admirer of the Platonic and Aristotelian systems, and in consequence



PORTRAIT OF KING JOHN.

From the original portrait at his tomb at Worcester, England.

of his peculiar speculations he was pronounced a tritheist, but it is believed without cause. He held that in the Trinity, three particular and individual existences or hypostases are comprised in one unity. In his work on "Creation" he attempts to establish the Christian idea of the formation of the world out of nothing, without an appeal to Scripture. In another work, he aims at showing the congruity of the Mosaic account of the creation with our experience; and in another, on the "Resurrection," he holds that the soul is imperishable, that the natural body is destroyed by death, and that the resurrection of the body is a new creation of the body.

36. THE PRESBYTER. The important place which has been assigned by some to this individual, as the writer of certain books in the sacred canon, renders it proper that some notice should be taken of him in this work. As his existence has been wholly denied by some, whilst it has been assumed as unquestionable by others, we shall best serve the interests of the reader by, in the first instance, setting before him in order all the statements occurring in ancient Christian writers respecting the object of our inquiry.

The earliest testimony is that of Papias, who says, speaking of the efforts he made to establish himself with certainty in Christian truth: "Whenever any one arrived who had had intercourse with the elders I made inquiry concerning the declarations of these; what Andrew, what Peter, or Philip, or Thomas, or James, or John, or Matthew, or any other of the disciples of the Lord said, as also what Aristion and John the Presbyter, disciples of the Lord, say; for I believed that I should not derive so much advantage from books as from living and abiding discourse." Eusebius says that this confirms the report of those who relate that there were two men in Asia Minor who bore that name and had been closely connected with Christ, and that two tombs had been found in Ephesus bearing the name of John; and he cites Dionysius, bishop of Alexandria about the middle of the third century, as ascribing to John the Presbyter the authorship of the Apocalypse—an opinion to which Eusebius himself inclined. Jerome reports the opinion of some that the second and third Epistles of John are the production of John the Presbyter. An earlier testimony, that of the Apostolical Constitutions, declares that there was a second John who was bishop of Ephesus after St. John, by whom he was instituted in this office.

Such is the evidence in favor of the existence of John the Presbyter. On examining it we find—1. That Papias knew a disciple of our Lord named John, distinct from the Evangelist, and known as John the Presbyter; but Papias says nothing of his being bishop of Ephesus or of his being at Ephesus at all. 2. That there was a bishop at Ephesus of the name of John, who was the successor of the apostle John there. 3. That there was a tradition that two tombs were found at Ephesus bearing the name of John, one of which was supposed to be that of the apostle, the other that of the presbyter. 4. That this supposition did not obtain universal acceptance, and was by Eusebius held so doubtful that he appeals to the statement of Papias as supporting it. This tradition, consequently, must be discounted; and in that case there remains only the statement of Papias that he knew one John the Presbyter who had been a disciple of the Lord, and the statement of the Apostolical Constitutions that there was a bishop at Ephesus of the name of John who was instituted to his office by the apostle. As there is nothing to prove that these two were the same person, the testimony of the Constitutions must also be discounted in our present inquiry, and consequently the statement of Papias remains as the sole direct evidence for the existence of John the Presbyter.

To this evidence there is opposed—1. The negative evidence arising from the silence of all other ancient authorities, especially the silence of Polycrates, bishop of Ephesus, who, in a list of eminent teachers and bishops in Asia Minor, preserved by Eusebius, makes no mention of John the Presbyter; and 2. The positive evidence afforded by the statement of Irenæus, who not only omits all mention of the Presbyter, but says that Papias was a hearer of John the apostle along with Polycarp. This counter evidence has appeared to some so strong that they have thought it sufficient to set aside that of Papias, who, they remind us, is described by Eusebius as a man of very small intellect. But this seems going too far. Papias describes himself as a hearer of the presbyter John, and in this he could hardly be mistaken, whatever was his deficiency in intellectual power; whereas

it is very possible that Irenæus may have confounded the presbyter with the apostle, the latter of whom would be to his mind much more familiar than the former. The silence of Polycrates may be held proof sufficient that no John the Presbyter was bishop of Ephesus or famed as a teacher of Christianity in Asia Minor; but as Papias does not attest this, his testimony remains unaffected by this conclusion.

37. **PRESTER** ("Priest John"), the supposed Christian king and priest of a mediæval kingdom in the interior of Asia, the locality of which was vague and undefined. In the eleventh and twelfth centuries the Nestorian missionaries penetrated into Eastern Asia, and made many converts among the Keraeit or Krit Tartars, including, according to the report, the khan or sovereign of the tribes, Ung Khan, who resided at Kara Korum, and to whom the afterward celebrated Genghis Khan was tributary. This name the Syrian missionaries translated by analogy with their own language, converting *Ung* into "Juchanan" or "John," and rendering *Khan* by "priest." In their reports to the Christians of the West, accordingly, their royal convert figured as at once a priest and the sovereign of a rich and magnificent kingdom. Genghis Khan having thrown off his allegiance, a war ensued, which ended in the defeat and death of Ung Khan in 1202, but the tales of his piety and magnificence long survived, and not only furnished the material of numberless mediæval legends, but supplied the occasion of several of those missionary expeditions from Western Christendom to which we owe almost all our knowledge of mediæval Eastern geography. The reports regarding Ung Khan, carried to Europe by the Armenian embassy to Eugene III., created a most profound impression; and the letters addressed in his name, but drawn up by the Nestorian missionaries, to the pope, to the kings of France and Portugal, and to the Greek emperor, impressed all with a lively hope of the speedy extension of the gospel in a region hitherto regarded as hopelessly lost to Christianity. The earliest mention of Prester John is in the narrative of a Franciscan who was sent by Innocent IV. to the court of Batu Khan of Kiptchak, the grandson of Genghis Khan. He supposed that Prester John's kingdom lay still farther to the east, but he did not prosecute the search. This was reserved for another member of the same order, who was sent as a missionary into Tartary by Saint Louis, and having reached the camp of Batu Khan, was by him sent forward to the seat of the supposed Prester John. He failed, however, to find such a personage, and his intercourse with the Nestorian missionaries satisfied him that the accounts were grievously exaggerated. Under the same vague notion of the existence of a Christian prince and a Christian kingdom in the East, the Portuguese sought for traces of Prester John in their newly-acquired Indian territory in the fifteenth century. A similar notion prevailed as to the Christian kingdom of Abyssinia.

38. **DE SAIS** (deh-say') holds a distinguished place in connection with the great religious house at Peterborough in the beginning of the twelfth century. Before the Norman conquest, Leofrice, who was of the blood royal, had done much to increase and give permanence to the abbey. He brought all his influence to bear against the Norman William, and he even headed an army in the field. Theobald, who succeeded him, wasted the abbey lands, and in 1116 a destructive fire destroyed the buildings. In 1117 John de Sais became abbot; and having made great preparation, he laid the

foundation of a new church, and proceeded with great energy during the remainder of his life in completing the abbey church. He did not live to see the work finished, as he died in 1125. See **MARTIN DE VECTI**.

39. **OF SALISBURY**, bishop of Chartres, in France, was born at Salisbury, in Wiltshire, in the beginning of the twelfth century. He studied at Oxford, and under Abelard in France and other eminent teachers on the Continent. After his return to England he became the intimate friend and companion of Thomas à Becket, whom he had attended in his exile, and is said to have been present when he was murdered in Canterbury cathedral. He was one of the best classical scholars of his time, and an elegant Latin poet. He has a place, too, in the history of philosophy, the progress of which he promoted by his attacks on the scholastic logic. He left numerous works, among which are lives of Archbishops Anselm and



EFFIGY OF KING JOHN IN WORCESTER CATHEDRAL.

Becket, and a very curious book entitled "Polycricon." He died in 1182.

40. **OF SCYTHOPOLIS** (sith-op'o-lis), a Greek ecclesiastical writer, apparently of the latter end of the fifth century or the beginning of the sixth. He wrote a work against the followers of Eutychus and Dioscorus. It was divided into twelve parts, and was undertaken at the suggestion of a certain prelate, one Julianus, in reply to an anonymous Eutychian writer who had published a book deceitfully entitled "Against Nestorius," and who was supposed to be Basilius, a presbyter of Cilicia. This Basilius wrote a reply to John in very abusive style, charging him, among other things, with being a Manichean, and with restricting Lent to a period of three weeks, and not abstaining from flesh even in that shortened period.

41. **OF TALAIA** (ta-li'a), or **TALAIDA**, an ecclesiastic of the fifth century, was sent by the advice of some of the Alexandrians on a mission to the emperor Zeno, that in case of a vacancy in the patriarchate of that city, then held by a defender of the Council of Chalcedon, the clergy and laity of Alexandria might be allowed to choose his successor. It is said that John was detected in in-

trigues to obtain his own appointment. However this might be, though Zeno granted to the Alexandrians the liberty which they had requested, he bound John by a solemn oath not to seek the succession for himself. Soon after the return of John, in 481, he was elected patriarch, but was almost immediately expelled from his see by order of the emperor. The cause of his expulsion is differently stated. According to some, he was expelled mainly through the jealousy of Acacius, patriarch of Constantinople; according to other authorities, he was detected in having procured his own election by bribery, and thus breaking the oath which the emperor had constrained him to take. John, expelled from Alexandria, obtained from the patriarch of Antioch and his suffragans a synodical letter commending him to the pope, and departed to Rome to plead his cause there in person. The pope, with the usual papal jealousy of the patriarchs of Constantinople, took the side of John against Acacius and Zeno, the latter of whom replied that John had been expelled for perjury, and for that alone; but neither the exertions of the pope nor his successor could obtain the restoration of the banished patriarch. John after a time accepted the bishopric of Nola, in Campania, where he lived many years, and at last died peaceably.

42. **ARCHBISHOP OF THESSALONICA**, was a stout defender of the orthodox faith against the Monothelites of the seventh century. He attended as papal legate the third Council of Constantinople in 680, and in that character subscribed the "acts" of the council. The time of his death is altogether uncertain. He wrote a discourse or treatise, in which his object is to show that there is no contradiction in the several accounts of the resurrection of Christ given by the four evangelists.

43. **DEVILLULA** (deh-vil-leu'la), who became bishop of Bath, after having for some time been bishop of Wells, was a native of Tours, in France. He had practiced physic in Bath; and being greatly attached to the place, he resolved to please the inhabitants by removing the see from Wells. The monks of Bath gave him five hundred marks, and petitioned him to unite the splendid abbey with his bishopric at Wells, which he did, having purchased the city with the money, and he then assumed the title of bishop of Bath. He died in 1122. Afterward a dispute arose between the monks of Wells and those of Bath as to which city should remain the episcopal seat, and it was settled that the bishops of this diocese should neither be called bishops of Wells, as they had been, nor of Bath, as they were, but that for the future they should be called the bishops of Bath and Wells. He was buried at Bath. The abbey at Bath, though, like the abbey at Westminster, not reckoned among the cathedrals of the kingdom, is a magnificent pile. The city of Bath is one of the most beautiful in the empire, or indeed in any land. It fills the valley in which it is built, and the magnificent terraces and crescents of the Georgian period rise on the sides of the surrounding hills, while the enormous structure of the abbey, with its splendid central tower, rises in the middle of the old city as if had gathered all the population around it to be protected by its shade. The fan-tracery and the groining of the roof and the style of the windows show the lateness of the period when the edifice was erected.

JOHN, the name of a long line of popes. The first was a native of Tuscany, and was made pope in 523. He died in 526. The second was a Ro-

man, surnamed MERCURIUS. He seconded the emperor Justinian in his efforts to reduce the schismatics to the faith. The third became pope in 560. He was a zealous supporter of papal supremacy. The fourth, who was elected in 640, condemned the Monothelites and wrote a defence of his predecessor, Honorius. The fifth ascended the papal throne in 685. He replaced the island of Sardinia under papal jurisdiction. The sixth was a native of Greece. He was elected in 701. His contest with Theophylact of Ravenna was the most prominent event of his pontificate. He died in 705. The seventh succeeded the above, and died in 707. The eighth succeeded Adrian II. in 872. He endeavored to obtain the help of Charles the Bold against the Saracens, and recognized Photius as patriarch of Constantinople. The ninth was elected in 898, and died in 900. He held a council at Rome in order to absolve the memory of his predecessor Formosus from the imputations of Stephen VI. The tenth was elected in 914 through the influence of the ill-famed Theodora, his paramour. He led a worldly and disgraceful life. The eleventh was made pope in 931. He fell a victim to the ambition of his brother Alberic. The twelfth, who became pope in 956, waged war with Pandulfus, duke of Capua, and called Otho I. of Germany against Berengarius, king of Italy, giving him the imperial crown. The thirteenth was chosen by Otho I. in 965. He was imprisoned in the castle of Saint Angelo by an adverse party, but escaped from prison and fled to Capua. The emperor restored him to his throne, abandoning to his vengeance the hostile faction with its leader. The fourteenth was elected in 983, but soon after deposed and left to die of starvation in the castle of Saint Angelo. The fifteenth was elected in 985, but died a few days after his election, without having been consecrated. The sixteenth was elected in 986, and died the same year. The seventeenth was elected in 997, and died the following year. He was a man of the most profligate character. The eighteenth was elected in 1003, but died five months afterward. He was a mere tool

in the hands of turbulent nobles. The nineteenth was elected in 1003. He abdicated, and died in a Benedictine convent in 1009. The twentieth was elected in 1024, and died in 1033. During his pontificate he was visited by Canute the Great, the originator of the tribute of Peter's pence. The

twenty-third was named Baldassarre Cossa, and was elected in 1410, at the time of the great schism. Two other popes, Gregory XII. and Benedict XIII., shared with him the divided homage of Christendom. To decide the contest, the emperor Sigismund convoked the Council of



JONAH CAST INTO THE SEA.—See JONAH.
From an old German painting by an unknown artist.

twenty-first, a native of Portugal, was elected in 1276. He condemned the rationalistic tendency then growing in the university of Paris, and tried to induce Philip the Bold, of France, to undertake a crusade against the infidels. He died in 1277. The twenty-second succeeded Clement V. in 1316. The chief act of his reign was his opposition to Louis of Bavaria, who had been elected emperor without his consent. He died in 1334. The

Constance, which proved unfavorable to all the competitors, but more especially to Baldassarre Cossa, who was accused of every kind of vice and deposed. Martin V. was elected in his stead. The desecrated pope, after having been for some time a prisoner and an exile in Germany, went to Florence, and submitted himself to Martin, who made him dean of the college of cardinals. Cossa died in 1419.

JOHN, the youngest son of Henry II. of England, deserves a place in this work because of his connection with the great controversy between the Church and the State in the twelfth century. In his early manhood he proved a weak, incompetent governor of Ireland. When his brother Richard ascended the throne, he had so many places and honors given to him that he was practically the ruler of the kingdom. He succeeded to the crown in the year 1199, and on the death of the archbishop of Canterbury his troubles began. Hitherto, in elections to sees and positions in the Church which had the influence of great estates and political rank associated with them, it had been the custom to wait until the king had issued a "congé d'élire," and the monarchs held that the authority to invest with the civil authority and civil rights belonged to them. Secretly, however, the monks of Canterbury elected Reginald, installed him and sent to Rome for a confirmation of their act. John, on discovering the transaction, compelled an election to be made of the bishop of Norwich. Appeals were of course made to Rome, and Innocent III., one of the most determined and resolute of all the Roman pontiffs, knowing John's character and seeing the way to be now open for advancing the papal claims, took a determined stand. He held that it belonged to him to declare the see of Canterbury vacant; he rejected both the nominations and gave the place to Langton, an Englishman who was a known advocate of the papal claims. As John held out, an interdict was threatened, and in 1208 it was published, thus punishing the whole kingdom. Next year he excommunicated John, and declared the people to be free from all allegiance to him. He then induced the king of France to set about an invasion of England; and this alarmed John, who submitted in the year 1213 to all the demands of Innocent, and he even degraded himself so far as to acknowledge himself the vassal of the pope, and he gave over in fee the kingdoms of England and Ireland to the pontiff, and sealed his infamy by taking the oath of vassalage to Innocent III. as his sovereign lord. At length the English barons arose and prepared for war, which was ward off by the king's consenting to meet them and signing the "Great Charter," known as the "Magna Charta" of England. This was done at Runnymede, a small island in the Thames near Windsor, in the month of June, 1215. As might have been expected, the pope indignantly pronounced this charter invalid, and the troubles of the kingdom commenced again. The career of John soon closed, as he died on the 30th day of May, 1216, at Newark Castle, after suffering great loss in attempting to cross the Wash, a shallow bay on the coast of Cambridgeshire and Lincolnshire.

JOHN'S, EVE OF SAINT, one of the most joyous festivals of Christendom during the Middle Ages, was celebrated on midsummer eve. It seems to have been observed with similar rites in every country of Europe. In the streets and market-places fires were kindled, over which the young people leaped, or threw flowers and garlands into them, with merry shoutings. At a comparatively late period the very highest personages took part in these festivities. In England the people were accustomed to go into the woods and break down branches of trees, which they placed over their doors, amidst demonstrations of joy, to make good the prophecy respecting the Baptist that many should rejoice in his birth. This custom was universal in England till the recent change in manners. In England and in

Ireland several superstitious notions connected with the observance prevailed for many years. The kindling of the fire, the leaping through the flames and the flower-garlands clearly show that these rites are essentially of heathen origin and of a sacrificial character. They are obviously connected with the worship of the sun, and were doubtless practiced long before the Baptist was born. In old heathen times, midsummer and yule, the summer and winter solstices, were the two greatest and most widespread festivals in Europe. The Church could not abolish these; it could only change their name, and try to find something in the history of Christianity that would justify the alteration.

JOHNSON (jon'sun), **SAMUEL**, a divine, eminent for his zeal and for his numerous writings in the cause of civil liberty, was born in 1649, in the county of Stafford, received his education at St. Paul's School and at Trinity College, Cambridge, and became minister of Corringham, in Essex. In the reign of Charles II., while Lord Russell and his coadjutors were promoting the bill for excluding the duke of York from the succession to the throne, he published a tract, entitled "Julian the Apostate," for which he was fined and imprisoned. In 1686, when the army was encamped on Hounslow Heath, he drew up a paper, entitled "A humble and hearty Address to all the English Protestants in the present Army," for which he was tried, and condemned to stand in the pillory in three places, to pay a fine of five hundred marks, to be degraded from the priesthood, and to be publicly whipped from Newgate to Tyburn. He bore all these disgraceful punishments with unshrinking fortitude, and continued to employ his pen in the same cause until the revolution, when the king offered him the rich deanery of Durham, but this he refused, as inadequate to his sufferings and services, which he thought merited a bishopric. He finally received a present of £1000 and a pension of £300 per annum for the life of himself and his son. He died in 1703.

JOHNSON, SAMUEL, LL.D., who was the greatest of all the English essayists, was born at Lichfield, on the 18th day of September, 1709. After an elementary education in Lichfield, he entered Pembroke College, Oxford, in 1728; but owing to the death of his father, in 1731, and the want of means, he left the university without a degree. He started as an usher in a school; but the drudgery proving intolerable, he attempted to support himself by writing for the booksellers in Birmingham, and after a vain effort to establish an academy he went to London. Parliament had hitherto prohibited any publication of its debates, but Johnson, by the pretence of reporting the proceedings of a parliament in Lilliput, and by using Roman names, managed to prepare such eloquent speeches on the subjects discussed in Parliament that the range of English literature contains nothing more remarkable for vigor and wonderful eloquence. He may be considered the father of lexicography. His most remarkable poem was "The Vanity of Human Wishes." "The Rambler," "The Idler," "Rasselas," the "Lives of the Poets," all of which hold their place in the literature of the language, attest the gigantic power of the great moralist. He died in the faith of the gospel, and was buried in Westminster Abbey, in 1784.

JOHNSTONE, BRYCE, an eminent Scotch divine, born in 1747, was a son of a magistrate of

Annan, in Dumfriesshire. He entered in the university of Edinburgh in 1762; in 1771 he was appointed minister of Holywood, and in 1786 the degree of D.D. was conferred on him. He was the author of a "Commentary on the Revelation of St. John the Divine," an "Essay on the Influence of Religion on Civil Society and Civil Government," and some sermons. He also assisted Sir John Sinclair in drawing up the statistical account of Scotland, and contributed greatly toward the improvement of the agricultural and social condition of his native country. He died in 1805.

JOIADA (jo-ya'da), the contracted form of **JEHOIADA**, but in that form appears as the name of a high-priest, son of Eliashib, who lived not very long after the return from Babylon, and whose son married the daughter of Sanballat the Horonite, Neh. xi. 22.

JOIAKIM (jo-ya'kim), the contracted form of **JEHOIAKIM**, son of Jeshua the high-priest, and his successor in office, Neh. xii. 10.

JOIARIB (jo-ya'rib), he whom Ezra sent to persuade some of the priests to accompany him to Jerusalem, Ezra viii. 16. 2. A descendant of Judah, Neh. xi. 5. 3. A priest, Neh. xi. 10. But perhaps the name is only mentioned here to indicate the head of a course, as in Neh. xii. 6, 19. See 2 Chr. xxiv. 7, where it is given in full, **JEHOIARIB**, which see.

JOKDEAM (jok/de-am), a city in the hill-country of Judah, Josh. xv. 56.

JOKIM (jo'kim), a son or descendant of Sheiah, son of Judah, 1 Chr. iv. 22.

JOKMEAM (jok/me-am), a city of the tribe of Ephraim given to the Levites, 1 Chr. vi. 68. But in Josh. xxi. 22 we find Kibzaim for Jokmeam. It was on the border of one of Solomon's commissariat districts, 1 Ki. iv. 12, where in our translation erroneously Jokneam. Some other English versions, for example the Genevan, read rightly Jokmeam.

JOKNEAM (jok'ne-am), a city on the border of the territory of Zebulun whose king was one of those that Joshua destroyed, Josh. xii. 22; xix. 11. It was allotted to the Merarite Levites, Josh. xxi. 34. Its site is marked by *Tell Kaimon*, a hill below the eastern end of Carmel, with the Kishon a mile away. Jokneam is an error in 1 Ki. iv. 12.

JOKSHAN (jok'shan), a son of Abraham and Keturah, the father of Sheba and Dedan, Gen. xxv. 1, 2. It is by these sons, rather than by Jokshan himself, that we obtain any trace of the future residence and destiny of his race. See **DEDAN** and **SHEBA**.

JOKTAN (jok'tan), one of the descendants of Shem, whose posterity peopled the whole of the south of the Arabian peninsula, Gen. x. 25-30; 1 Chr. i. 19-23. His sons were the progenitors of various tribes, and he himself appears to be identical with the Kahtan of the Arabs.

JOKTHEEL (jok'the-el). 1. A city in the plain country of Judah, Josh. xv. 38. 2. The name which Amaziah, king of Judah, imposed on Selah, the Edomite stronghold, after his victory and capture of it, 2 Ki. xiv. 7.

JONA (jo'na) or **JONAS**, the father of the apostle Peter, from whom the latter was called Bar-jona, John i. 42; Matt. xvi. 17. Nothing of a personal description is indicated concerning him, but the probability is that he was, like his son, a fisherman on the Sea of Galilee.

JONADAB (jo'na-dab). 1. A nephew of David, a crafty person, whose counsel suggested to his cousin Amnon the means by which he accomplished his abominable design upon his half-sister Tamar, 2 Sam. xiii. 4, 5.

2. A son or descendant of Rechab, the progenitor of those nomadic Rechabites who held themselves bound by a vow to abstain from wine and never to relinquish the nomadic life. Jonadab was at the head of this tribe at the time when Jehu received his commission to exterminate the house of Ahab, and is supposed to have added to its ancient austerities the inhibition of wine. He was held in great respect among the Israelites generally; and Jehu, alive to the importance of obtaining the countenance and sanction of such a man to his proceedings, took him up in his chariot when on his road to Samaria to complete the work he had begun at Jezreel. The terms of the colloquy which took place on this occasion are rather remarkable. Perceiving Jonadab, he saluted him and called out, "Is thine heart right, as my heart is with thy heart?" Jonadab answered, "It is." Then said Jehu, "If it be, give me thine hand." And he gave him his hand, and was taken up into the chariot, Jehu inviting him to "Come and see my zeal for the Lord," 2 Ki. x. 15-17; Jer. xxxv. 6-10. It would seem that the Rechabites were a branch of the Kenites, over another branch of whom Heber was chief in the time of Deborah and Barak, Judg. iv. 11, 17; and as it is expressly said that Jonadab went out to meet Jehu, it seems probable that the people of Samaria, alarmed at the menacing letter which they had received from Jehu, had induced Jonadab to go to meet and appease him on the road. His venerated character, his rank as head of a tribe and his neutral position well qualified him for this mission; and it was quite as much the interest of Jonadab to conciliate the new dynasty, in whose founder he beheld the minister of the divine decrees, as it was that of Jehu to obtain his concurrence and support in proceedings which he could not but know were likely to render him odious to the people.

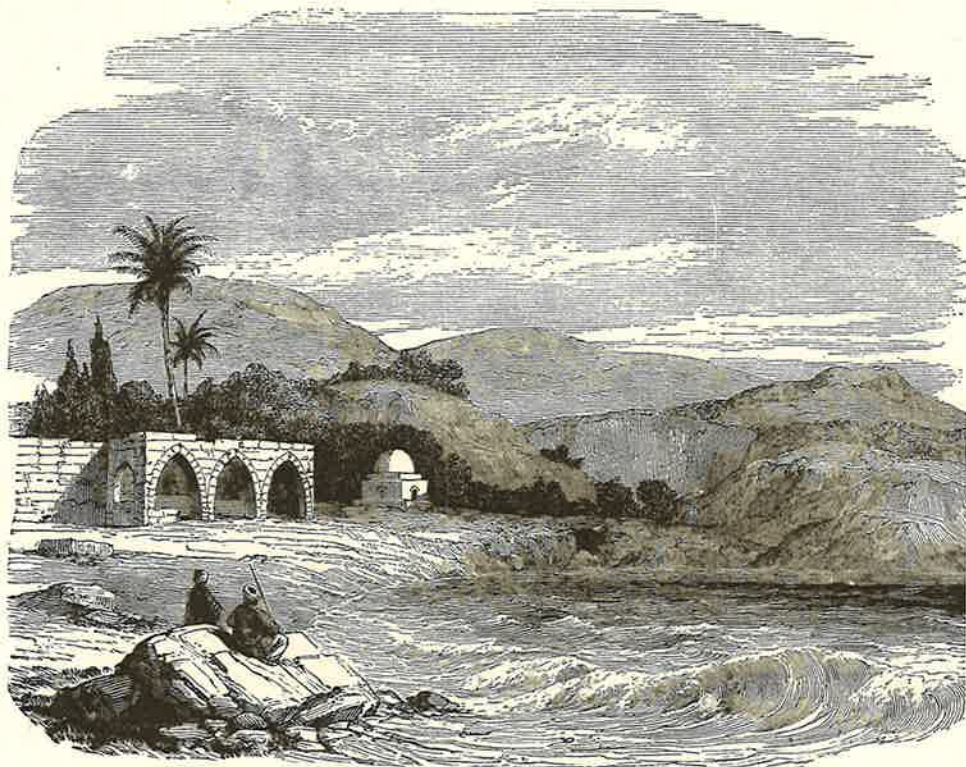
JONAH (jo'na) was a native of Gath-hepher, in Galilee. He is mentioned in 2 Ki. xiv. 25 as having predicted the extension of the kingdom of Israel to its former boundaries, which was accomplished by means of the valor and prudence of Jeroboam II. He is supposed to have lived during that reign, or perhaps at an earlier period, about the time of Jehoaahaz. In either case he is the most ancient of the prophets whose writings we possess, and may have been a contemporary, and, as some think, a disciple, of Elisha.

JONAH, BOOK OF. This book, with the exception of the prayer in ch. ii., is a simple narrative, apparently extracted from a larger volume, for it begins with the word "and," and terminates abruptly. It relates that Jonah, being sent on a mission to Nineveh, attempts to flee to Tarshish, but is overtaken by a storm, is cast into the sea, and is swallowed by a great fish, in whose belly he continues for three days, ch. i., when, earnestly praying to God, he is wonderfully delivered, ch. ii. At the renewed command of God he goes to Nine-

veh and announces its destruction, upon which the Ninevites, believing his words, fast, pray, repent and are graciously spared, ch. iii. Jonah is vexed at the divine forbearance, and wishes for death. Leaving the city, he is sheltered by a gourd, which, however, shortly withers; and Jonah, manifesting great impatience, is taught, through his concern about the gourd, the propriety of God's mercy to Nineveh, ch. iv.

That this book is a strictly historical narrative, to be understood according to its plain literal import, and not allegorically, as some have argued, is evident not only from the plain meaning of the language employed, but also from the manner in which the ministry of Jonah and the main facts of his history are referred to by our Lord, Matt. xii. 39-41; xvi. 4; Luke xi. 29, 30, who recognizes his prophetic office as explicitly as he does that of Elijah, Isaiah and Daniel; speaks

of all nations. But the great object of this book, and its place in the whole system of the Bible, can be understood only as it is regarded in connection with the rest of prophetic revelations. For Jonah was a kind of link between the earlier and the later prophets. Like the former, he delivered oral promises of temporary mercies, and of these little is preserved. But he is closely connected with his successors by this fragmentary portion which has been handed down to us, and which contains an intimation of God's gracious purposes to raise up among the Israelites, however opposed this might be to their views, the instruments for extending his mercy to other nations; to fit them for this work by needful chastisements; to give them a success among the heathen far greater than among their own people; and in the end so to vindicate all his doings that they should be constrained, instead of mur-



SCENE OF JONAH'S DELIVERANCE.

Tradition has pointed to this place, on the coast of the Mediterranean, as the spot where he was cast ashore.

of his being in the belly of the fish as a real miracle; grounds upon it as a fact the certainty of a future analogous event in his own history; and after mentioning the prophet's preaching at Nineveh and the repentance of the inhabitants declares respecting himself, "Behold, a greater than Jonah is here."

This history is probably the source from which have been derived the traditions anciently current in the Levant respecting the deliverance of persons who had been exposed to sea-monsters.

The whole narrative presents the most striking contrast between the long-suffering mercy of God and the rebellion and impatience of his servant; and further, between the readiness with which the Ninevites repented, at the preaching of a prophet who visited them as a stranger, and the manner in which the Israelites treated the servants of Jehovah who lived and labored amongst them. And these events would serve to teach them that the divine regards and compassion were not confined to them alone, but were extended to men

muring, to adore the riches of his power and wisdom. See Rom. xi. And as if to direct attention to this chief object of the prophet's mission, God was pleased to arrange certain circumstantial coincidences between this pioneer of the more permanent and extended portion of Old Testament prophecy and the divine Author of our faith. See Matt. xii. 39-42; xvi. 4.

It is probable that the book was composed by Jonah himself. If so, it affords satisfactory evidence that he had a due sense of the faults which he here unshrinkingly displays for the warning and instruction of others.

JONAN (jo'nan), a person named among the ancestors of Christ, Luke iii. 30.

JONAS (jo'nas). 1. The Greek form of Jonah, Matt. xii. 39-41; xvi. 4. 2. See JONA.

JONAS. 1. 1 Esd. ix. 23. 2. The prophet Jonah, 2 Esd. i. 39; Tob. xiv. 4, 8.

JONAS, JUSTUS, a celebrated German Reformer, was born at Nordhausen, in 1493. He was the intimate friend of Luther and Melancthon, and helped them materially by his counsel, and by spreading the tenets of the Reformed faith. He was educated at Erfurt and Wittenberg, at the former of which universities he obtained a professorship. In 1521 he went with Luther to Worms, and from 1536 to 1547 he was busily employed in preaching the Reformed religion. He contributed to render the works of Luther popular by his translations. He died in 1555.

JONATHAN (jon'a-than). 1. A Levite, son of Gershom, son of Manasseh, which last name is supposed to be put for Moses in the Masoretic copies of the Hebrew Bible, out of reverence to the great lawgiver, Jud. xviii. 30. This young man, wandering from Beth-lehem-judah in search of employment, was engaged by Micajah to be the

any one who touched a morsel of food before night. When the fact transpired, Saul felt himself bound to execute his vow even upon his gallant son; but the people, with whom the young prince was a great favorite, interposed, saying, "Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid! As the Lord liveth, there shall not one hair of his head fall to the ground, for he hath wrought with God this day," 1 Sam. xiv. 16-52.

Jealousy and every mean or low feeling were strangers to the generous heart of Jonathan. Valiant and accomplished himself, none knew better how to acknowledge valor and accomplishment in others. The act of David in meeting the challenge of Goliath and in overcoming that huge barbarian entirely won his heart; and from that day forward the son of Jesse found no one who loved him so tenderly, who admired his high gifts with so much enthusiasm or who risked so much to preserve him



TOMB OF JONAH, AMONG THE RUINS OPPOSITE TO MOSUL (traditionary).

priest of his house of gods. He afterwards accompanied the Danites in their expedition against Laish, and he and his posterity continued priests in that city, called by the conquerors Dan, "until the day of the captivity of the land," Jud. xvii. 7-13; xviii.

2. The eldest son of Saul, king of Israel, and consequently heir-apparent of the throne which David was destined to occupy, 1 Sam. xiv. 9. The war with the Philistines, which occupied the early part of his father's reign, afforded Jonathan more than one opportunity of displaying the chivalrous valor and the princely qualities with which he was endowed. His exploit in surprising the Philistine garrison at Michmash, attended only by his armor-bearer, is one of the most daring which history, or even romance, records, 1 Sam. xiv. 1-14. His father came to follow up this victory, and in the ensuing pursuit of the confounded Philistines Jonathan, spent with fatigue and hunger, refreshed himself with some wild honey which he found in a wood through which he passed. He knew not that his father had rashly vowed to put to death

from harm as the very prince whom he was destined to exclude from a throne. Jonathan knew well what was to happen, and he submitted cheerfully to the appointment which gave the throne of his father to the young shepherd of Bethlehem. In the intensity of his love and confidence he shrank not to think of David as his destined king and master, and his dreams of the future pictured nothing brighter than the day in which David should reign over Israel and he be one with him in friendship and next to him in place and council; not because he was covetous even of this degree of honor, but because "next to David" was the place where he wished always to be, and where he desired to rest.

When Saul began to hate David as his intended successor, he was highly displeased at the friendship which had arisen between him and his son. This exposed Jonathan to much contumely, and even to danger of life, for once at least the king's passion against him on this account rose so high that he cast a javelin at him "to smite him to the wall."

This unequivocal act taught Jonathan that the court of Saul was no safe place for David. He told him so, and they parted with many tears. David then set forth upon those wanderings among strangers and in solitary places which lasted all the time of Saul. The friends met only once more. Saul was in pursuit of David when he was in the wilderness of Ziph; and Jonathan could not forbear coming to him secretly in the wood to give him comfort and encouragement, 1 Sam. xxiii. 18-13. Nothing more is related of Jonathan till both he and his father lost their lives in the fatal battle of Gilboa, combating against the enemies of their country. When informed of this catastrophe, David uttered a lamentation over his lost friend, than which there is, perhaps, nothing in Hebrew poetry more beautiful and touching, nothing more complete as a whole, or more full of fine images and tender thoughts.

3. The son of Abiathar the high-priest, 2 Sam. xv. 27, 36. 4. The son of David's brother Shimeah. He slew a giant in Gath, 2 Sam. xxi. 20, 21. 5. One of David's heroes, 2 Sam. xxiii. 32. 6. A descendant of Jerahmeel, 2 Sam. ii. 32, 33. 7. An uncle of David, 1 Chr. xxvii. 32. 8. The father of a person who accompanied Ezra from Babylon, Ezra viii. 6. 9. One who with Ezra investigated the cases of those who had married foreign wives, Ezra x. 15. 10. One in the line of the high-priests, Neh. xii. 11; also called Johanan, Neh. xii. 22, 23. He held his office thirty-two years. His brother Jeshua attempted to dispossess him of it, but was slain by Johanan in the inner court of the temple. 11. A priest in the line of Joakim, representative of the family of Melicu, Neh. xii. 14. 12. A priest whose son took part in the dedication of the wall of Jerusalem, Neh. xii. 35, perhaps identical with Jehonathan, Neh. xii. 18. 13. A scribe in whose house was the prison in which Jeremiah was confined, Jer. xxxvii. 15, 20. 14. A son of Kareah, one of those who joined Gedaliah after the capture of Jerusalem, Jer. xl. 8. 15. A son of Mattathias and brother of Judas Maccabæus. He was surnamed Apphus, 1 Macc. ii. 5. He succeeded his brother Judas in the leadership of the Jews, and was made high-priest by Alexander Balas. After some vicissitudes of fortune he renewed the league his brother had formed with the Romans, and was at last treacherously slain by Tryphon. 16. An officer sent by Simon Maccabæus to Joppa, 1 Macc. xiii. 11. 17. A priest, 2 Macc. i. 23.

JONATHAN BEN UZZIEL, the celebrated translator of the Pentateuch and Prophets into Chaldee, was the distinguished disciple of Hillel I., and therefore flourished about 30 B. C. He was the first of those thirty disciples of Hillel who, in the language of the Talmud, "were worthy to possess the power of stopping the sun like Joshua," and "when he sat studying the Scriptures every bird which happened to fly over his head was burned or converted into a seraph." His expositions were those of the last three prophets, viz., Haggai, Zechariah and Malachi, which had been orally transmitted, and the high esteem in which they were held by the nation may be gathered from the following description in the Talmud: "When the illuminating sun arose upon the dark passages of the prophets, through this translation, the length and breadth of Palestine were agitated, and everywhere the voice of God or the voice of the people was heard asking, 'Who has disclosed these mysteries to the sons of men?' With great humility and becoming modesty Jonathan ben Uzziel answered: 'I have disclosed thy mysteries; but

thou, O Lord, knowest that I have not done it to get glory for myself or for the house of my father, but for thy glory's sake, that discussion might not increase in Israel." From these notices in the Talmud it will be seen that he is only described as the Chaldee translator of the prophets; and, indeed, it is distinctly declared in the last-quoted passage that when Jonathan wanted also to translate the Hagiographa the same voice from heaven emphatically forbade it because of the great Messianic mysteries contained therein, especially in the book of Daniel. But as tradition has also ascribed to him the paraphrase of the Pentateuch which is known by the name of *Pseudo-Jonathan*, and the Targum of the Five Megilloth, and as the student will naturally look for an account of the editions of and the literature on these paraphrases under the name which they bear, it is deemed best to describe them here.

"The (reputed) Paraphrase of Jonathan on the Pentateuch" was made in the middle of the seventh century by some one who was anxious to make a complete version of what is called "The Jerusalem or Palestine Targum," which in reality is nothing but desultory glosses on Onkelos' paraphrase. The Targum thus based upon the ancient Jerusalem fragments was at first called "Targum Jerusalem," and afterward erroneously obtained the name of "Targum Jonathan." This so-called paraphrase of Jonathan ben Uzziel on the Pentateuch was first published in Venice, 1590-91, with the Hebrew text of the Pentateuch, the paraphrase of Onkelos, the commentaries of Rashi and Jacob ben Asher, and has lately been printed, with a commentary, in the beautiful edition of the Pentateuch with the rabbinic commentaries.

"The reputed Paraphrase of Jonathan on the Five Megilloth" is perhaps of a still later date, and has most likely been compiled by several individuals from ancient materials. It is generally published with the Hebrew text of these Megilloth in the Jewish editions of the Pentateuch, and is contained in all the rabbinic Bibles.

"The Paraphrase of Jonathan on the Prophets" embraces Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel and the twelve minor prophets. The importance of this version may be judged of not only from the opinion of the ancient Jews that it embodies the expositions of Haggai, Zechariah, and Malachi, but from the fact that it contains numerous ancient readings which are undoubtedly genuine, and which relieve many an obscure passage in the prophets from the constrained and unnatural interpretations forced upon it by critics who are determined to adhere to manifest textual corruptions.

JONATHAS (jo'na-thas), Tob. v. 13, a person said to be of Tobit's acquaintance.

JONATH-ELEM-RECHOKIM (jo'nath-e'lem-re-ko'kim). A variety of symbolical meanings have been given to this phrase, which is found in the title to Ps. lvi. It has most likely a musical meaning indicating that the psalm was to be sung or chanted to the melody so called. This melody, no doubt well known, belonged to an ode or poem bearing the name Jonath-elem-rechokim.

JONCOURT (zhong-koor'), **PETER DE**, was an eminent preacher and theologian among the French Protestants of the seventeenth century. He was born at Clermont, and in 1678 he became the pastor of Middleburg, having left France after

130

the revocation of the Edict of Nantes. He was a voluminous writer, chiefly on the theological questions of interest in his day. He edited a new edition of the Psalms by Marot and Beza, which was extensively circulated. He died at La Haye in 1725.

JONES, CHARLES COLCOCK, D.D., was born in Georgia, in 1804. After a short experience in commercial life he resolved on dedicating himself to the ministry, and he studied in Andover seminary, then known as Phillips Academy, whence he proceeded to Princeton. Being licensed to preach by the presbytery of New Brunswick, he returned to his native State and began to labor among the negro population, and during his life he never ceased to feel an intense desire to elevate the race. He accepted a chair in the theological seminary at Columbia, South Carolina, with the understanding that he could still prosecute his schemes for the colored masses of the Southern States, but in 1838 he resigned after two years' experience, and he returned to his former direct work. In 1847 he was again induced to return to the professorship, and in 1850 he removed to Philadelphia to the arduous position of secretary of the Board of Domestic Missions, which he held for three years, but declining health obliged him to retire and seek rest in the South. He was eminent for his decision of character united with great warmth of heart, activity and cheerfulness of spirit. Few men in modern times have been more beloved by their associates. He was eminent as a preacher, and his loss was much deplored. He died in 1863.

JONES, GRIFFITH, usually designated the Welsh apostle, was born in the year 1684, in Caermarthenshire. He was ordained by Bishop Bull in 1708, and the rectory of Llanddowror was given to him by Sir John Phillips. Here his earnest zeal and great spirituality produced the most blessed results. He became the founder and patron of free schools, and above one hundred and fifty thousand of his countrymen owed their education to his zeal and influence. He was equally energetic and successful in the circulation of the Bible. His religious tracts in Welsh and English were sown broadcast over the principality, and few men have been more successful in the ministry than he was in the different counties of Wales. His life was a scene of devotion and consecration, and in April, 1761, he closed his earnest career.

JONES, HORATIO GATES, who was born in Chester county, Pennsylvania, in 1777, was the son of a Baptist minister. After a thorough education he devoted himself to the ministry, and his first settlement was at Salem, in New Jersey, to which place he was called in 1802. His health became weak, and he removed to a place on the river Schuylkill, near Philadelphia, devoting his time as his strength allowed to preaching and editing the "Latter-day Luminary," a Baptist magazine. He published a "History of the Philadelphia Baptist Association." He died in 1853. He was deservedly held in great esteem by his brethren. Brown University gave him the degree



THE PROPHETS JONAH AND HOSEA.—See HOSEA and JONAH.

of master of arts, and the university of Lewisburg, of which he was a trustee and for some time its chancellor, conferred on him the degree of doctor of divinity.

JONES, JEREMIAH, a learned dissenting minister of England, was born in 1693 and died in 1724. He was for some time pastor of a congregation at Forest Green, Avening, Gloucestershire. He had also an academy at Nailsworth, in that neighborhood, where he resided. His leisure time was devoted to Biblical studies. In 1719 he published "A Vindication of St. Matthew's Gospel from Mr. Whiston's Charge of Dislocations, etc.," in which he maintains with much ability and learning the integrity of the existing text of that Gospel, and offers some valuable remarks on the

harmony of the four Gospels. At his death he left in manuscript the work on which his fame principally rests, his "New and Full Method of Settling the Canonical Authority of the New Testament." The writings of Jones are marked by sound erudition, careful citation and judicious influence.

JONES, JOEL, was a native of Connecticut. He was born in 1795, at Coventry, and his education was completed at Yale College. Adopting the profession of the law, he attained to great eminence as a man of sound judgment and great moral worth. He was made judge of the Philadelphia district court, and subsequently he was appointed mayor of the city. He was much beloved in the Presbyterian church, of which he was a ruling elder, and he deserves a place in this work not only because of his great moral worth and high intellectual standing, but as a Hebraist and an author. Few men of his day were better ac-

quainted with Hebrew than he was. He wrote frequently for the "Princeton Review." His "History of the Patriarchal Age" in connection with the life of Joseph, his "Notes on Scripture" and his work on "The Knowledge of one another in the Future State" are very valuable. He also translated from the French "Outlines of a History of the Court of Rome, and of the Temporal Power of the Popes," to which he appended notes. He died in 1860.



JOPPA, FROM THE NORTH.—See JOPPA.

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JONES, JOHN, LL.D., was born in Caermarthenshire, in Wales, and educated at the Unitarian college at Hackney. He engaged in the duties of teaching for a short time, and in 1797 he settled at Halifax as minister of a Unitarian congregation. In 1800 he removed to London, where he spent his life in literary pursuits, and preaching occasionally. His chief works are—"Illustrations of the Gospels, founded on Circumstances peculiar to Our Lord and the Evangelists," "The Epistle to the Romans analyzed," "A Version of the Epistle

to the Colossians, the Thessalonians, Timothy, Titus and the Epistle of James," "Ecclesiastical Researches, or Philo and Josephus proved to be Historians and Apologists of Christ," and a "Version of the First Three Chapters of Genesis." He introduced an important change in the mode of teaching Greek, having used the English language instead of the Latin in the grammar and elementary studies. Formerly, pupils who had acquired Latin were considered to be able to use Latin when learning the grammar of another ancient tongue. The university of Aberdeen, in view of his scholarship, conferred the degree of LL.D. on him. He died in 1827.

JONES, JOSEPH HUNTINGDON, D.D., a brother of Judge Joel Jones, was born at Coventry, Connecticut, in the year 1797, and educated at Harvard. He devoted a short time to teaching at Bowdoin College, whence he passed to Princeton

for theological training, having dedicated himself to the ministry. He settled at Woodbury, New Jersey, in 1824, but in the next year he was removed to New Brunswick, where he remained until 1838, when he accepted a call to the Sixth Presbyterian Church in Philadelphia. In these charges he was distinguished for his solid attainments and his devotion to duty, and his influence was felt beyond the sphere of his immediate charge. In 1861 he retired from pastoral work to take charge of the "Fund for the Aid of Disabled Ministers," and in that department of the Church's work he was eminently successful. He published a work on "Revivals of Religion," "A Memoir of Dr. Ashbel Green," "Effects of Physical Causes on Christian Experience," a subject which he handled with great delicacy and judgment. Several of his sermons and essays were also published, and in 1837 he issued from the press a "History of the Revival at New Brunswick." Lafayette College, in view of his high standing, conferred on him the degree of doctor of divinity.

He died very suddenly in the midst of his labors, in the year 1868.

JONES, WILLIAM, an English divine, eminent for his abilities and public spirit, and a strenuous champion of the Hutchinsonian doctrines, was born in 1726, at Lowick, in Northamptonshire. He was educated at the Charter House and University College, Oxford, where he formed an intimate acquaintance with Mr. Horne, afterward bishop of Norwich. On leaving the university he became curate of Finedon, Northamptonshire, and next of Wadenhoe, where he wrote his "Catholic Doctrine of the Trinity," which passed through numerous editions. In 1762 he published "An Essay on the First Principles of Natural Philosophy." In 1764 the archbishop of Canterbury gave him the vicarage of Bethersdean, in Kent, to which was afterward added the rectory of Pluckley, and at the time of his death he was perpetual curate of Nayland and rector of Paston and Holingbourne. When the French revolution gave birth to seditious movements in England, Mr. Jones printed "A Letter from Thomas Bull to his Brother John," which was widely circulated by the friends of government. He was also concerned in establishing the British "Critic," and he published a collection of excellent tracts, under the title of "The Scholar Armed against the Errors of the Times." On the death of his friend, Bishop Horne, to whom he had been chaplain, he paid an affectionate tribute to his memory in an account of his "Life and Writings." He died in 1800.

JONES, SIR WILLIAM, an eminent lawyer and Orientalist, was the son of an able mathematician, and was only three years of age when his father died, in 1746. He was educated at Harrow School, from whence, at the age of eighteen, he went to University College, Oxford, where he had been but a few months before he was invited to be private tutor to an English nobleman, with whom he made a tour on the Continent. In 1766 he obtained a Fellowship, and began his "Commentaries on Asiatic Poetry." Soon after this he was engaged to translate the "Life of Nadir Shah" from an Eastern manuscript brought to England by the king of Denmark. Another tour to the Continent, with his pupil and family, followed, which occupied his time until 1770, when, his tutorship ceasing, he entered himself as a law student in the Temple: He did not, however, abandon literature; but, on the appearance of the "Life and Works of Zoroaster," by Anquetil du Perron, he vindicated the university of Oxford, which had been attacked by that writer, in an able pamphlet in the French language, which he wrote with great elegance. In 1778 appeared his translation of the "Orations of Iseus," with a prefatory discourse, notes and commentary, which for elegance of style and profound critical and historical research excited much admiration. In the mean time, he rapidly advanced in professional reputation, and obtained the appointment of judge in the supreme court of judicature in Bengal. The honor of knighthood was on this occasion conferred on him, and he soon after married Miss Shipley, daughter of the bishop of St. Asaph, with whom he embarked for India in April, 1783. One of his earliest acts in India was the establishment at Calcutta of an institution on the plan of the Royal Society, of which he was chosen the first president. Another was to take vigorous measures for procuring a digest of the Hindoo and Mohammedan laws. He applied himself with ardor to the study

of Sanscrit; and his health suffering from the climate, he took a journey through the district of Benares, during which cessation of public duties he composed a "Treatise on the Gods of Greece, Italy and India." His translation of the celebrated "Ordnances of Menu," the famous Indian legislator, published early in 1794, had scarcely appeared, when he was seized with an inflammation of the liver, which terminated his truly valuable life on the 27th of April. As a judge he was indefatigable and impartial. As a poet, essayist and translator there were few who excelled him; his translations of the beautiful Indian drama, "Sacuntala," and of the collection of Indian fables entitled "Hitopadesa," being especially noteworthy. In private life his character was unimpeachable.

JONSSON (yon'sun), FINN, or in Latin FINNUS JOHANNÆUS, an Icelandic historian, was born in 1704. He completed his education at the university of Copenhagen. He settled in his native country as a parish priest, and was made bishop of Skalholt in 1754. His name is likely to be remembered in connection with his "Ecclesiastical History of Iceland," published between 1773-78. It is written in Latin, and contains much curious matter, literary as well as ecclesiastical. He died in 1789.

JOPPA (jop'pa) is one of the oldest cities in the world, and ranks with Hebron, Zoan and Damascus; and such is its repute for antiquity that early geographers ascribe to it an antediluvian paternity, and regard its name as derived from Japheth. Being a city of the Philistines, the name may be Egyptian, not Hebrew, and the etymology may be gathered from the hieroglyphics of Egypt. Cepheus, its earliest king, may have been a representative of the ancient Caphtor, and Ovid's "Cepheia arva" may be the Philistine sea-board, the plain of Sharon. Phineus, brother of Cepheus, fabled to have been turned into stone by Perseus, may have left his name to Phœnicia, for the usual derivation of that word from the palm is untenable. It is the local habitation for the Ovidian myth of Andromeda and the sea-monster, which no doubt had some foundation in the early story of the city, though whether grafted on Jonah's miraculous deliverance is questionable.

It is set down in the inheritance of Dan, who there remained in his ships, Jud. v. 17, selfishly imperiling the nation's weal in not coming to the help of Jehovah against the mighty. To this Hiram floated down from Tyre the fir trees of Lebanon for the temple of Jerusalem, and about five hundred years after, Zerubbabel, acting on the edict of Cyrus, which must have applied to Phœnicia as well as Judæa, caused the cedar trees from the same mountains to be brought. "They gave money also unto the masons, and to the carpenters, and meat and drink and oil unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the Sea of Joppa, according to the grant that they had of Cyrus king of Persia," Ezra iii. 7. Here Jonah embarked in his Tarshish-bound vessel. Here the Jewish patriots in the days of the Maccabees waged not a little of their warfare, for Modin, the place of the Maccabean nativity and sepulchres, was not far off, 1 Macc. x. 75; xi. 6. Here Peter wrought the miracle on Tabitha; here he tarried many days with one Simon, a tanner, whose house and stone skin-vat on the shore tradition still kindly points out. Here the apostle saw the heavenly vision which told him that Jew and Gentile were one in Christ, Acts

x. 15, 16, and here he received the summons from Cornelius.

Early in the Christian era it became the haunt of robbers and pirates, whose marine depredations so provoked the Romans that a first time under Cestius and a second under Vespasian it suffered destruction. It is said to have been early the seat of a Christian bishopric, but others mention it as attached to the Church of the Sepulchre. It continued to be a port, but did not rise into importance till the era of the Crusades, when it became the scene of many a conflict, and for more than half a century it was alternately built and destroyed.

The Franks were at last expelled from Syria,

and the Armenians, who were marched slowly in single file that their names might be taken down. Thrust into these horrid cellars, they would have been suffocated with the stench, had not some traders got access to the prisoners and filled the place with sweet odors. Through the kindness of a native Felix himself was brought out for a little and shown the ruins of the city and two towers still standing.

The description which Felix Fabri thus gives of Joppa in his day applies to a long period both before and after that. The harbor was wretched, the city in ruins and the natives bent on extorting money from the pilgrims. Two centuries after, the Franks began to be better



JOPPA, LOOKING SEAWARD OVER THE CITY.

and Joppa sank into ruin and poverty, though still a port at which travelers and pilgrims landed for Jerusalem. Here we find De Caumont landing in 1418, and De Lannoy in 1422, telling us that Jaffa is entirely in a state of decay, having only three uninhabited vaults, where the pilgrims lodge on their way to the Holy Sepulchre. Here, in 1484, Felix Fabri came with his fellow-pilgrims in their Venetian galley, singing as they rushed through the rock gate of Andromeda, "In God's name we ride," the roar of the breakers drowning the old melody. The description which this last traveler gives us of the port, and of the sufferings of his two hundred brethren thrust by the Saracens into one of three great cellars or caves, remnants of ancient Joppa, for nine days, and filth and damp and every form of indignity, is very graphic. As they disembarked the shore was lined with Sara-

and the Armenian convent, in which they were accommodated, was said to contain four or five thousand people. But still in the days of Wey and Sandys the town was a ruin. After that it began to revive, but it had hardly risen when it was assailed. It was greatly damaged by Ali Bey in 1771, and Mohammed Abudahab in 1776. The French besieged and took it in 1799, and laid all its gardens waste. By it Napoleon entered Syria; here he poisoned his sick on his retreat, to prevent their falling into Turkish hands; here he massacred the defenceless inhabitants, encamping hard by the town. Judas Maccabæus, Antiochus, Herod, Cestius, Vespasian, Omar, Saladin, Richard, Godfrey, Napoleon, have all in their turn laid siege to it. Perhaps no city save Jerusalem has seen so many foes and stood so many assaults. Within this cen-

tury it has risen considerably, but especially within the last thirty years.

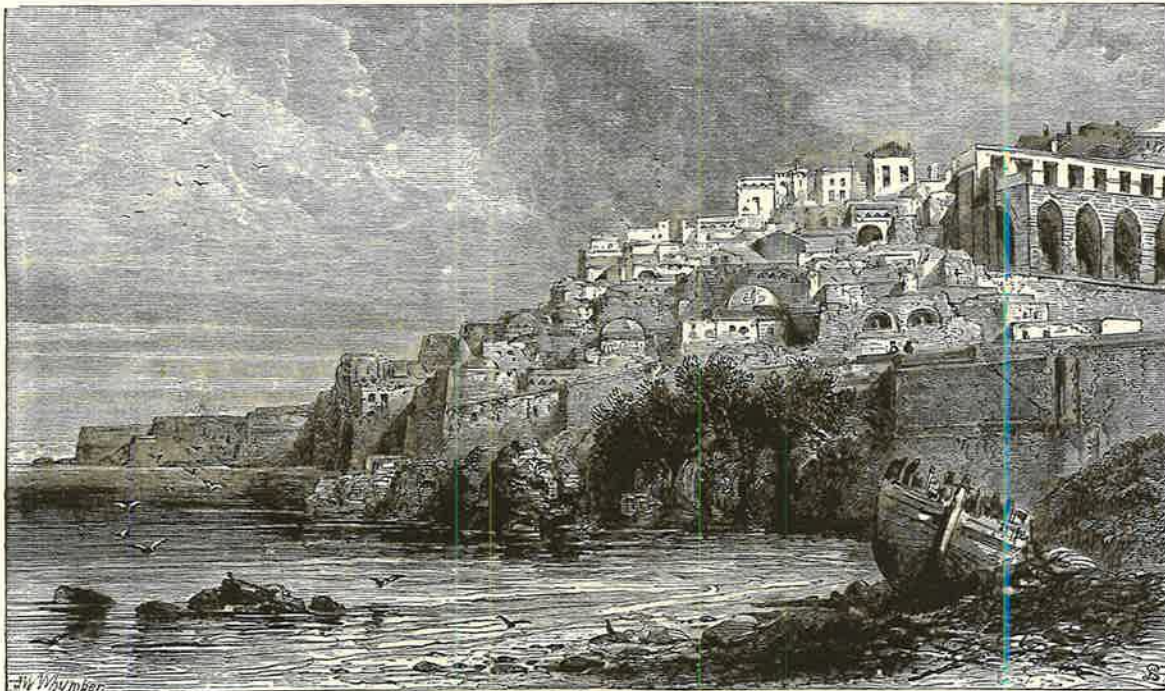
Its geographical position is lat. N. 32° 2', long. E. of Greenwich, 34° 47' 25". It is thoroughly a maritime town, washed by and almost overhanging the sea. It lies about thirty-six miles north-west from Jerusalem, and Strabo affirms that from Joppa Jerusalem was visible. In the neighborhood are many of the noted places in Scripture story. The plain of Sharon encircles it. Lydda or Lod, Acts ix. 38, now *Ludd*; Ono, Neh. vi. 2, now *Auna*; Ekron, Judg. i. 18, now *Akir*; Beth-dagon, now *Beit-dejan*, are all in its neighborhood. Being the only seaport on the southern coast of Palestine, it drew influence round it, and raised up towns; so that, though the notices of it are not minute, we never lose sight of it from the days of Jonah. It figures in the history of the Maccabees, and Josephus refers to it frequently. It comes before us in the history of Peter, in the wars of the crusaders, and in the itineraries of pilgrims and

Perhaps its steep streets, which you ascend by stairs, are an advantage, as helping to carry off its impurities. Its environs are exquisite, and the endless groves of olive, orange, lemon, citron, mulberry, fig and palm delight the traveler with their shade and their fragrance. Its hedges of cactus or prickly pear, some fifteen feet high, are remarkable, though not perhaps beautiful, except when in flower. Each garden has here, as in Egypt, its well, its reservoir and its wheel, the last worked by a mule or ox, and bringing up water for so many hours each day to fill the little trenches and irrigate the garden.

Its population is variously reckoned from 5000 to 15,000, the latter being the estimate of Dr. Thomson. Of these about a half are "Christians"—that is, Greeks, Latins, Armenians, Maronites, Greek Catholics. Of these the Greeks are the most numerous. The Moslems amount perhaps to 4000; the Jews are very few, though not perhaps so few as in the days of Benjamin of Tu-

JORAM (jo'ram). 1. Contracted form of **JERHORAM**, which see. 2. Used, 1 Esd. i. 9, for **Joza-bad** of 2 Chr. xxxv. 9.

JORDAN (jor'dan), **THE RIVER OF**, has three sources. Of these the northernmost, and geographically speaking the most important, occupies but a small share of the attention either of history or of modern travelers. It is situated near *Hasbeiya*, between Hermon and Lebanon, and is thus described by Van de Velde: "When you have descended the wild ravine of *Hasbeiya*, you turn to the right, crossing a grassy plain where the olive trees offer at all times a most refreshing shade; you then come by a most romantic way along the river to the first bridge built over it. A few yards above is the basin or source, where the water comes bubbling up from under steep projecting rocks. It is of a transparent dark color, and appears to be of immense depth." The stream from this the highest permanent source is called the *Hasbany*. The source at *Banias* (Cæsarea Philippi) is best known of the three. At the foot of a high cliff there is a large pool fed by numerous gushing streamlets which rise near the entrance of a deep cavern, now half filled with rubbish. Out of this pool the Jordan flows, already a fair-sized stream. Here Herod erected a temple in honor of Augustus, and Philip his son had the capital of his tetrarchy. Here also, when our Lord himself reached the northern limit of his journeys, was the scene of Peter's confession, "Thou art the Christ, the Son of the living God," Matt. xvi. 16. The third source of the Jordan is at Dan, or *Tel-el-Kady*. It is at the foot of a green eminence overgrown with shrubs. From its north-west corner a magnificent spring bursts



JOPPA AND THE TAN-YARDS FROM THE SOUTH.

travelers of all ages to the present day. The havens along the Palestine coast are *Beirut*, *Haifa* and *Jaffa*; at these French and Russian steamers touch week after week, bringing to the Mediterranean and Ægean something of their ancient traffic and importance. These harbors are poor and unsafe, Jaffa the poorest and most perilous; yet some place of debarkation and embarkation was needful, and on the whole Jaffa was the best.

In front of the harbor the rocks rise, over which the north-west wind dashes the waves in fury—the rocks on which Andromeda was fabled to have been chained, and where, according to Josephus, the fragments of the iron links remain. They are gloomy and inhospitable, and many a brave vessel has been broken there. The city is built on an eminence which slopes backward from the sea, and with its castle is reckoned one hundred and ninety feet high. On it the houses are so placed as to seem to rise up, tier upon tier, irregular, but still beautiful, especially when approached from the sea at sunset. The interior is as displeasing as the exterior is pleasing, though it is not worse than the usual run of Oriental towns.

dela, who only found one Jew, a dyer, here. It has three convents, Greek, Latin and Armenian, and three or four mosques. But certainly Joppa has within the last twenty or thirty years made wonderful advances, commerce as well as population increasing, as in all the towns of the Syrian coast. Commerce is returning to Syria as well as to Egypt. The cornfields of Philistia and the pastures of Sharon may ere long become of importance to Europe, and the East again become the granary of the West. Its present exports are a few native productions, such as soap, and these chiefly to Egypt. Its imports are from the manufactories of England. It is likely to rise, especially if modern skill and capital will give it a harbor, for which it possesses first-rate natural capacity and materials, and construct a railway between it and Jerusalem, which competent engineers who have surveyed the ground have pronounced quite practicable.

JORAH (jo'rah), Ezra ii. 18. See **HARIPH**.

JORAI (jo'ri), 1 Chr. v. 13, a chieftain of Gad.

forth into a wide crystal pool, sending forth at once a wide crystal river through the valley. The three streams unite near *Tel Dafneh*, and flow in a sluggish course through a marshy plain into the Lake Merom.

At its outlet from the lake the river at first flows through a level plain covered with reeds and abounding in all kinds of water-fowl. The valley soon contracts, and the banks of the stream are like sloping meadows as far as the *Jisr Benat Yacobe* (the bridge of the daughters of Jacob). This, the traditional site of Jacob's crossing the river on his return from Padan-aram, is about a mile and a half from the Lake Merom and six miles from the Sea of Galilee. Thence a road leads to Damascus over the hills of the *Jaulan*, and a ruined khan stands at the head of the bridge. From this spot, says Dr. Thomson, the Jordan "commences its headlong course over basaltic rocks down to the Lake of Tiberias, a distance of about six miles, and the descent, according to my aneroid, is one thousand and fifty feet. Of course it is a continued repetition of roaring rapids and leaping cataracts. I once walked and scrambled from the bridge down

to the entrance into the lake—a wild, stern gorge, fit haunt for robbers, from which it is never free.” It is singular that at this, the least attractive part of its course, the Jordan must have been best known to Naaman of Damascus, who would commonly cross it here in his incursions into the land of Israel, and who compared it unfavorably with Abana and Pharpar, the rivers of his own country, 2 Ki. v. 12. Continuing its course, and flowing through the Sea of Galilee, the exit of the Jordan is at *Kerak*, anciently called *Tarichœa*, the naval station of Josephus in his war with the Romans. From this point the Jordan commences the third and last division of its course, and rushes into the Dead Sea through frequent rapids, and with so many windings that in sixty miles of the direct distance which it traverses its actual length is two hundred miles. It has twice been fully explored—

by Lieutenant Molyneux in 1847, and by Lieutenant Lynch in 1848. At *Tarichœa* its stream is one hundred feet wide and four or five feet deep, but in many places lower down it is split up into innumerable rivulets, too small for navigation, while at other times it flows in one tortuous and rapid stream between steep cliffs and high banks. Two streams of importance join it on its way, the *Hieromax* or *Jarmuk* and the *Jabbok*, both from the eastern side. There were anciently four fords of the Jordan—the first at *Tarichœa*, the second at the confluence of the *Jabbok* and the other two near *Jericho*. But its bed must have undergone considerable changes, if we are to receive the observation of Lieutenant Molyneux, who says, “There are many hundreds of places where we might have walked across without wetting our feet on the large rocks and stones.”

The site of our Lord’s baptism is now generally placed at *Bethabara*, John i. 28, the second of the above-mentioned fords, near *Succoth*, near also to “*Enon* near to *Salem*,” where we read of the Baptist afterward, John iii. 23; and the wild scenery of this spot would agree far better with St. John’s character and life than that of the traditional site near *Jericho*, which was no doubt chosen as being near to *Jerusalem*, and so more convenient to the pilgrims who frequent it. At this latter spot, or in its neighborhood, the passage of the Israelites took place, Josh. iv., and afterward the passage of *Elijah* and *Elisha*, followed by *Elisha*’s return, 2 Ki. ii. 8, 14. The Jordan is here about eighty feet broad and nine deep. It rushes in a turbid stream between high banks covered with tamarisks and willows, so that there are few places of access to its waters. At one of these, on Monday before Easter, the Pilgrims of the Greek Church, often eight thousand in number, who have come down from *Jerusalem* escorted by the pasha and a guard of Turkish soldiers, perform the well-known cere-

mony of bathing in the sacred stream. A short distance below this the river loses itself in the clear and lifeless waters of the Dead Sea.

The Jordan is emphatically the river of Palestine, as the Nile is the river of Egypt. No other stream of importance was known to the Israelites; and in one passage it is used as the representative of all great rivers: “He trusteth that he can draw up Jordan into its mouth,” Job xl. 23. In consequence of its long course, direct in the main, though winding, throughout the country from north to south, it naturally formed the great eastern boundary, at first of the land promised of old to Abraham, and afterward, when the two tribes had settled in the territory of *Sihon* and *Og*, of Palestine proper, the home of the remaining ten tribes. Hence the expressions “on this side Jordan,” “on the other side Jordan,” “beyond Jordan,” etc.

but sixty miles from the Dead Sea in a direct line, and yet the difference of level is no less than one thousand feet. This has been explained by the expeditions of Lieutenants Molyneux and Lynch, who found no less than twenty-seven rapids in this part of its course; and moreover, the latter writes, “The great secret of the depression between the Lake Tiberias and the Dead Sea is solved by the tortuous course of the Jordan. In a space of sixty miles of latitude and four or five miles of longitude the Jordan traverses at least two hundred miles.”

JORDAN, VALLEY OF. This name is generally applied to the country between the Lake of Tiberias and the southern end of the Dead Sea. Its Old Testament name was “the desert,” translated in most places “the plain;” in Deut. ii. 30, “the champaign;” in Josh. xviii. 18, “*Arabah*,”



JOPPA FROM THE SOUTH.—See JOPPA.

There are two phenomena connected with the Jordan that remain to be noticed.

1. *Its Annual Rise.*—It is easy to account for this taking place so late in the year as “barley harvest” when it is borne in mind that it rises in permanent springs which are not affected by the early winter rains; nor is it till the snows on Lebanon or Hermon begin to melt that its tributary streams attain their full volume. Then there is a further delay while the lakes of Merom and Gennesaret are being filled, before at length they pour their accumulated waters into the lower Jordan. Lieutenant Lynch says: “The river was falling rapidly; the banks showed a daily fall of about two feet, and frequently we saw sedge and drift-wood high up on the branches of overhanging trees, above the surface of the banks, which conclusively proves that the Jordan in its swelling still overflows the plain and drives the lion from his lair as it did in the ancient times,” Jer. xlix. 19; l. 44.

2. *Its Rapid Descent.*—The Lake of Galilee is

and in Ezek. xlvii. 8, “the desert.” By Josephus and the later Jews it is called *Aulon*. Its modern Arabic name is *El Ghor*. It is a deep-sunken plain, sixty miles long, gradually sloping from the level of six hundred and fifty feet to that of thirteen hundred feet below the Mediterranean. In most places it is about eight miles broad, but at the northern end of the Dead Sea the mountains recede and leave a space twelve miles in width, the western portion of which is often called “the plains of *Jericho*.” Its general appearance is that of a wide valley shut in by mountains on either side; those on the west continuous like a wall, but rent by deep wild chasms; those on the east more varied, often receding and intersected with fertile plains. The valley is divided across by a low ridge called *Kurn Surtabeh*, situated one-third of the distance from the Dead Sea to the Lake of Tiberias. Longitudinally it is divided into terraces two or three in number on each side of the river. The upper of these terraces on each side, immediately under the

hills, is covered with vegetation; the middle terrace is the wide desert plain, the *arabah*, properly so called, which in its southern part is barren, except where large springs fertilize it. Its northern part is fertile and cultivated, bearing its harvest earlier than other parts of Palestine, but on account of its great heat requiring irrigation. It is inhabited by fellahin where fertile, elsewhere by Bedouins. The lowest terrace is occupied by a jungle of agnus castus, tamarisks and willows, sometimes fringed by a brake of reed and cane at the banks of the river itself. From this jungle the lion of old was driven by "the swelling of Jordan," Jer. xlix. 19, and the traces of other wild beasts may in modern days be found in it. But the distinction of these terraces cannot be traced throughout its course. The jungle of willows and tamarisks is alone continuous, and sometimes occupies the whole valley. In the neighborhood of *Kerak*, at the outlet of the Jordan from the Lake of Tiberias, the *Ghor*, or great valley of the Jordan, is about eight or nine miles broad; and this space is anything but a flat—nothing but a continuation of bare hills, with yellow, dried-up reeds, which look when distant like corn-stubbles. These hills, however, sink into insignificance when compared to the long range of mountains which encloses the *Ghor*; and it is, therefore, only by comparison that this part of the *Ghor* is entitled to be called a valley.

Lower down, near *Jisr Mejamia*, the *Ghor* or valley begins to bear a much better and more fertile aspect. It appears to be composed of two different platforms; the upper one on either side projects from the foot of the hills which form the great valley, and is tolerably level, but barren and uncultivated. It then falls away in the form of rounded sand-hills, or whitish perpendicular cliffs, varying from one hundred and fifty to two hundred feet in height, to the lower plain, which should more properly be called the valley of the Jordan. The river here and there washes the foot of the cliffs which enclose this smaller valley, but generally it winds in the most tortuous manner between them. . . . About this part of the Jordan the lower plain might be perhaps one and a half or two miles broad, and so full of the most rank and luxuriant vegetation, like a jungle, that in a few spots only can anything approach its banks. Some of the bushes and ferns are very beautiful, particularly a feathery-leaved tree, something like the cedar of Lebanon, of which there is a great quantity.

The lower valley is about three quarters of a mile broad, and within these bounds the river winds extremely. The cliffs on either side have still the same whitish, chalky appearance, and fall away abruptly from the upper land, which both to the east and west of the river, for the last thirty miles of its course, has a barren and desolate appearance and is but little cultivated. Near Jericho the formation of the ground becomes less regular; the western mountains in one or two places jut out considerably into the *Ghor*; the cliffs less exactly mark the bounds of the lower plain; and just abreast of Jericho, near the bathing-place, the descent from the higher ground is by a number of rounded sand-hills.

The Jordan valley fell to the lot of several of the tribes. Its eastern terraces were pastured by the flocks of Gad and Reuben, and its western plains were occupied by Issachar, Josh. xix. 22, Manasseh, Josh. xvii. 9, and Benjamin, Josh. xviii. 18. Its history is that of the river whose name it bears, and most of the remarkable events which took place in it are referred to in the preceding article and in that on Jericho.

JORIBAS (jo'ri-bas), 1 Esd. viii. 44, or **JORIBUS** (jo'ri-bus), 1 Esd. ix. 19, Jarib.

JORIM (jo'rim), a person named in the ancestry of Christ, Luke iii. 29.

JORIS (jo'ris), **DAVID**, founder of a sect of Anabaptists, was born at Delft, in Holland, in 1502. This enthusiast, after having laid the foundation of the sect of the "Davidists," or "David-Georgians," deserted the Anabaptists and removed to Basle, in Switzerland, in the year 1544, where he changed his name, and by the liberality and splendor that attended his opulence, joined to his probity and purity of manners, acquired a very high degree of esteem, which he preserved till his death. The lustre of his reputation was, however, but transitory, for soon after his decease, which happened in 1556, he was charged with having maintained the most blasphemous errors. The senate of Basle, before whom this accusation was brought, being satisfied with the evidence by which it was supported, ordered his body to be dug up and publicly burned. He is said to have given himself out for the Son of God, to have denied the existence of angels and to have rejected the doctrine of a future judgment, and he is also charged with having trampled upon the rules of decency and modesty with the utmost contempt. In all this, however, it is very possible that there may be much exaggeration. The enthusiast in question, though a man of some natural genius, was, nevertheless, totally destitute of learning of every kind, and had something obscure, harsh and illiberal in his manner of expression, that gave too much occasion to an unfavorable interpretation of his religious tenets. That he had more sense and more virtue than is generally imagined appears not only from his numerous writings, but also from the simplicity and candor that were visible in the temper and spirit of the disciples he left behind him; but the excessive warmth of an irregular imagination threw him into allusions of the most dangerous and pernicious kind, and seduced him into a persuasion that he was divinely inspired.

JORKOAM (jor'ko-am), possibly a place in the tribe of Judah, 1 Chr. ii. 44.

JORNANDES (jor'nan-des), or **JORDANES** (jor-da'nes), a historian of the sixth century, was by birth a Goth, or both of Alan and Gothic descent. He was first a notary, but afterward adopted the Christian religion, and was made bishop of Croton, in Italy. He wrote "Concerning the Origin and Deeds of the Goths," a work which has obtained great renown, chiefly from its being our only source of information about the Goths and other barbarian tribes, except when they are casually mentioned by some Greek or Latin historian. The work is, however, full of inaccuracies.

JORTIN (jor'tin), **JOHN**, D.D., an eminent scholar and divine, was born in London, in 1698, and educated at Cambridge. Here he acquired so high a character for learning and acuteness that he was employed by Pope to select the notes from Eustathius, to print with his translation of the Iliad. He took orders in 1724, and held successively the livings of Swavesey, St. Dunstan's in the East and Kensington; he was also a prebendary of St. Paul's and archdeacon of London. His chief works are—"Discourses Concerning the Truth of the Christian Religion," "Miscellaneous Observations upon Authors, Ancient and Modern," "Re-

marks upon Ecclesiastical History," "Life of Erasmus" and seven volumes of "Sermons and Charges," which were printed after his death. He was simple in manners, liberal in sentiments, independent in spirit and as much beloved for his private virtues as he was admired for his piety and learning. He died in 1770.

JOSAPHAT (jos'a-fāt), Matt. i. 8, a Greek form of Jehoshaphat.

JOSAPHIAS (jo-sa-f'as), 1 Esd. viii. 36, for Josiphiah, Ezra viii. 10.

JOSE (jo'se), one in the line of our Lord's ancestry, Luke iii. 29.

JOSEDEC (jo-se'dek), 1 Esd. v. 5; Ecclus. xlix. 12, for Jehozadak, father of the high-priest Joshua.

JOSEDECH (jo-se'dek), Hag. i. 1, 12; Zech. vi. 11. See JEHOZADAK, JOZADAK.

JOSEPH (jo'sef), son of Jacob and Rachel, born under peculiar circumstances, as may be seen in Gen. xxx. 22, on which account and because he was the son of his old age, Gen. xxxvii. 3, he was beloved by his father more than were the rest of his children, though Benjamin, as being also a son of Jacob's favorite wife, Rachel, was in a peculiar manner dear to the patriarch. The partiality evinced toward Joseph by his father excited jealousy on the part of his brethren, the rather that they were born of different mothers, Gen. xxxvii. 2. Joseph had reached his seventeenth year, having hitherto been engaged in boyish sports or aiding in pastoral duties, when some conduct on the part of "the sons of Bilhah and the sons of Zilpah, his father's wives," seems to have been such as in the opinion of Joseph to require the special attention of Jacob, to whom, accordingly, he communicated the facts. This regard to virtue, and this manifestation of filial fidelity, greatly increased his brothers' dislike, who henceforth "hated him and could not speak peaceably unto him," Gen. xxxvii. 4. Their aversion, however, was carried to the highest pitch when Joseph acquainted them with two dreams that he had had, to the effect—the first, that while he and they were binding sheaves his sheaf arose and stood erect, while theirs stood round and did obeisance to his; the second, that "the sun and the moon and the eleven stars paid him homage." These dreams appeared to indicate that Joseph would acquire pre-eminence in the family, if not sovereignty; and while even his father rebuked him, his brothers were filled with envy. Jacob, however, was not aware of the depth of their ill-will; so that on one occasion, having a desire to hear intelligence of his sons, who were pasturing their flocks at a distance, he did not hesitate to make Joseph his messenger for that purpose. His appearing in view of his brothers was the signal for their malice to gain head. They began to devise means for his immediate destruction, but through the interference of his half-brother, Reuben, a compromise was entered into, in virtue of which the youth was stripped of the distinguishing vestments which he owed to his father's affection and cast into a pit. Having performed this evil deed, and while they were taking refreshment, the brothers beheld a caravan of Arabian merchants, who were bearing the spices and aromatic gums of India down to the well-known and much-fre-

quented mart, Egypt. Judah on this feels a bitter emotion arise in his mind, and proposes that, instead of allowing Joseph to perish, they should sell him to the merchants, whose trade obviously embraced human beings as well as spicery. Accordingly, the unhappy young man was sold for a slave, to be conveyed by his masters into Egypt. While on his way thither, Reuben returned to the pit, intending to rescue his brother and convey him safely back to their father. Joseph was gone. On which Reuben went to the wicked young men, who, not content with selling a brother into slavery, determined to punish their father for his partiality toward the unoffending sufferer. With this view they dipped Joseph's party-colored garment in the blood of a kid and sent it to Jacob, in order to make him believe that his favorite child had been torn to pieces by some wild beast. The trick succeeded, and Jacob was grieved beyond measure.

Meanwhile, the merchants sold Joseph to Potiphar, an officer of Pharaoh and captain of the royal guard, who was a native of the country. It is by no means easy to determine who at this time was the Pharaoh, or ruling monarch, though the condition of the country and the progress of civilization are made clear in the course of the narration.

In Potiphar's house Joseph enjoyed the highest confidence and the largest prosperity. A higher power watched over him, and whatever he undertook succeeded, till at length his master gave everything into his hands. The Hebrew race have always been remarkable for personal beauty, of which Joseph seems to have had an unusual share. This fact explains, if it cannot palliate, the conduct of Potiphar's wife, who tried every means to bring the uncontaminated and pure-minded youth to fulfill her unchaste desires. Foiled in her evil wishes, she resolved to punish Joseph, who thus a second time innocently brings on himself the vengeance of the ill-disposed. Charged with the very crime to which he had in vain been tempted, he is, with a fickleness characteristic of Oriental lords, at once cast into the state prison.

The narrative, which is obviously constructed in order to show the workings of divine Providence, and may not possibly have received some shape or hue from the predominant idea, states, however, that Joseph was not left without special aid, in consequence of which he gained favor with the keeper of the prison to such an extent that everything was put under his direction. If the suddenness and magnitude of this and other changes in the lot of Joseph should surprise any one, the feeling will be mainly owing to his want of acquaintance with the manners and customs of the East, where vicissitudes not less marked and sudden

than are those presented in our present history are not uncommon, for those who come into the charmed circle of an Eastern court, especially if they are persons of great energy of character, are subject to the most wonderful alternations of fortune, the slave of to-day being the vizier of to-morrow.

Among the many advantages secured to posterity by this interesting and admirable narrative regarding the patriarch Joseph is an intimate acquaintance, so far as it goes, with the state of civilization in Egypt. In the part at which we are now arrived we read of "the chief of the butlers" and "the chief of the bakers," officers who vouch by the duties which they had to discharge for the

the free air of day; but when again in the enjoyment of his butlership, he forgot Joseph, Gen. xl. Pharaoh himself, however, had two dreams, which found in Joseph a successful expounder, for the butler remembered the skill of his prison companion, and advised his royal master to put it to the test in his own case. Pharaoh's dream, as interpreted by Joseph, foreboded the approach of a seven years' famine, to abate the evils of which Joseph recommended that some discreet and wise man should be chosen and set in full power over the land of Egypt. The monarch was alarmed, and called a council of his advisers. The wisdom of Joseph was recognized of divine origin and super-eminent value, and the king and his ministers

resolved that Joseph should be made—to borrow a term from Rome—dictator in the approaching time of need. It has been supposed that Joseph was taken into the priestly order, and thus ennobled. The Biblical narrative does not support this opinion, though it leaves it without a doubt that in reality, if not in form as well, the highest trust and the proudest honors of the state were conferred on one so recently a Hebrew slave.

Seven years of abundance afforded Joseph opportunity to carry into effect such plans as secured an ample provision against the seven years of need. The famine came, but it found a prepared people. The visitation did not depend on any mere local cause, for "the famine was over all the face of the earth; and all countries came into Egypt to Joseph to buy corn," Gen. xl. 56, 57. Among these customers appeared ten brethren, sons of the Hebrew Jacob. They had of necessity to appear before Joseph, whose license for the purchase of corn was indispensable. Joseph had probably expected to see them, and he seems to have formed a deliberate plan of action. His conduct has brought on him the always ready charges of those who



THE RIVER JORDAN BY MOONLIGHT.—See JORDAN, THE RIVER OF.

advanced and complex condition of society in which their services were required and supplied. How true and trustworthy, too, the Biblical narrative is may be learned by an implication which is here offered. The head butler had a dream in which he saw a vine. On the authority of Herodotus and others, it was long denied that the vine grew in Egypt; and if so, the imagery of the butler's dream would hardly have been appropriate. Wilkinson, however, has shown beyond a question that vines did grow in Egypt, and thus not only removed a doubt, but given a positive confirmation of the sacred record.

The two regal officers just mentioned had, while in prison with Joseph, each one a dream, which Joseph interpreted correctly. The butler, whose fate was auspicious, promised the young Hebrew to employ his influence to procure his restoration to

would rather impeach than study the Bible, and even friends of that sacred book have hardly in this case done Joseph full justice. Joseph's main object appears to have been to make his brothers feel and recognize their guilt in their conduct toward him. For this purpose suffering was indispensable. Accordingly, Joseph feigned not to know his brothers, charged them with being spies, threatened them with imprisonment and allowed them to return home to fetch their younger brother, as a proof of their veracity, only on condition that one of them should remain behind in chains with a prospect of death before him should not their words be verified. Then it was, and not before, that "they said one to another, We are very guilty concerning our brother, in that we saw the anguish of his soul and would not hear; therefore is this distress come upon us. And Reuben said,

Spake I not unto you, saying, Do not sin against the child, and ye would not hear? Therefore, behold also his blood is required," Gen. xliii. 21. On which, after weeping bitterly, he by common agreement bound his brother Simeon, and left him in custody. How deeply concerned Joseph was for his family, how true and affectionate a heart he had, may be learned from the words which escape from the brothers in their entreaty that Jacob would allow Benjamin to go in to Egypt as required by Joseph: "The man asked us straitly of our state and of our kindred, saying, Is your father yet alive? have ye another brother?" Gen. xliii. 7. At length Jacob consents to Benjamin's going in company with his brothers: "And God Almighty give you mercy before the man, that he may send away your other brother and Benjamin. If I be bereaved of my children, I am bereaved," Gen. xliii. 14. Thus provided, with a present consisting of balm, honey, spices and myrrh, nuts and almonds, and with double money in their hands, they went again down to Egypt and stood before Joseph, Gen. xliii. 15; and there, too, stood Benjamin, Joseph's beloved brother. The re-



THE JORDAN—ITS SUPPOSED SOURCE AT BANIAS.—See JORDAN and CESAREA PHILIPPI.

quired pledge of truthfulness was given. If it is asked why such a pledge was demanded, since the giving of it caused pain to Jacob, the answer may be thus: Joseph knew not how to demean himself toward his family until he ascertained its actual condition. That knowledge he could hardly be certain he had gained from the mere words of men who had spared his life only to sell himself into slavery. How had these wicked men behaved toward his venerable father? His beloved brother Benjamin, was he safe? or had he suffered from their jealousy and malice the worse fate which he himself had been threatened? Nothing but the sight of Benjamin could answer these questions and resolve these doubts.

Benjamin had come, and immediately a natural change took place in Joseph's conduct. The brother began to claim his rights in Joseph's bosom. Jacob was safe, and Benjamin was safe. Joseph's heart melted at the sight of Benjamin. "And he said to the ruler of his house, Bring these men home, and slay and make ready, for these men shall dine with me at noon," Gen. xliii. 16. But guilt is always the ready parent of fear. Accordingly, the brothers expected nothing but being reduced to slavery. When taken to their own broth-

er's house, they imagined they were being entrapped. A colloquy ensued between them and Joseph's steward, whence it appeared that the money put into their sacks, to which they now attributed their peril, was in truth a present from Joseph, designed, after his own brotherly manner, to aid his family in their actual necessities.

Noon came, and with it Joseph, whose first question regarded home. "He asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? And he lifted up his eyes and saw his brother Benjamin, his mother's son, and said, Is this your younger brother? And he said, God be gracious unto thee, my son. And Joseph made haste, for his bowels did yearn upon his brother, and he sought where to weep, and he entered into his chamber and wept there." Does this look like harshness?

The connection brings into view an Egyptian custom which is of more than ordinary importance in consequence of its being adopted in the Jewish polity: "And they set on (food) for him by himself (Joseph), and for them by themselves (the brethren), and for the Egyptians which did eat with them, by themselves, because the Egyptians might not eat bread with the Hebrews, for that is an abomination with the Egyptians," Gen. xliii. 32. This passage is also interesting as proving that Joseph had not, in his princely grandeur, become ashamed of his origin, nor consented to receive adoption into a strange nation; he was still a Hebrew, waiting, like Moses after him, for the proper season to use his power for the good of his own people.

Other customs appear in this interesting narrative: "And they (the brothers) sat before him (Joseph), the first-born according to his birthright, and the youngest according to his youth." "And he sent messes (delicacies) unto them from before him, but Benjamin's mess was five times so much as any of theirs," ver. 32, 33. Fear had now given place to wonder, and wonder at length issued in joy and mirth. Thus ended the second act in the drama. Another now opens.

Joseph, apparently with a view to ascertain whether they would make any and what sacrifice in order to fulfill their solemn promise of restoring Benjamin in safety to Jacob, orders not only that every man's money should be put in his sack's mouth, but also that his "silver cup, in which my lord drinketh, and whereby he divineth," should be put in the sack's mouth of the youngest. The brethren leave, but are soon overtaken by Joseph's steward, who charges them with having surreptitiously carried off this costly and highly-valued vessel. They on their part vehemently repel the accusation, adding, "With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen." A search is made, and the cup is found in Benjamin's sack. Accordingly, they return to the city. And now comes the hour of trial. Would they purchase

their own liberation by surrendering Benjamin? After a most touching interview, Joseph declares himself unable any longer to withstand the appeal of natural affection. On this occasion Judah, who is the spokesman, shows the deepest regard to his aged father's feelings, and entreats for the liberation of Benjamin even at the price of his own liberty. In the whole of literature we know of nothing more simple, natural, true and impressive; nor, while passages of this kind stand in the Pentateuch, can we even understand what is meant by terming that collection of writings "the Hebrew national epic," or regarding it as an aggregation of historical legends. If here we have not history, we can in no case be sure that history is before us, Gen. xlv.

Most natural and impressive is the scene also which ensues, in which Joseph, after informing his brethren who he was, and inquiring, first of all, "Is my father alive?" expresses feelings free from the slightest taint of revenge, and even shows how, under divine Providence, the conduct of his brothers had issued in good: "God sent me before you to preserve a posterity in the earth, and to save your lives by a great deliverance." Five years had yet to ensue in which "there would be neither earing nor harvest," and therefore the brethren were directed to return home and bring Jacob down to Egypt with all speed. "And he fell upon his brother Benjamin's neck and wept, and Benjamin wept upon his neck. Moreover, he kissed all his brethren and wept upon them, and after that his brethren talked with him," Gen. xlv. 14, 15.

The news of these striking events was carried to Pharaoh, who, being pleased at Joseph's conduct, gave directions that Jacob and his family should come forthwith into Egypt: "I will give you the good of the land of Egypt, and ye shall eat the fat of the land; regard not your stuff, for the good of the land is yours." The brethren departed, being well provided for: "And to his father Joseph sent ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way."

The intelligence which they bore to their father was of such a nature that "Jacob's heart fainted, for he believed them not." When, however, he had recovered from the thus naturally told effects of his surprise, the venerable patriarch said, "Enough; Joseph my son is yet alive: I will go and see him before I die," Gen. xlv. 26, 28.

Accordingly, Jacob and his family, to the number of threescore and ten souls, go down to Egypt, and by the express efforts of Joseph are allowed to settle in the district of Goshen, where Joseph met his father: "And he fell on his neck, and wept on his neck a good while." There Joseph "nourished his father and his brethren, and all his father's household, with bread, according to their families," Gen. xlvii. 12.

Meanwhile, the predicted famine was pauperizing Egypt. The inhabitants found their money exhausted and their cattle and substance all gone, being parted with in order to purchase food from the public granaries, until at length they had nothing to give in return for sustenance but themselves. "Buy us," they then imploringly said to Joseph, "and our land for bread, and we and our land will be slaves unto Pharaoh." "And Joseph bought all the land of Egypt for Pharaoh, so the land became Pharaoh's." The people, too, "Joseph removed to cities from one end of the borders of the land to the other end." Religion,

however, was too strong to submit to the political and social changes, and so the priests still retained their land, being supplied with provisions out of the common store gratuitously. The land, which was previously the people's own, was now let to them on a tenancy, at the rent of one-fifth of the produce, the land of the priests being exempted.

This is one of the greatest, if not the greatest, social revolution recorded in history. Under the pressure of famine an entire nation is reduced from freedom to dependence, while the population, which had been apparently limited to certain districts, was distributed all over the land on different spots.

At this distant period it may not be easy to understand and explain the entire conduct observed by Joseph in this crisis of the nation's fate, but we must protest against the application to it of measures of judgment which are derived from modern notions and the pure and lofty morality of the gospel. If a great change was suddenly effected in the social condition of the people, we are not hastily to conclude that the change was for the worse, especially considering that a very long and grievous famine had afflicted so fertile a land as Egypt under the previously existing social condition. And if an opportunity was taken to increase the royal power over the nation, it cannot be denied that the nation was saved from impending destruction by the foresight, wisdom and benevolence of the Hebrew vizier.

Joseph had now to pass through the mournful scenes which attend on the death and burial of a father. Having had Jacob embalmed, and seen the rites of mourning fully observed, the faithful and affectionate son, leave being obtained of the monarch, proceeded into the land of Canaan, in order, agreeably to a promise which the patriarch had exacted, to lay the old man's bones with those of his fathers in the "field of Ephron the Hittite." Having performed with long and bitter mourning Jacob's funeral rites, Joseph returned into Egypt. The last recorded act of his life forms a most becoming close. After the death of his father, his brethren, unable, like all guilty people, to forget their criminality, and characteristically finding it difficult to think that Joseph had really forgiven them, grew afraid, now they were in his power, that he would take an opportunity of inflicting some punishment on them. They accordingly go into his presence, and in imploring terms and an abject manner entreat his forgiveness. "Fear not"—this is his noble reply—"I will nourish you and your little ones."

Joseph lived an hundred and ten years, kind and gentle in his affections to the last; for we are told, "The children of Machir, the son of Manasseh, were brought up upon Joseph's knees," Gen. l. 23. And so, having obtained a promise from his brethren that when the time came, as he assured them it would come, that God should visit them, and "bring them unto the land which he swore to Abraham, to Isaac and to Jacob," they would carry up his bones out of Egypt, Joseph at length "died, and they embalmed him, and he was put in a coffin," Gen. l. 26. This promise was religiously fulfilled. His descendants, after carrying the corpse about with them in their wanderings, at length put it in its final resting-place in Shechem, in a parcel of ground that Jacob bought of the sons of Hamor, which became the inheritance of the children of Joseph, Josh. xxiv. 32.

By his Egyptian wife Asenath, daughter of the high-priest of Heliopolis, Joseph had two sons, Manasseh and Ephraim, whom Jacob adopted, and who accordingly took their place among the heads of the twelve tribes of Israel.

2. One of the spies who were despatched to search out the Promised Land—the representative of the tribe of Issachar, Num. xiii. 7. 3. A person of the family of Bani who was among those that had married heathen wives after the return from Babylon, and were compelled by Ezra to part with them, Ezra x. 42. 4. A priest, Neh. xii. 14, an ancestor of Judith, Judith viii. 1. 5. A Jewish captain in the Maccabean wars, 1 Macc. v. 8. 6. John, the brother of Judas Maccabæus, appears to have been sometimes called Joseph, 2 Macc. viii. 22; x. 19.

7. The husband of the Virgin Mary and the reputed or legal father of Jesus. Of his personal history next to nothing is known, except what is recorded in connection with the birth and child-

charge given by our Lord on the cross to John to view Mary henceforth as his mother—a charge which he carried out by taking her to his own home, John xix. 27. We cannot imagine such a thing should have taken place, or have even been thought of, if Joseph had been still alive. This reserve in gospel history is remarkable, and contrasts strikingly with the numerous legends concerning Joseph which sprang up in after times, and which have found a record in some of the apocryphal gospels. It shows how intent the Evangelists were on their one grand theme, and how little they thought of gratifying the curiosity of their readers on points but incidentally connected with it.

8. A rich and honorable Israelite called, from his birth-place, "of Arimathea." He belongs to that class of persons who appear for a moment on the stage of sacred history to teach some great lesson or perform some special service, and then cease to be heard of. All we know of him is sim-



THE BANKS OF THE JORDAN, BEFORE IT REACHES THE LAKE OF GALILEE.—See JORDAN, RIVER OF.

hood of Jesus. Even this comprises but a limited number of particulars. He was in humble circumstances, though of royal lineage; resident at Nazareth, though retaining a civil connection with Bethlehem, where he sought to have his name taken at the general enrolment; followed the trade of a carpenter; was a man of devout and upright character; by divine admonition received Mary, to whom he had been previously espoused, as his wedded wife, knowing her to be with child of the Holy Ghost; fled with her and the infant Jesus to Egypt, having been so instructed, to escape the violence of Herod; on returning deemed it prudent to pass beyond the jurisdiction of Archelaus, and settled again at Nazareth; and there, after the mention by St. Luke, ch. ii. 41-52, of a visit paid by him to Jerusalem together with Mary and Jesus, when the latter had reached his twelfth year, we altogether lose sight of him. When the period arrived for Jesus showing himself to Israel, we read not unfrequently of Mary and of the brothers and sisters of Jesus, but never of Joseph. The natural inference is that he had meanwhile died, which is rendered in a manner certain by the

ply that he was of Arimathea; that he was a man of wealth and a member of the supreme council of the Jews; that he was a person of enlightened views and godly character, secretly, indeed, a disciple of Jesus; that the fear which had hitherto prevented him from avowing his belief gave way when he saw the things which happened at the close of Christ's earthly career, so that he received courage to ask from Pilate the dead body of his Master, and had the unspeakable honor, along with Nicodemus, of laying it in his own new tomb that had been hewn from a rock in the immediate precincts of the city, Matt. xxvii. 57-60. In him it is seen how at times faith, when it really exists, though only as a feeble germ, can rise with the occasion to confront the most formidable difficulties—how again such faith, with its mighty action and triumphant results, is at times found in quarters where by men it may have least been expected; and viewed in connection with the predetermined and even formally announced purpose of God respecting Christ, the example shows how certainly the means and instruments will be forthcoming, however apparently impossible, at the

proper time to execute the counsels of Heaven. It had been written centuries before the gospel age that somehow the promised Messiah, even when despised and rejected of men, and amid the darkest signs of condemnation and grief pouring out his soul an offering for sin, was yet to be with the rich in his death, Isa. liii. 9. Up till the moment when it became necessary to dispose of our Lord's mortal remains, it seemed as if this announcement had failed to come in remembrance, and as if it were impossible in the circumstances that any one could be found to do the part it indicated. But, lo! precisely at that crisis there appeared in Joseph of Arimathea, with his associate Nicodemus, the very instrumentality needed for the occasion; so that,

that the Lord Jesus went in and out amongst them, beginning from the baptism of John," Acts i. 15.

JOSEPH BEN CHIJA. This distinguished president of the college at Pumpadita, and reputed translator of Hagiographa into Chaldee, was born in Babylon about A. D. 270. He was a disciple of Jehudah ben Jecheskel, founder and president of the college at Pumpadita, and was installed as president of the college at Pumpadita about 330; but he was not permitted to occupy long this distinguished position, for he died in the third year of his rectorate, about 333. His learning was so extensive and his knowledge of the traditional lore was so profound that he obtained the appellation

Uzziel—a fact which has led some to suppose that this Targum, ascribed to Jonathan, is in reality Joseph's. But there is no necessity for such a conclusion, since we are expressly told that Jonathan's Targum embodied the traditional renderings of Haggai, Zechariah and Malachi, and that Joseph also was the depository of the ancient traditions. The identity of the renderings is therefore to be ascribed to the identity of the ancient source from which both paraphrasts drew their information. That a Chaldee paraphrase of the prophets existed before Joseph made his is moreover evident from the fact that he himself declares on several occasions, when discussing the meaning of a difficult passage in the Scriptures, "If we had not the Targum on this passage, we should not know what it means." But though the quotations in the Talmud from Joseph's Chaldee paraphrase are restricted to the prophets, yet the version in our rabbinic and Polyglot Bibles, which is now ascribed to him, is that of the Hagiographa—*i. e.*, Psalms, Proverbs and Job. In his advanced life Joseph became totally blind, and also lost his memory, which greatly afflicted him and ruffled his temper, as he could not remember his own sayings about the traditions of the fathers.

JOSEPH, PATRIARCH OF CONSTANTINOPLE, who had previously held the archbishopric of Ephesus, was elected in 1416. He was at first opposed to a union of the Eastern and Western Churches, but attended the Council of Florence in 1439. Here he showed himself a warm supporter of the proposed union, urging upon his companions and attendants the necessity of conciliating the Latins. Toward the close of the council he fell ill, and during his illness was induced to subscribe to the dogmas of the Latin Church on the points in dispute, but he greatly regretted his step, and died at Florence, June 10, 1439, before the conclusion of the council.

JOSEPH, SAINT, the hymnologist, was a Greek ecclesiastic, or keeper of the sacred vessels under Ignatius, patriarch of Constantinople in the ninth century. He was a zealous defender of image-worship, the founder of a monastery at Constantinople and a celebrated writer of hymns in honor of the Virgin Mary. A collection of them, usually designated the "Mariale," is well known in the ecclesiastical literature of the Greek Church. He died at an advanced age in A. D. 883.

JOSEPHUS (jo-se'fus), FLAVIUS, the renowned Jewish historian, was born at Jerusalem, A. D. 37. His father was a priest of the first course, and his mother belonged to the royal Asmonean family. The only authority for the outline of his life is his own self-laudatory autobiography; but in spite of the egregious vanity which marks every page of the performance, he does not seem to have willfully perverted any facts. He tells us that even at the age of fourteen he was so remarkable for learning that the high-priests and chief men of the city came to inquire of him about minute questions of the law. After a careful examination of the tenets held by the three chief sects of Jews—Pharisees, Sadducees and Essenes—and after residing three years in the desert with the ascetic eremite Banus, he embraced Pharisaism, which, he says, resembled the Stoic philosophy. At the age of twenty-six he sailed to Rome to plead the cause of some imprisoned Jewish priests. Like St. Paul he was shipwrecked, but after a night's swimming was picked up by a Cyrenian



THE SEA OF GALILEE RECEIVING THE JORDAN.—See JORDAN, RIVER OF.

in the face of all appearances to the contrary, the word of God was found to stand sure, and meet respect was at the same time secured toward the lifeless body of the now offered and perfected Redeemer. 9, 10, 11. Three persons in the ancestry of Christ, Luke iii. 24, 26, 30. 12. A disciple surnamed BARSABAS was one of the two persons whom the primitive Church, immediately after the resurrection of Christ, nominated, praying that the Holy Spirit would show which of them should enter the apostolic band in place of the wretched Judas. On the lots being cast, it proved that not Joseph, but Matthias, was chosen.

Joseph bore the honorable surname of JUSTUS, which was not improbably given him on account of his well-known probity. He was one of those who had "complicated with the apostles all the time

of "Sinai"—that is, one who is acquainted with all the traditions in succession since the giving of the law on Sinai. One of his favorite studies was the Jewish theosophy, the mysteries of which, being contained in the vision of Ezekiel respecting the throne of God, he endeavored to propound. Another department of his studies, which is of great interest to the Biblical student, was the rendering of the Hebrew Scriptures in Chaldee. From the twelve passages of his version which are quoted in the Talmud, it is evident that he translated Kings, Isaiah, Jeremiah, Hosea, Amos, Obadiah, Zephaniah and Zechariah, since these passages are distinctly cited with the declaration "as Rabbi Joseph has rendered it into Chaldee." These renderings are almost exactly the same that are given in the Targum of Jonathan ben

vessel, and obtained the patronage of Poppæa, who gained his cause for him and dismissed him with great gifts. About the time of his return, A. D. 66, the Jewish insurrection broke out, the causes of which he very obscurely describes, although the greater part of his autobiography, as well as much of the book on the Jewish war, is occupied with this portion of his history. Although he despaired from the first, and advised his countrymen to submission, he accepted the command in Galilee, and has given us a most graphic account of the numerous plots and perils in which he was entangled during the brilliant and stormy period of his life as a general. After displaying consummate courage and ability in putting Galilee in a state of defence, and in resisting the Romans, he finally threw himself into Jotapata, which was taken after a splendid defence of forty-seven days. He hid himself with forty others in a cave, and being betrayed, refused to surrender on a promise of safety. Against his wishes they all determined to commit suicide, but at his proposal finally agreed to kill each other by lot, when he and another alone survived. They surrendered to the Romans, and Vespasian put him in chains, intending to send him to Nero—a fate which he avoided by prophesying Vespasian's future elevation to the purple. After three years of lenient imprisonment, A. D. 70, his prophecy came true, and his chains were cut off by order of Titus. He took part in the siege of Jerusalem, and was once struck senseless by a stone while urging the Jews to surrender. He was enabled by the patronage of Titus to save the lives of his brother and fifty other Jews, and to rescue from destruction a valuable copy of the Scriptures. Detested as he was, and suspected of double treachery both by Jews and Romans, subjected to endless accusations and attacks, his life must have been sufficiently burdensome, but the position of a renegade was rendered supportable by imperial favor, and probably by unlimited self-approbation. After the fall of Jerusalem he lived as a court-pensioner, comfortably following his literary pursuits, and surviving till the early years of Trajan's reign, about A. D. 103, in contented and wealthy infamy.

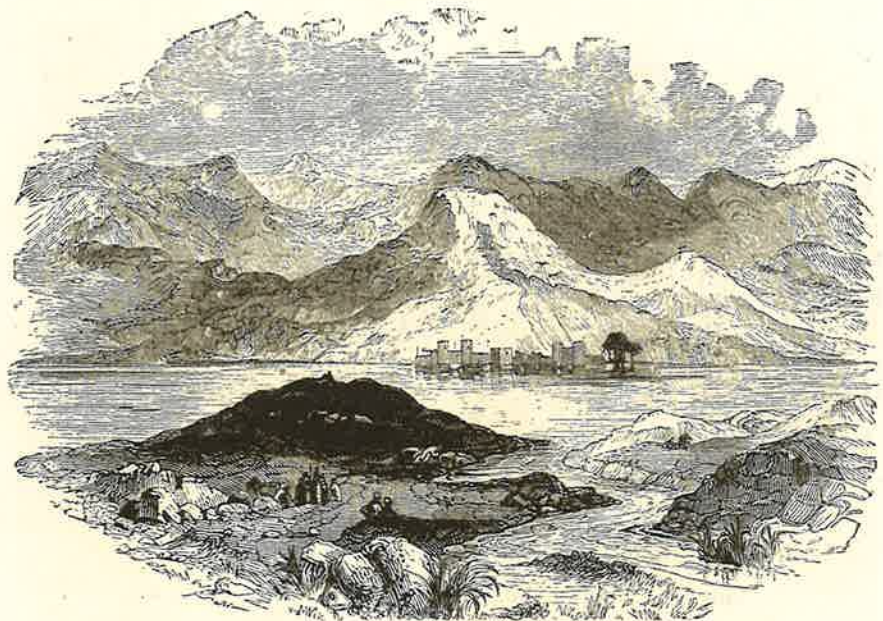
Josephus is one of those men for whose character, in spite of their learning, their ability, and even their good qualities, it is impossible to feel any respect. An almost girlish conceit is everywhere visible in his narrative of his own proceedings, and a consciousness of his own importance often betrays him into a superstition quite alien to the natural tone of his mind. Cunning, worldliness and a vulgar desire for external prosperity appear in him throughout his life. He was a fulsome flatterer of the great, and was not even ashamed to assume the name of Flavius, as though he had been a freedman of Titus. He was a strange mixture of the bigoted Pharisee and the time-serving Herodian, and he mingles the national pride of the patriot with the apostasy of a traitor. The worst stain on his character is his desertion of his country in the hour of her sorest need, and the fact that he was eager to kiss the hands that were reeking with her blood, and to sing the praises of the men for whom his countrymen could find no curse too deep or loud. While captive Judæa wept under her desolate palm tree, he could live in splendor in the house assigned to him by her conquerors, enjoy a share of their booty and boast of their patronage; while his countrymen were dead, degraded or enslaved, he could bear to see his own triumphal statue set up among their oppressors, and could sit as a

congratulating guest, offering homage and adoring cringes, whilst the triumphal pageant for Judæa ravaged and Jerusalem burned filled the hours of a long summer's day ere it unfolded its pomps before him.

Josephus was an admirable writer. Although he could not pronounce Greek well, he writes it with singular purity, with the exception of a few constant errors, and he is fairly entitled to his own claim of possessing the highest qualifications for a Greek writer of Jewish history. Jerome well styles him "the Livy of the Greeks." "His work," says Niebuhr, "is one of the most charming and interesting books, and is read a great deal too little." Nevertheless, though he understood the duty and importance of veracity to the historian, yet he is often untrue, and his archæology abounds in distortions of historical facts and in falsifications which arise from his inordinate national pride; and wherever he deals in numbers, he shows his Oriental love of exaggeration. Hence his narrative, even of events sufficiently near his own times, requires constant correction.

sions, and especially by a rationalistic method of dealing with miracles, to make Jewish history palatable to Greeks and Romans. Thus he omits all the most important Messianic prophecies; he manipulates the book of Daniel in a most unsatisfactory manner; he speaks in a very loose way about Moses and Abraham; and though he can swallow the romance of the pseudo-Aristeas, he rationalizes the account of the Exodus and Jonah's whale.

Nothing is more certain than that Josephus was no Christian; the whole tone of his mind was alien from the noble simplicity of Christian belief, and, as we have seen already, he was not even a good Jew. Whatever, therefore, may be thought about the passages alluding to John the Baptist and James, "the Lord's brother," which may possibly be genuine, there can be no reasonable doubt that the famous allusion to our Lord is either absolutely spurious or largely interpolated. The silence of Josephus on a subject of such importance, and with which he must have been so thoroughly acquainted, is easily explicable, and it is intrin-



THE JORDAN LEAVING THE SEA OF GALILEE.—See JORDAN, RIVER OF.

Yet he has received very hard measure at the hands of Baronius and other writers, and we must admit that his works have been preserved to us by a singular providence, and throw a flood of light on Jewish affairs.

It is hardly possible to overrate the importance of Josephus to the theologian. The numberless references to all his writings show how indispensable he is, and how constantly his works elucidate the history, geography and archæology of Scripture. Yet, in spite of his constant assertions, he can have had no real respect for the writings which he so largely illustrates. If he had felt, as a Jew, any deep or religious appreciation of the Old Testament history, which he professes to follow, he would not have tampered with it as he does, mixing it with pseudo-philosophical fancies, with groundless Jewish traditions, and with quotations from heathen writers of very doubtful authority. Moreover, he constantly varies from the sacred text in numbers and in names, so that in his genealogy of the high-priests scarcely five of the names agree with anything that we have in Scripture. The worst charge, however, against him is his constant attempt, by alterations and suppress-

sions, much more probable that he should have passed over the subject altogether than that he should only have devoted to it a few utterly inadequate lines; and even if he had been induced to do this by some vague hope of getting something by it from Christians like Flavius Clemens, he certainly would not have expressed himself in language so strong, and still less would he have vouched for the Messiahship, the miracles or the resurrection. Justin, Tertullian, Chrysostom, Origen, and even Photius, knew nothing of the passage, nor does it appear till the time of Eusebius. Whether Eusebius forged it himself, or borrowed it from the *marginalia* of some Christian reader, cannot be determined, but that Josephus did not write it may be regarded as settled. Nay, the very next section is a disgusting story wholly irrelevant to the tenor of the narrative, and introduced in all probability for the sole purpose of a blasphemous parody on the miraculous conception, such as was attempted by various rabbinical writers. That Josephus intended obliquely to discredit some of the chief Christian doctrines by representing them as having been anticipated by the Essenes seems by no means improbable.

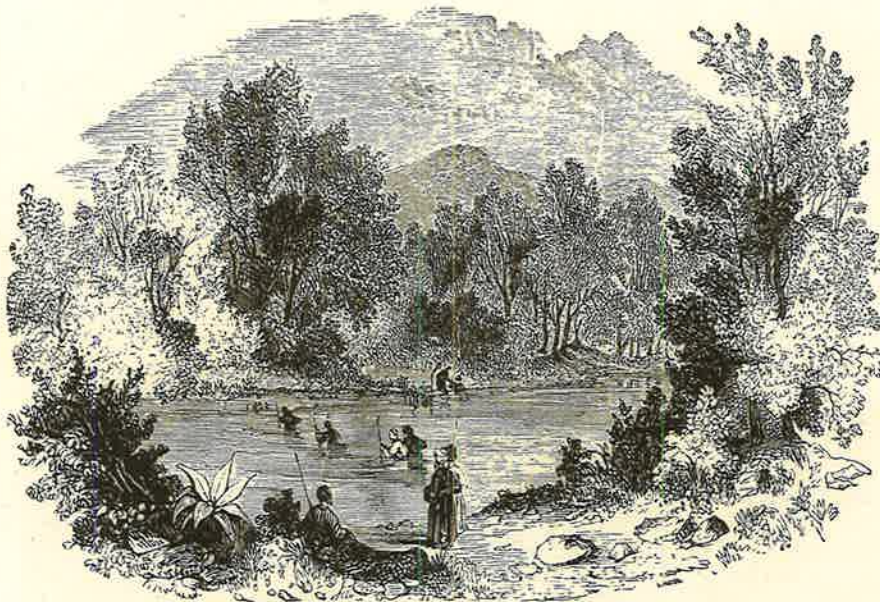
The works of Josephus are—1. "The Jewish Wars," in seven books, translated by himself from the Syro-Chaldee. 2. "Jewish Antiquities," in twenty books, an apologetic paraphrase of Scripture history for Gentiles. 3. "The Autobiography," in seventy-six chapters. 4. "Against Apion," a treatise of immense learning on the antiquity and nobility of the Jews. The other works attributed to him are not believed to be genuine.

JOSES (jo'ses). 1. One of those called our Lord's brethren, Matt. xiii. 55; Mark vi. 3. 2. Acts iv. 36. See BARNABAS.

JOSHAH (jo'shah), a chief of the tribe of Simeon, 1 Chr. iv. 34.

JOSHAPHAT (jo-sha'fat), one of David's warriors, 1 Chr. xi. 43.

JOSHAVIAH (jo-shav'yah), also one of David's warriors, 1 Chr. xi. 46.



THE JORDAN BELOW THE SEA OF GALILEE.—See JORDAN, RIVER OF.

JOSHEKASHAH (josh-be-ka'shah), a head of one of the divisions of singers, 1 Chr. xxv. 4, 24.

JOSHEB-BASSEBET (jo'sheb-bas'se-bet), 2 Sam. xxiii. 8, margin. See JASHOBEAM.

JOSHUA (josh'u-a). 1. This eminent leader was the son of Nun, of the tribe of Ephraim, grandson of that Elishama who was prince of the tribe, Num. ii. 18, and probably seven descents from Joseph. He was originally called Oshea, but his name was changed to Jehoshua or Joshua, Num. xiii. 16, rendered in Greek "Jesus," Acts vii. 45; Heb. iv. 8.

Joshua was born in Egypt, and was of mature age at the time of the exodus. We first hear of him as appointed to command the troops selected for resisting the attack of Amalek in Rephidim; he was completely successful, and Moses was directed to write an account of the victory, Ex. xvii. 8-16. He is afterward repeatedly mentioned as attending Moses, and was appointed one of the spies to search Canaan, Ex. xiii. 8. He alone with Caleb brought a true account, and expressed his firm persuasion that, according to God's promise, Israel was well able to dispossess the Canaanites.

To the faithful two it was declared that while the people were condemned to wander forty years in the wilderness, and the rest of the spies died almost immediately, they both should survive to inherit their portion of the good land. Moses, for his sin at Meribah, was not to lead the people over the Jordan, and Joshua was then solemnly designated as his successor, Ex. xxvii. 18-23; Deut. i. 38; and earnest charges were given him to be faithful in his high leadership, Ex. iii. 21, 22, 28. In this he may be considered as a type of Christ, bearing, to note no other particulars, the same name; and as the one led the Israelites into a place of earthly rest, so the other brings his chosen into the heavenly Canaan, the glorious eternal "rest" which "remaineth for the people of God," Heb. iv. 9.

Joshua, having assumed the command after Moses' death (at about eighty-three or eighty-four years of age), received a promise of continued support from God, Josh. i. 1-9; he then sent spies to Jericho, soon after crossed the Jordan with the host, the waters being miraculously cut off; and

and maintained themselves in different strong places, and probably, as Israel grew remiss, afterward recovered several cities that had at first been taken. But Joshua was now in a position to allot the land to the various tribes. This was done in conjunction with Eleazar; and Timnath-serah, in Mount Ephraim, was given to the leader himself. Here doubtless he enjoyed a rest; but we find him at the close of his life again publicly charging the people, in two addresses, with some foreboding of the evil into which they would run after his decease. Then he died in peace, aged one hundred and ten years, and was buried in his own inheritance.

Joshua's character is a very noble one, and few blemishes are found in it. The favored disciple of Moses, he learned to be faithful to the Lord God. Once indeed he was too jealous for what he conceived Moses' honor, Num. xi. 28, 29. He was generally bold and fearless, though an unexpected check, as already noted, at one time dispirited him. But with these small exceptions, an able commander, a wise ruler, a faithful servant of the Lord, Joshua shines as a bright star among the noble luminaries with which God has decorated his Church; and his resolution may well be taken as the humble decision of all who bear the name of Christ: "As for me and my house, we will serve the Lord," Ex. xxiv. 15.

2. A man of Beth-shemesh, in whose field the cart stopped which brought back the ark from the Philistines, 1 Sam. vi. 14, 18. 3. A governor of Jerusalem, 2 Ki. xxiii. 8. 4. A high-priest after the captivity, Hag. i. 1 and elsewhere. In the books of Ezra and Nehemiah he is called Jeshua.

JOSHUA, THE BOOK OF. This book receives its name from its recording the conquest and appropriation of the land of Canaan by the Israelites under the leadership of Joshua. It may be considered as comprising three parts:

I. THE CONQUEST OF CANAAN: including the appointment of Joshua, and his directions to the people, Josh. i.; the spies sent to Jericho, Josh. ii.; the passage of the Jordan, Josh. iii., iv.; the circumcision and passover at Gilgal, Josh. v. 1-13; the capture and destruction of Jericho and of Ai, with Achan's sin and punishment, Josh. v. 14; viii. 29; the reading of the law on Mounts Ebal and Gerizim, Josh. viii. 30-35; the wily conduct of the Gibeonites, Josh. ix.; victories over the Canaanites, first in the south and then in the north; and the subjugation of the country, Josh. x., xi.; with a recapitulation of conquests, Josh. xii.

II. THE DIVISION OF THE COUNTRY: including both the conquered and the unconquered parts, describing the portions of the several tribes, Josh. xiii.-xix; the appointment of the cities of refuge and the Levitical cities, Josh. xx., xxi.; the return of the two tribes and a half east of Jordan, and transactions which followed thereupon, Josh. xxii.

III. JOSHUA'S FAREWELL ADMONITIONS AND DEATH, Josh. xxiii., xxiv.

Attempts are made by several modern critics to dismember this book; as if it were compiled by some comparatively late writer from various materials, which he has not succeeded, they say, in reducing to a consistent whole. Discrepancies are alleged and interpolations supposed; but when examined, they amount to little more than that whereas Joshua is represented as having subdued the entire country, yet portions are still said to be unconquered; that he is declared to have rooted out the Anakim, who appear afterward in force, and to have captured and destroyed many cities

encamping at Gilgal, he renewed the divine covenant by circumcising the people, and afterward solemnly kept the passover, the manna now ceasing. He had then a vision of the Captain of the Lord's host, most probably no created being, but the Son himself; and according to God's command, he attacked and destroyed Jericho, the walls of which fell suddenly down, when Israel had for seven days compassed the city. But on a repulse before Ai, Joshua seems for the time to have lost heart; the cause, however, the crime of Achan, was soon discovered, the culprit punished, Ai taken, and Joshua, penetrating into the heart of the country, solemnly read the blessings and curses of the law on Gerizim and Ebal, as Moses had commanded. The submission of the Gibeonites, who obtained terms from Israel by fraud, and the consequent league of several southern chiefs, led to the conquest of a large part of the south; and another confederacy of northern kings drew on a battle and complete victory near the Lake of Merom; the north was then occupied, and after various campaigns, one of which is particularly specified against the gigantic Anakim, Joshua may be said to have had, in about six or seven years, military possession of the whole of the country. It is true that many of the Canaanites still held fastnesses,

which subsequently were held against the Israelites. Some observations have been made in the preceding article which tend to explain these alleged contradictions; it is enough to say that generally, after campaigns are decided by great victories, there are sure to remain petty wars of detail, and that it was not possible for the Israelites at once to disseminate themselves through every corner of the country. It is natural, therefore, to suppose that places might be lost and won, occupied and reoccupied, by both contending parties. And we must remember that it by no means follows that the limitation of a general statement is a contradiction of it.

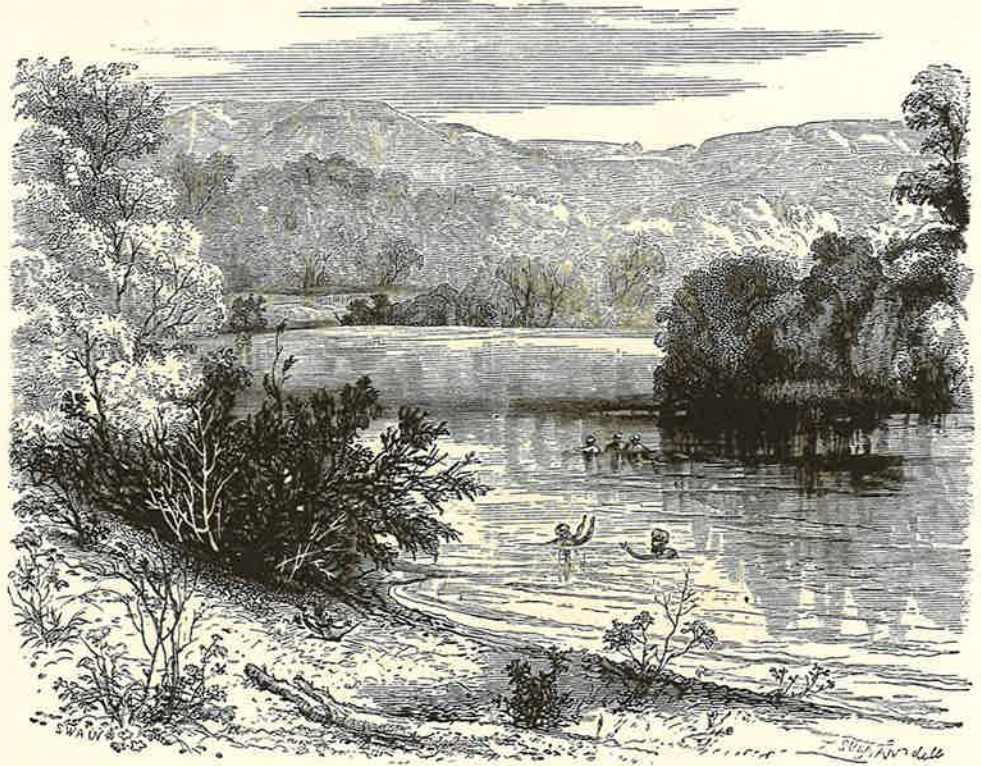
Neither is the alleged diversity of style and diction an argument of much force. The proofs brought to support it are insufficient. Besides, a portion of the book is historical, another portion geographical. If we find the style more complete and round in the one, more loose and feeble in the other, it is only what we might naturally expect. It is not denied that documents were used in the composition; the territorial descriptions of the districts allotted to the various tribes were most probably taken from the surveys made by the appointed officers; and so accurately have they been copied that, whereas too much land was at first allotted to Judah, and afterward Simeon's inheritance was taken out of it, both the first and second apportionments are preserved. Documents were used, then, but faithfully, judiciously and harmoniously. And so well is the book compacted that it is acknowledged that it is not possible with any certainty to separate it into what is regarded as its discordant parts.

Taking, then, the book of Joshua as a whole, we may inquire who was the author and to what date it is to be assigned. Conjectures as to the author range over a vast extent, from Joshua himself down to Jeremiah. Bleek, who places the book of Deuteronomy late, believes that the final editor of that was also the compiler of Joshua. In opposition to such a notion must be set the proofs that of Deuteronomy Moses was the author. Perhaps we may arrive by careful research at a more satisfactory result. The compilation was later than Joshua. He is said, indeed, Josh. xxiv. 26, to have committed several things to writing; but this record of his, though added, it would seem, to some book of authority previously existing, can hardly be supposed to include more than the renewal of the covenant, the circumstances and substance of the address he had just made to Israel. And there are indications that the composition must be placed later than the time of Joshua; for, to refer to but one of these, the expedition of the Danites to Leshem or Laish is mentioned, Josh. xix. 47, a fuller account of which is given in Judges xviii. And from that account it appears that a system of image-worship was established immediately on the settlement of Laish, ever after called Dan. We find, also, that the same system had previously existed in Mount Ephraim, probably for a few years. Now, though there are indications in Joshua's last address that he thought declension into idolatry not unlikely, and though there might be individual instances of sin, yet, looking at the declarations of Josh. xxiii. 8; xxiv. 31, we can hardly imagine that such flagrant examples of open image-worship could have occurred in that great captain's lifetime. Yet the date could not have been late; there are some expressions tending to prove this which must be noticed. We cannot, indeed, lay stress on vs. 1, 6, where the use of the first person is not decisive, but we may ob-

serve that Rahab is spoken of as still alive, Josh. vi. 25. We have no knowledge how long she lived, yet, as in all probability young at the taking of Jericho, she might very well have survived it sixty or seventy years. The expression, "She dwelleth in Israel even unto this day," would not have been used by one writing immediately; it points rather to a time when few who had taken part in the stirring scenes of the conquest still remained. The words "unto this day" occur not less than seventeen times in the whole book. The last four instances are found in Joshua's own addresses; that in Josh. vi. 25 is, as just observed, an argument for an early date, and the rest may very well come within, if not Joshua's lifetime, at least the next generation. But Josh. xv. 63 fixes a lower limit, later than which the composition of the book cannot be dated. In the seventh or eighth year of David's reign the Jebusites were expelled from Jerusalem, 2 Sam. v. 6-9. Perhaps, then, we may

5 showing how, by God's help, Canaan should be entirely subdued; 6 pointing to its distribution among the tribes; 7, 8 corresponding with the narrative of Josh. xxiii., xxiv. All the parts are closely linked together, the end of the first portion, Josh. xii., clearly preparing for an account of the division of the country, and the conclusion of the geographical sections referring back not only to Josh. xi. 23, but also to Josh. i. 2-6; while the remaining chapters both are necessary to narrate the return of the trans-Jordanic tribes to their own settlements and the close of Joshua's administration, and have also various references to what had preceded. The independent character of the book, moreover, is evidenced by the mention of the assignment of their lands to those Eastern tribes, and of the appointment of the refuge-cities; all of which had been narrated in the Pentateuch.

The canonical authority of this book has never been disputed; there are references to it (besides



THE JORDAN BELOW JERICHO.—See JORDAN, RIVER OF.

not unreasonably believe that this history was compiled in the days when judges ruled; it may be when some who witnessed the conquest were yet alive, or, if all had passed away, with such a scrupulous adherence to authorities as to embody some of the expressions in which eye-witnesses had chronicled the events as they occurred. There are indications, too, in the style, faint no doubt, but still pointing to the same period of time. It slightly differs from that of the Pentateuch, but yet is not quite assimilated to that of later books. To take a single instance: the expression "Lord of Hosts" is nowhere found in Joshua. It first occurs in 1 Sam. i. 3, 11, and thenceforth is sufficiently common.

It has been already said that this book has a historical and a geographical part. Some have believed that the last named was a subsequent addition. But there seems to be one leading idea, according to which the whole was arranged. Thus, in Josh. i. 2-9, a command and a promise are conjoined. Verses 5-8 are a kind of table of contents,

allusions in the Old Testament) in Acts vii. 45; Heb. iii. 5; iv. 8; xi. 30, 31; James ii. 25.

But objection has been made to the credibility of the narrative because it records miraculous events. Thus, various expedients have been devised by men who seem to have a nervous fear of God's working a miracle to account for the statement that the walls of Jericho fell down. And great perplexity has been felt in regard to the assertion that the sun and moon stood still. The main argument against the literal truth of this wonder is that it must be of a character so stupendous that all other miracles sink in comparison into the shade. The plain meaning of which is that God may work an easy miracle, but not a hard one. As if hard and easy could have any place in respect to the power of Him at whose word creation started forth! Man is unable to perform the so-called least miracle; God is mighty enough to perform the so-called greatest. The only question for the reverent inquirer is whether the statement is so distinctly made that it must be

received without violence to the text. A learned critic in an elaborate examination has endeavored to show that the historian is merely extracting from the poetical book of Jasher, which he cites by name, to apprise the reader that he by no means himself asserts the reality of the miracle. But if the statement were not literally true, why did the sacred writer introduce and so far endorse it? It is passing strange that an author, gravely recording history, should suddenly incorporate poetry with his prose, and intend it to be understood that the poetry was but a flourish, a fictitious exaggeration of plain fact. Mr. Greswell considers an ordinary day far too short for all the events said to have happened in it. He analyzes fully the narrative, and investigates the extraneous evidence which can be produced for the occurrence of the miracle. His conclusions are very weighty. It is

JOSHUA, THE GATE OF, one of the gates of Jerusalem, called after a person of the name who was governor of the city, 2 Ki. xxiii. 8. We have no means of identifying the position of this gate.

JOSIAH (jo-si'ah). 1. Seventeenth king of Judah and son of Amon, whom he succeeded on the throne in B. C. 698, at the early age of eight years, and reigned thirty-one years.

As Josiah thus early ascended the throne, we may the more admire the good qualities which he manifested. Avoiding the example of his immediate predecessors, he "did that which was right in the sight of the Lord, and walked in all the ways of David his father, and turned not aside to the right hand or to the left," 2 Ki. xxii. 1, 2. So early as the sixteenth year of his age he began to

to Jeroboam the future punishment of his sin. He even named Josiah as the person by whom this act was to be performed, and said that it should be performed in Bethel, which was then a part of the kingdom of Israel, 1 Ki. xiii. 2. All this seemed much beyond the range of human probabilities. But it was performed to the letter, for Josiah did not confine his proceedings to his own kingdom, but went over a considerable part of the neighboring kingdom of Israel, which then lay comparatively desolate, with the same object in view, and at Bethel, in particular, executed all that the prophet had foretold, 2 Ki. xxiii. 1-19. In these proceedings Josiah seems to have been actuated by an absolute hatred of idolatry such as no other king since David had manifested, and which David had scarcely occasion to manifest in the same degree.

In the eighteenth year of his reign and the twenty-sixth of his age, when the land had been thoroughly purified from idolatry and all that belonged to it, Josiah proceeded to repair and beautify the temple of the Lord. In the course of this pious labor, the high-priest Hilkiah discovered in the sanctuary a volume which proved to contain the books of Moses, and which, from the terms employed, seems to have been considered the original of the law as written by Moses. It appears that the king was greatly astonished when some parts of this were read to him. It is manifest that he had previously been entirely ignorant of much that he then heard; and he rent his clothes in consternation when he found that, with the best intentions to serve the Lord, he and all his people had been living in the neglect of duties which the law declared to be of vital importance. It is difficult to account for this ignorance. Some suppose that all the copies of the law



JOSEPH'S DREAM.—See JOSEPH.

not intended to decide dogmatically how the wonder was accomplished. It might be by a powerful refraction of the solar light. This we must be content to leave.

It may be added that, in corroboration of the general history of this book, a Phœnician inscription is cited as inscribed on a column in Africa, intimating that the Canaanites had fled from Joshua. Some writers, however, doubt the authenticity of this account.

Two other books bear the name of Joshua. One, printed 1848, is an Arabic chronicle, written most likely in the thirteenth century; it contains a legendary history of Joshua, with later stories, and comes down to the time of Theodosius the Great. The other (a part of the preceding) is in the Samaritan dialect, a free translation of the genuine book, modified according to the Samaritan dogmas. It was probably the work of a Samaritan who resided in Egypt.

manifest that enmity to idolatry in all its forms which distinguished his character and reign, and he was not quite twenty years old when he proclaimed open war against it, although more or less favored by many men of rank and influence in the court and kingdom. He then commenced a thorough purification of the land from all taint of idolatry by going about and superintending in person the operations of the men who were employed in breaking down idolatrous altars and images and cutting down the groves which had been consecrated to idol-worship. His detestation of idolatry could not have been more strongly expressed than by ransacking the sepulchres of the idolatrous priests of former days and consuming their bones upon the idol altars before they were overturned. Yet this operation, although unexampled in Jewish history, was foretold three hundred and twenty-six years before Josiah was born by the prophet who was commissioned to denounce

had perished, and that the king had never seen one. But this is very unlikely; but however scarce complete copies may have been, the pious king was likely to have been the possessor of one. The probability seems to be that the passages read were those awful denunciations against disobedience with which the book of Deuteronomy concludes, and which from some cause or other the king had never before read, or which had never before produced on his mind the same strong conviction of the imminent dangers under which the nation lay as now when read to him from a volume invested with such a solemn character.

The king in his alarm sent to Huldah, "the prophetess," for her counsel in this emergency; her answer assured him that, although the dread penalties threatened by the law had been incurred and would be inflicted, he should be gathered in peace to his fathers before the days of punishment and sorrow came.

It was perhaps not without some hope of averting this doom that the king immediately called the people together at Jerusalem, and engaged them in a solemn renewal of the ancient covenant with God. When this had been done, the pass-over was celebrated with careful attention to the directions given in the law and on a scale of unexampled magnificence. But all was too late, the hour of mercy had passed, for "the Lord turned not from the fierceness of his great wrath, where-with his anger was kindled against Judah," 2 Ki. xxii. 3-20; 2 Chr. xxxiv. 8-33.

That removal from the world which had been promised to Josiah as a blessing was not long delayed, and was brought about in a way which he had probably not expected. His kingdom was tributary to the Chaldean empire; and when Pharaoh-necho, king of Egypt, sought a passage through his territories on an expedition against the Chaldeans, Josiah, with a very high sense of the obligations which his vassalage imposed, refused to allow the march of the Egyptian army through his dominions, and prepared to resist the attempt by force of arms. Necho was very unwilling to engage in hostilities with Josiah; the appearance of the Hebrew army at Megiddo, however, brought on a battle, in which the king of Judah was so desperately wounded by arrows that his attendants removed him from the war-chariot and placed him in another, in which, apparently, he died whilst being taken to Jerusalem. No king that reigned in Israel was ever more deeply lamented by all his subjects than Josiah; and we are told that the prophet composed on the occasion an elegiac ode, which was long preserved among the people, but which is not now in existence, 2 Ki. xxiii. 29-37. 2. A son of Zephaniah, in whose house the symbolical crowning of Joshua, the high-priest, was represented by the prophet Zechariah as going to take place in the presence of the representatives from Babylon, Zech. vi. 10.

JOSIAS (jo-si'as), the Greek form of Josiah, Matt. i. 10, 11.

JOSIAS, 1 Esd. viii. 33, Jeshaiiah, Ezra viii. 7.

JOSIBIAH (jo-sib'yah), a chief among the Simeonites, 1 Chr. iv. 35.

JOSIPHIAH (jo-sif'yah), one whose son returned from Babylon with Ezra at the head of one hundred and sixty males, Ezra viii. 10.

JOSIPPON BEN GORION (jo-sip'pon ben go're-on), also called **JOSEPH BEN GORION**, the reputed author of the celebrated Hebrew chronicle entitled "The Book of Josippon," or "The Hebrew Josippon." This chronicle consists of six books, begins its record with Adam, explains the genealogical table in Gen. xi., then passes on to the history of Rome, Babylon, Cyrus and the fall of Babel, resumes again the history of the Jews, describes the times of Daniel, Zerubbabel, Esther, etc., gives an account of Alexander the Great, his connection with the Jews, his exploits and expeditions of his successors, and then continues the history of the Jews, of Heliodorus' assault on the temple, the translation of the Old Testament into Greek, the deeds of the Maccabees, the events of the Herodians and the last war which terminated in the destruction of the temple by Titus.

As to the author and date of this book the greatest divergency of opinions prevails amongst

scholars. The writer himself says that he is "the priest of Jerusalem"—i. e., Flavius Josephus—and that he was appointed governor of the whole Jewish nation by Titus; and this has been the unanimous opinion of the most learned Jewish writers since the days of Saadia, A. D. 950. It is quoted as the genuine production of Flavius Josephus by the celebrated Rashi, Ibn Ezra, Kimchi, Pseudo-Saadia, De Rossi and a host of other scholars, both Jewish and Christian. But Zunz has tried to show that this Josippon is ignorant of history. He says, for example, that Titus executed the high-priest Ishmael ben Elisa, and makes Ptolemy Lagi and Antigonus identical; he sometimes forgets to simulate Josephus, quotes the Latin translation of Josephus as belonging to somebody else and speaks of Josephus as a third person; he speaks of later nations and countries, viz., of Compagna, Romagna, Sorrento, Trani, Tessino, Po, Candia, the Danes, Turkomans and the Goths in Spain; he also describes the coronation of an emperor, and speaks of popes and bishops. Zunz, therefore, concludes that the writer was a French Jew who flourished in the ninth century, that this deceiver made the fragments of the genuine Josephus which had been translated into Hebrew the basis of his work, and that he made use of other apocryphal writings and his own imagination to fill up the gaps, and that subsequent hands have made all manner of interpolations into it. Zunz afterward, however, speaks of Josippon ben Gorion in more respectful terms, regards him as "the [Hebrew] translator and editor of Josephus," and says that "he lived in Italy about the middle of the latter half of the tenth century, and that his accounts of the several nations of his time are as important as his orthography of Italian towns is remarkable." Steinschneider, who also assigns his birth to the tenth century and to Northern Italy, describes the book as "the Hebrew edition of the Latin Hege-sippus," and as an offshoot from the fully developed Midrash of Arabian and Latin literature; whilst Graetz maintains that it is a Hebrew translation of an Arabic book of Maccabees, entitled "History of the Maccabees of Joseph ben Gorion," and that the translator, an Italian Jew, has made additions to it and displayed great skill in his Hebrew style.

JOST (yöst), **ISAAC MARCUS**, the ornament of modern Jews, the first Israelite who, since the days of Josephus, wrote the history of God's ancient people, was born in Bernburg, February 22, 1793, of very poor Jewish parents. At the tender age of five he, being the only brother of eleven sisters, had to become the guide of his blind father, a duty which he performed for five years with the utmost filial affection; and when his father died, in 1803, Jost went to Wolfenbüttel, where his grandfather lived, and where he was received into Samson's Institute. Here he spent four years studying Hebrew and the Talmud. At the age of thirteen he was for the first time properly instructed in German, which was his mother-tongue, and his unquenchable desire to learn other languages was then kindled. Favored with the friendship of a fellow-inmate, Leopold Zunz, Jost and his friend eagerly prosecuted their studies, laboring to acquire as much of Latin and Greek as would fit

them for entering the Gymnasium. "Whole nights," he touchingly records, "have we labored by the tapers which we made ourselves from the wax that ran down the big wax-candles in the synagogue. By hard study we succeeded in bringing it so far in the course of the six months terminating with April, 1809, that we, Zunz in Wolfenbüttel and I in Brunswick, were put in the senior class in the Gymnasium." Jost remained in the Gymnasium at Brunswick till 1813, acquiring a wonderful knowledge of Latin and Greek, as well as of some modern languages, and then went to the university at Göttingen, where he most diligently devoted himself to the study of history, philology, philosophy and theology. In 1816 he undertook the management of a civil and commercial school at Berlin, which consisted of both Jewish and Christian youths, and to which he continued to devote his energies till 1833, though all



JOSEPH RELATING HIS DREAM.—See JOSEPH.
From Raphael's "Loggie."

the Christian students were ordered by a ministerial decree to leave it in 1819. It was here, during his seventeen years' attending to the school, that he published his gigantic historical work, entitled "History of the Israelites from the times of the Maccabees until the Present Day;" "Universal History of the Jewish People," being an abridgment, with corrections, of the former work; and "The Mishna," with the Hebrew text and vowel points, accompanied by a German translation, a rabbinic commentary and German annotations. His literary fame, as well as the great ability he displayed in the management of the school at Berlin, made the directors of the Jewish high-school at Frankfort-on-the-Main offer to him the office of head-master, which he accepted in 1835, and held to the end of his life. Whilst discharging his scholastic duties Jost vigorously prosecuted his literary researches, and started in 1839 "Jewish Annals," a weekly journal for Jewish history and literature, of which three volumes appeared. It is

not too much to say that in this journal, to which some of the greatest Jewish literati contributed, the student of Biblical exegesis, Hebrew grammar or of Jewish antiquities and history will find materials which he will rarely meet with elsewhere. The same year in which this journal was discontinued Jost started a Hebrew periodical, of which appeared two volumes, entitled "Hebrew Ephemerides." This, like the former journal, is a very important contribution to Biblical and Jewish literature, and will always be read with great pleasure by the lover of the sacred language, owing to the beautiful Hebrew style in which it is written. All this time, however, Jost was laboring at his grand history of the Jews, of which he published three more parts, under the title "New History of the Israelites," being a continuation, and forming a tenth volume, of his great historical work; and he embodied all his historical and critical researches, in which he was engaged the whole of his life, in the "History of Judaism." This work is a cyclopædia of Jewish history and Biblical literature,

northern side, and as so surrounded by mountains that it cannot be descried until it is actually approached. It has been identified with the modern Jefat. It is shut in by mountains, and lies to the north-east of Kaukab, and about ten miles to the north-west of Nazareth. It is the Gopatata of the Talmud.

JOTBAH (jot'bah), the place where the father of Meshullemeth, King Amon's mother, resided, 2 Ki. xxi. 19. It may be identical with—

JOTBATH (jot'bath), **JOTBATHAH** (jot'bath-ah), one of the stations of the Israelites in the wilderness, Num. xxxiii. 33; Deut. x. 7.

JOTHAM (jo'tham). 1. The youngest son of Gideon, who escaped with his life when his sixty-nine brothers fell under the murderous hand of Abimelech, Judg. ix. 5. That he was a person of some discernment and foresight may be inferred from the parabolical speech he addressed from



A PARTY OF MIDIANITES BUYING A SLAVE.—See JOSEPH.

containing the ripest scholarship of the nineteenth century. It would be impossible to catalogue the numberless articles which Jost contributed to various periodicals, all bearing more or less upon the history of the Jews and upon Scriptural subjects. After enriching the world for upward of forty years from his abundant stores of sacred literature, this noble descendant of Abraham died November 20, 1860.

JOT, Matt. v. 18. The Hebrew letter *yod* appears to be referred to, as the smallest in size of the alphabet. We have reason to conclude from this that the present characters were in use in our Lord's time. In the older, now called the Samaritan, alphabet, the *yod* was as large as any of the other letters.

JOTAPATA (jo-ta-pa'ta), a fortress in Galilee in which Josephus, by whom it had been strongly fortified, resisted for a considerable time the assault of the Romans under Vespasian, but was ultimately defeated and taken prisoner. Josephus describes it as situated on a precipitous rock of great height, and accessible only on the

Mount Gerizim to the people of Shechem. 2. The son and successor of Uzziah, king of Judah. From the time that his father was smitten with leprosy, Jotham had the administration of affairs much in his hand, 2 Chr. xxvi. 21, but on his father's death, and at the age of twenty-five, he ascended the throne, and reigned sixteen years, B. C. 758-742. He is represented as walking uprightly before God and being prospered in his reign. He made some addition to the defences of Jerusalem, and in various parts of the country built fortifications, 2 Ki. xv.; 2 Chr. xxvii. 3. A descendant of Judah, of whom nothing is known except that he was the son of Jahdai, 1 Chr. ii. 47.

JOUFFROY (zhoc-frwa'), **THEODORE SIMON**, a celebrated French philosopher, was born in 1796. At the age of ten he was confided to the care of his uncle, professor at the college of Pontarlier. After quitting the professorship of philosophy at the Bourbon College, 1820, he became a contributor to several journals. In 1833 he succeeded to the professorship of Greek and Latin philosophy at the college de France, and in 1835 he went to Italy on account of his health. He re-

turned to Paris in 1838, and resigned his professorship at the college of France for the post of librarian to the university. To his translations of the works of Reid and Dugald Stewart may be attributed the popularity of their philosophy in France. Besides other works, he was the author of "Philosophical Miscellanies" and "The Law of Nature." He died in 1842.

JOURNEY (jur'ne). It is customary in the East to journey in the morning or evening, and to rest in the heat of the day. So the three strangers were naturally expected by Abraham to pause as he saw them coming toward his tent door, where he sat for coolness, Gen. xviii. 1-5. A day's journey was probably ten to twenty miles, Num. xi. 21; Deut. i. 2. A Sabbath's-day journey was two thousand cubits or paces, about six furlongs, or three-quarters of a mile, Acts i. 12. The measure is supposed to have been borrowed from the space left between the people and the ark when they passed the Jordan, Josh. iii. 4.

JOUVENCY (zhoo-vong-se'), **JOSEPH DE**, a learned Jesuit, was born at Paris, in 1643. His principal work is a continuation of the "History of the Jesuits." He also wrote "Notes on the Principal Latin Classics." He died in 1719.

JOVIAN (jo've-an), fully **FLAVIUS CLAUDIUS JOVIANUS**, born 331, was on the death of Julian elected emperor of Rome by the soldiers. He effected a disadvantageous peace with the Persians, against whom Julian had led his troops, and retired to Constantinople. He revoked the proscriptions of Julian against the Christians. He died in 364.

JOVINIAN (jo-vin'yan), an Italian monk of the fourth century who distinguished himself as a rational, temperate and spiritual opponent of the ascetic tendencies of the Church in that age. He denied the merit of celibacy and virginity, of fasting, and of martyrdom so far as it was a merely outward suffering; he taught that no one regenerated could fall from grace, and that in the resurrection all will be equal. Jovinian and eight of his adherents were condemned by Siricius, bishop of Rome, at a synod held in 390, and he fled to Milan. There he found a zealous opponent in Ambrose, and was again condemned and banished. Jerome wrote a violent book against Jovinian in 393. He was an example of those followers of the primitive and apostolic faith that existed in different classes of society and in different lands, who held the truth, when men of prominence whose names have come down to us had become the asserters of priestly rule, and the advocates of novelties and errors that helped forward the growing corruption of the Church. This early "Protestant," as he has been called, died before 406.

JOY, that happy state of mind which is the privilege and duty of God's servants, resulting from reconciliation with him through faith in Christ, Rom. v. 11. It is reckoned as one of the fruits of the Spirit, Gal. v. 22. It is to remain with those that keep Christ's commandments, John xv. 11. Future happiness is illustrated by the expression "joy of the Lord," Matt. xxv. 21, 23. Believers, therefore, are commanded to rejoice, Phil. iii. 1; iv. 4. But there is a worldly, foolish or hypocritical joy, Job xx. 5; Prov. xv. 21. That which has no better source than in vanity or sin will in the end be turned to bitterness.

JOZABAD (jo-za'bad), or **JOSABAD**. 1. Two chiefs of Manasseh who joined David as he went to Ziklag, 1 Chr. xii. 20. 3. One, probably a Levite, who took part in the reforms of Hezekiah, 2 Chr. xxxi. 13. 4. A Levite chief in Josiah's reign, 2 Chr. xxxv. 9. 5. A Levite who helped to weigh the vessels brought to Jerusalem by Ezra, Ezra viii. 33. 6. A priest who had married a foreign wife, Ezra x. 22. 7. One who assisted in expounding the law when Ezra read, Neh. viii. 7; he may possibly be the same with No. 5. 8. A chief of the Levites, Neh. xi. 16, perhaps also the same person. 9. 1 Esd. ix. 29, Zabbai, Ezra x. 28.

JOZACHAR (jo-za'kar), one of the murderers of Joash, king of Judah, 2 Ki. xii. 21. He is called Zabad in 2 Chr. xxiv. 26.

JOZADAK (jo-za'dak), Ezra iii. 2, 8; Neh. xii. 26. See **JEHOZADAK**.

JUBAL (joo'bal), son of Lamech by Adah, of the Cainite branch of Adam's family, celebrated as the inventor of the harp and organ, Gen. iv. 21—not organ, however, in the modern sense, but some simple wind instrument, probably a sort of fife or flute; so the word by its etymology appears to import.

JUBE. 1. A rood-loft at the entrance of the choir where the gospel in the Romish mass was sometimes read; so called from the words of the deacon: "Jube Domine benedicere" (Grant, O Lord, thy blessing). 2. The ambo was so called from the same reason.

JUBILEE, or **JUBILE** (joo'bi-le), a festal year prescribed by the Hebrew law, and so called as implying the flowing forth of loud sound, because it was ushered in by the clangor of trumpets. It recurred every fiftieth year, after seven sabbaths of years (not being, as some have supposed, the seventh sabbatical year), marking off a great cycle of time, so that at each half century the Israelitish polity began as it were afresh, a new morning of holy gratulation and recovered strength dawning on the land.

The account of this institution, which had its type in the weekly sabbath, is carefully given in the law, Lev. xxv. 8-16, 23-55, whence we learn that the jubilee commenced on the tenth day of the seventh month, and was proclaimed through the whole country. The laws respecting the jubilee embrace the following three main enactments: 1. Rest for the soil; 2. Reversion of landed property to its original owner, who had been driven by poverty to sell it; and 3. Manumission of those Israelites who through poverty or otherwise had become slaves.

The first enactment enjoins that, as on the sabbatical year, the soil is to be at rest, and that there should be no tillage nor harvest during the jubilee year. The Israelites, however, were permitted to fetch the spontaneous produce of the field for their immediate wants, but not to lay up in their store-houses.

By the second enactment, every man was to "return unto his possession"—that is, all alienated landed property was to revert to the original owner. There were two exceptions: houses in walled towns, if not redeemed within a year, became the purchaser's for ever, the jubilee release not touching them. But this provision did not apply to house-property belonging to Levites, which was the only property they could so

mortgage, for they were forbidden to part at all with the field of the suburbs of their cities. The other exception related to lands dedicated to God. These, if not redeemed, or if so sold as to make redemption impossible by the original owner, did not return to him at the jubilee; they became the priests' for ever. But if the mortgagee or person who had purchased such lands dedicated them, in that case, as his right over them extended only for the time till the next jubilee, they returned then to the first proprietor, Gen. xxvii. 14-25. It was therefore a general principle that landed property could be alienated only for a term of years. The nearer



JOSEPH IN THE HANDS OF THE MIDIANITES.—See JOSEPH.

to the jubilee, the shorter was the term, and the less that which could be raised upon the property. The owner, too, or his next representative, could, subject to the provisions above noticed, redeem his lands at any time; only, if they were sanctified to the Lord, he must add one-fifth of the estimated value to the redemption money.

The third enactment provided that Hebrew bondmen also became free in the year of jubilee, whether in servitude to their own countrymen or to resident foreigners (in which last case the right of redemption might at any time be exercised). Generally they were to serve their brethren but seven years, Ex. xxi. 1, 2; but if the jubilee occurred before the seven years expired, they

obtained their liberty, even in all probability those who had declined leaving their master at the ordinary term, Ex. xxi. 5, 6. Josephus adds that debts were remitted at the jubilee. It is not, however, easy to see what practical operation such a provision could have had, as the jubilee immediately succeeded a sabbatical year, in which there was such a remission, Deut. xv. 1, 2, and the Scripture says nothing on the subject.

The Bible says nothing about the manner in which the jubilee is to be celebrated, except that it should be proclaimed by the blast of a trumpet. As in many other cases, the lawgiver leaves the practical application of this law, and the necessarily complicated arrangements connected therewith, to the elders of Israel. Now, tradition tells us that the trumpets used on this occasion, like those of the feast of trumpets, or new year, were of rams' horns, straight, and had their mouth-piece covered with gold; that every Israelite blew nine blasts, so as to make the trumpet literally "sound throughout the land," Lev. xxv. 9; and that "from the feast of trumpets, or new year—i. e., till Tishri 1—till the day of atonement—i. e., Tishri 10—the slaves were neither manumitted to return to their homes nor made use of by their masters, but ate, drank and rejoiced, and wore garlands on their heads; and when the day of atonement came, the judges blew the trumpet, the slaves were manumitted to go to their homes, and the fields were set free." Though the Jews, from the nature of the case, cannot now celebrate the jubilee, yet on the evening of the day of atonement the conclusion of the fast is announced in all the synagogues to the present day by the blast of the horn, which, according to the rabbins, is intended to commemorate the ancient jubilee proclamation.

It has been disputed whether the law of the jubilee ever came into full operation. Little is directly recorded, but there are several allusions to it, Num. xxxvi. 4; Isa. lxi. 1, 2; Ezek. vii. 12, 13; xvi. 16-18. No doubt, like other commandments of the law, it was neglected in days of declension and apostasy.

The design of this institution is that those of the people of God who, through poverty or other adverse circumstances, had forfeited their personal liberty or property to their fellow-brethren, should have their debts forgiven by their co-religionists every half century, on the great day of atonement, and be restored to their families and inheritance as freely and fully as God on that very day forgave the debts of his people and restored them to perfect fellowship with himself, so that the whole community, having forgiven each other and being forgiven by God, might return to the original order, which had been disturbed in the lapse of time, and being freed from the bondage of one another, might unreservedly be the servants of Him who is their Redeemer. The aim of the jubilee, therefore, is to preserve unimpaired the essential character of the theocracy, to the end that there be no poor among the people of God, Deut. xv. 4. Hence God, who redeemed Israel from the bondage of Egypt to be his peculiar people, and allotted to them the Promised Land, will not suffer any one to usurp his title as Lord over those whom he owns as his own. It is the idea of grace for all the suffering children of man, bringing freedom to the captive and rest to the weary as well as to the earth, which made the year of jubilee the symbol of the Messianic year of grace, when all the conflicts in the universe shall be restored to their original harmony, and when not only we, who have the first-fruits of the Spirit, but the whole creation, which

groaneth and travaileth in pain together until now, shall be restored into the glorious liberty of the sons of God, Rom. viii. 18-23; Heb. iv. 9.

2. JUBILEE, or JUBILEE YEAR, an institution of the Romish Church, the name of which is borrowed from that of the Jewish jubilee. The Romish jubilee is of two kinds, "ordinary" and "extraordinary." The ordinary jubilee is celebrated at stated intervals, the length of which has varied at different times. Its origin is traced to Pope Boniface VIII., who issued for the year 1300 a bull granting plenary indulgence to all pilgrim-visitors of Rome during that year, on condition of their penitently confessing their sins and visiting the church of St. Peter and St. Paul a prescribed

grimage to Rome, and granting the indulgence to all who should visit any church in their own country designated for the purpose, and should contribute toward the expenses of the Holy Wars. The substitution by Leo X. of the fund for building St. Peter's Church for that of the Holy War, and the scandalous proceedings of many of those appointed to preach the indulgence, were among the proximate causes of the Reformation. In later jubilee years the pilgrimage to Rome gradually diminished in frequency, the indulgence being obtained by prescribed works at home; but the observance itself has been punctually maintained at each recurring period, with the single exception of the year 1800, when the papal see was vacant.



JOSEPH WELCOMING HIS FATHER.—See JOSEPH.

number of times. The invitation was accepted with marvelous enthusiasm. Innumerable troops of pilgrims from every part of the Church flocked to Rome, the constant number in the city during the entire year never falling below two hundred thousand. As instituted by Boniface, the jubilee was to have been held every hundredth year, but Clement VI. abridged the time to fifty years. His jubilee accordingly took place in 1350, and the average number of pilgrims, except during the heats of summer, was no fewer than one million. The interval was still further abridged by Urban VI., and again by Paul II., who in 1470 ordered every twenty-fifth year to be held as jubilee, an arrangement which has continued ever since. Paul II. further extended the spiritual advantages of the jubilee by dispensing with the personal pil-

The extraordinary jubilee is ordered by the pope out of the regular period either on his accession or on some occasion of public calamity, one of the conditions for obtaining the indulgence in such cases being the recitation of certain stated prayers for the particular necessity in which the jubilee originated.

JUBILEES, BOOK OF. This Apocryphal or Hagadic book, which was used so largely in the ancient Church, and was still known to the Byzantines, but of which both the original Hebrew and the Greek were afterward lost, has recently been discovered in an Ethiopic version in Abyssinia.

I. TITLE OF THE BOOK, AND ITS SIGNIFICATION. The book is called "the Jubilees," or "the book of Jubilees," because it divides the period of the

Biblical history upon which it treats—i. e., from the creation to the entrance of the Israelites into Canaan—into fifty jubilees of forty-nine years each, equal to two thousand four hundred and fifty years, and carefully describes every event according to the jubilee, sabbatic year or year in which it transpired, as stated in the inscription: "These are the words of the division of the days according to the law and the testimony, according to the events of the years, in sabbatic years and in jubilees," etc. It is also styled "the Apocalypse of Moses," because the book pretends to be a revelation of God to Moses, and is denominated "the book of the division of days" by the Abyssinian Church, from the first words of the inscription.

2. DESIGN AND CONTENTS OF THE BOOK.—This Apocryphal book is designed to be a commentary on the canonical books of Genesis and Exodus. It fixes and arranges more minutely the chronology of the Biblical history from the creation to the entrance of the Israelites into Canaan; solves the various difficulties to be found in the narratives of these canonical books; describes more fully events which are simply hinted at in the sacred history of that early period; and expatiates upon the religious observances, such as the sabbath, the festivals, circumcision, sacrifices, lawful and unlawful meats, setting forth their sacred character as well as our duty to keep them.

In its chronological arrangements we find that it places the deluge in 1353 A. M., and the exodus in 2410 A. M. This, with the forty years' sojourn in the wilderness, yields fifty jubilees of forty-nine years each from the creation to the entrance into Canaan—i. e., two thousand four hundred and fifty. Though in the calculations of this period the book of Jubilees agrees in its particulars with the Hebrew text of Genesis and Exodus, yet it differs from the canonical text both as to the time of the sojourn in Egypt and the years in which the ante- and post-diluvian patriarchs begat their children. Thus Jared is said to have lived sixty-two instead of one hundred and sixty-two years before Enoch was born, Methuselah was sixty-seven instead of one hundred and eighty-seven at the birth of Lamech, and Lamech again was fifty-three instead of one hundred and eighty-two when he begat Noah, agreeing partly with the Samaritan Pentateuch and partly with the Septuagint in their statements about these antediluvian patriarchs. In the chronology of the post-diluvian patriarchs, however, the book of Jubilees deviates from these versions. The going down into Egypt is placed about 2172-2173 A. M., so that when we deduct it from 2410, in which year the exodus is placed, there remains for the sojourn in Egypt two hundred and thirty-eight years. In the description of the lives of Noah, Abraham, Isaac, Jacob and Joseph, the chronology agrees with the Hebrew text of Genesis.

Of the difficulties in the sacred narrative which the book of Jubilees tries to solve, may be mentioned that it accounts for the serpent speaking to Eve by saying that all animals spoke before the fall in paradise; explains very minutely whence the first heads of families took their wives; how far the sentence of death pronounced in Gen. ii. 17 has been fulfilled literally; shows that the sons of God who came to the daughters of men were angels; with what help Noah brought the animals into the ark; wherewith the tower of Babel was destroyed; why Sarah disliked Ishmael and urged Abraham to send him away; why Rebecca loved Jacob so dearly; how it was that Esau came to sell his birthright for a mess of pottage; who told Re-

bekah, Gen. xxvii. 42, that Esau determined to kill Jacob; how it was that he afterward desisted from his determination to kill Jacob; why Rebekah said, Gen. xxvii. 45, that she should be deprived "of both her sons" in one day; why Er, Judah's first-born, died; why Onan would not redeem Tamar; why Judah was not punished for his sin with Tamar; why Joseph had the money put into the sacks of his brethren; and how Moses was nourished in the ark; and that it was not God, but the chief-mastemah, "the enemy," who hardened the hearts of the Egyptians.

As to the religious observances, we are told that the Feast of Weeks, or Pentecost, is contained in the covenants which God made with Noah and Abraham, Gen. ix. 8-17; xiv. 51-54; xv. 18-21; the Feast of Tabernacles was first celebrated by Abraham at Beersheba; the concluding festival, which is on the 23d of *Tishri*, continuing the Feast of Tabernacles, was instituted by Jacob after his vision at Bethel, Gen. xxxv. 9-14; and that the mourning on the Day of Atonement was instituted to commemorate the mourning of Jacob over the loss of Joseph.

3. **AUTHOR AND ORIGINAL LANGUAGE OF THE BOOK.**—That the author of this book was a Jew is evident from his minute description of the Sabbath and festivals, as well as all the rabbinic ceremonies connected therewith, which developed themselves in the course of time, and which we are told are simply types described by Moses from heavenly archetypes, and have not only been kept by the angels in heaven, but are binding upon the Jews world without end. But though there is a wide diversity of opinion as to which phase of Judaism the author belonged, all agree that this book was written in Hebrew, that it was afterward translated into Greek, and that the Ethiopic, of which Dillman has given a German version, is made from the Greek. This is evident from the fact that many of the expressions in the book can only be understood by retranslating them into Hebrew.

4. **DATE AND IMPORTANCE OF THE BOOK.**—That this book was written before the destruction of the temple is evident not only from its description of the sacrifices and the services performed therein, but from its whole complexion, and this is admitted by all who have written on it. Its exact date, however, is a matter of dispute, though it probably originated during the first or second century before Christ. The importance of this book can hardly be overrated when we remember that it is one of the very few Biblical works written between the close of the Old Testament canon and beginning of the New Testament which have come down to us. There are, however, several other considerations which render this book a most important contribution both to the interpretation of the Bible and to the history of Jewish belief anterior to the Christian era. Many portions of it are literal translations of the book of Genesis, and therefore enable us to see in what state the Hebrew text was at that age, and furnish us with some readings which are preferable to those given in the received text. It shows us that the Jews of that age believed in the survival of the soul after the death of the body, though the resurrection of the body is nowhere mentioned therein; that they believed in the existence of Satan, the prince of legions of evil spirits, respecting which so little is said in the Old Testament and so much in the New; and that these evil spirits have dominion over men, and are often the cause of their illnesses and death. It shows us that the Jews be-

lieved about the coming of the Messiah and the great day of judgment. It explains the statements in Acts vii. 53; Gal. iii. 19; Heb. ii. 2 which have caused so much difficulty to interpreters by most distinctly declaring that the law was given through the presence angel. Such passages are 2 Pet. ii. 4 and Jude 6 leave scarcely any doubt that it is quoted in the New Testament.

It has already been remarked that the Hebrew original of this book is lost. The Greek version, which was made at a very early period of the Christian era, was soon lost in the Western Church, but it still existed in the Eastern Church, and was freely quoted by several Byzantine theologians and historians of the eleventh and twelfth centuries. From that time, however, the Greek version was also lost, and the book of Jubilees was quite unknown to Europeans till 1844, when Ewald announced that Dr. Kraff had found it preserved in the Abyssinian Church in an Ethiopic translation, and brought over a manuscript copy, which was made over to the Tubingen University. This Ethiopic version has been translated in German.

JUCAL (joo'kal), potent, Jer. xxxviii. 1. See **JEHUCAL**.

JUDA (joo'da). 1. One of those called our Lord's brethren, Mark vi. 3. He is termed Judas in Matt. xiii. 55. 2. One in the list of our Lord's ancestry, Luke iii. 26. Some identify him with Abiud, Matt. i. 13; and it is possible that both names may indicate Hodaiah, 1 Chr. iii. 24. 3. Another in the same list, Luke iii. 30. 4. The patriarch Judah, Luke iii. 33; Rev. v. 5. He is called Judas in Matt. i. 2, 3. 5. Used for the land, Matt. ii. 6; so also in the Apocrypha, 1 Macc. ii. 6, 18.

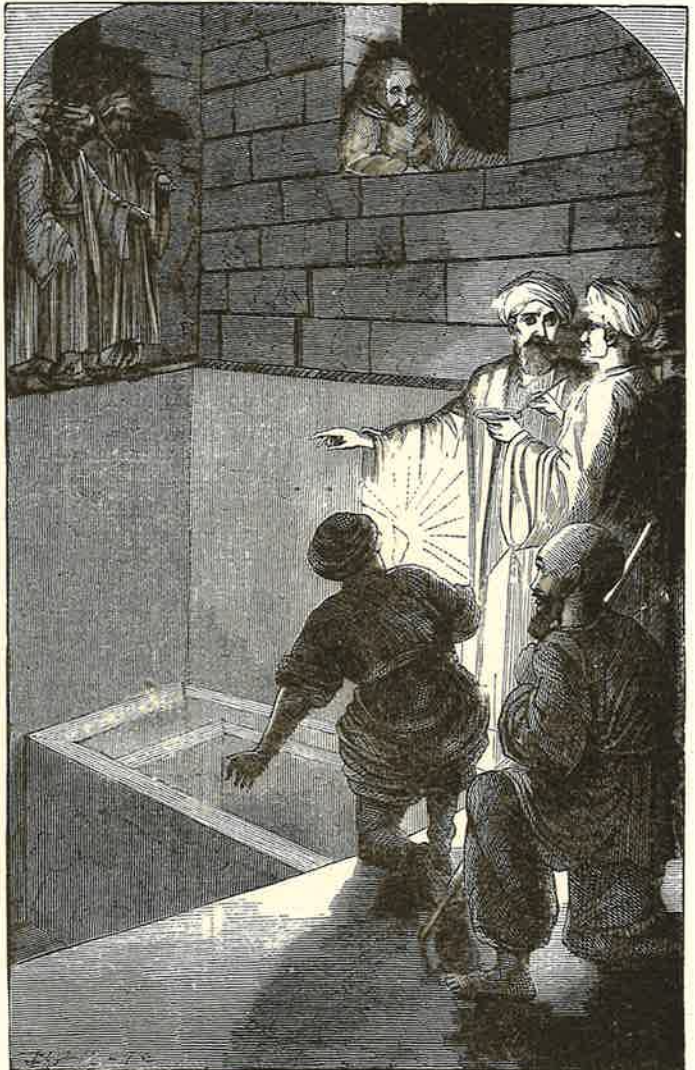
JUDÆA, or JUDEA (joo-de'a), sometimes also in Authorized Version **JEWRY**, Jud. vii. 1, properly signifies

the southernmost of the three later divisions of Palestine. Its boundaries may be said to extend from Samaria on the north to the desert of Arabia Petræa on the south, and from the Jordan and Dead Sea on the east to the Mediterranean on the west.

We first find the name Judæa in Ezra v. 8, and Jewry in Dan. v. 13. They are substituted for Judah or "the land of Judah." They are constantly to be found in the Apocrypha, and are invariably used in the New Testament. Generally speaking, when the tribe is named we find Judah; for the district or province which in later times occupied the ancient possessions of Dan, Judah, Simeon and Benjamin, the name Judæa is employed.

Apart from Jerusalem, Judæa occupies but a small part of New Testament history. We read

of St. John the Baptist born in the hill country of Judæa, and living in the adjoining deserts until the time of his showing unto Israel; but besides Jerusalem and Jericho, only two of its cities and villages, as far as we know, were tracked by the footsteps of our Lord himself—Bethlehem, the inhospitable scene of his infancy; Bethany, the friendly home of his last days on earth. It may be that the passage mentioned above, John vii. 1, gives the key to this desertion of David's tribe by David's Son. "The Jews sought to kill him," so he would not walk in Jewry, but in distant Galilee, and even in unfriendly Samaria, most of his



JOSEPH'S TOMB.—See **JOSEPH**.

See, also, engraving of the Embalming of Joseph, page 567.

mighty works were done. And, strangely enough, this land of Judæa, thus unblest by the Saviour's footsteps, is in point of scenery the least attractive district of Palestine. To the eye of one who enters it from the north there is nothing to compare with the forests of Lebanon or Gilead, the hills of Galilee, the wide expanse of Gennesaret or the deep valleys and fertile plains of Samaria. On the other hand, he who approaches from the south passes imperceptibly from the desert into the midst of the country; and while he loses the grandeur of Sinai and the rocky desolation of Petra, he finds instead none of the beauty of a civilized country. The hills are low and conical, uniform in shape even to weariness; the vegetation, save in early spring, is dry and parched; the valleys are

broad and featureless. Everywhere are signs that the land of corn and wine and oil is become desolate. The fenced cities and villages surmount the hills, but they are in ruins; the terraces where once were vineyards and cornfields can be traced along the mountain sides, but they are neglected; wells and pools of water are to be found in every valley, but there is none to drink of them. The prophecy of Jeremiah is fulfilled; the cities of Judah are "a desolation without inhabitant," Jer. xxxiv. 22. Nor is the scenery of the wild and rocky region which borders the Dead Sea more attractive. Grand and striking as it is, the mountains rising to the height of nearly three thousand feet, the valleys filled with huge calcareous boulders in every variety of form, it was better suited to afford a hiding-place to David when hunted as a partridge by Saul, and to be the abode of the Baptist during his early years, than to be frequented by the gentle, loving Saviour.

JUDAH (joo'dah), the fourth son of Jacob and Leah. The narrative in Genesis brings this patriarch more before the reader, and makes known more of his history and character, than it does in the case of any other of the twelve sons of Jacob, with the single exception of Joseph. It is indeed chiefly in connection with Joseph that the facts respecting Judah transpire; and as they have already been given in the articles JACOB and JOSEPH, it is only necessary to indicate them shortly in this place. It was Judah's advice that the brethren followed when they sold Joseph to the Ishmaelites, instead of taking his life. By the light of his subsequent actions we can see that his conduct on this occasion arose from a generous impulse, although the form of the question he put to them has been sometimes held to suggest an interested motive: "What profit is it if we slay our brother and conceal his blood? Come, let us sell him," Gen. xxxvii. 26, 27. After the return of Jacob and his family to Canaan, Judah married a woman of the country. Her death and the disgraceful circumstances which followed are recorded in Gen. xxxviii. These circumstances seem to have disgusted Judah with his residence in towns, for we find him ever afterward at his father's tents. His experience of life and the strength of his character appear to have given him much influence with Jacob; and it was chiefly from confidence in him that the aged father at length consented to allow Benjamin to go down to Egypt. This confidence was not misplaced; and there is not in the whole range of literature a finer piece of true natural eloquence than that in which Judah offers himself to remain as a bond-slave in the place of Benjamin, for whose safe return he had made himself responsible to his father. The strong emotions which it raised in Joseph disabled him from keeping up longer the disguise he had hitherto maintained, and there are few who have read it without being, like him, moved even to tears.

We hear nothing more of Judah till he received, along with his brothers, the final blessing of his father, 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.

Judah was the leading man in Jacob's household, and he prepared the way for making his tribe the leading tribe in Israel. There seems to be an acknowledgment of his ascendancy, and a prediction of its continuance, in Jacob's blessing: "Judah is a lion's whelp; . . . who shall rouse him? The

sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come," Gen. xlix. 9, 10. The knowledge that the *Shiloh*—the great Deliverer—was to spring from this tribe doubtless tended to increase its influence.

2. One, apparently a Levite, whose sons took part in setting forward the workmen at the rebuilding of the temple, Ezra iii. 9. Possibly he is the same with Hodaviah, Ezra ii. 40. 3. A Levite who had married a foreign wife, Ezra x. 23. 4. A Benjamite, Neh. xi. 9. 5. A Levite who had returned from Babylon with Zerubbabel, Neh. xii. 8. 6, 7. Persons who took part in the dedication of the wall of Jerusalem, Neh. xii. 34, 36. Some of these may have been identical.

TRIBE AND TERRITORY OF JUDAH.—Before the conquest of Canaan the descendants of Judah exceeded in number those of any other tribe, yet the difference was not very great between them and Dan, the former possessing seventy-six thousand five hundred grown men, and the latter sixty-four thousand four hundred, or even Issachar, who numbered sixty-four thousand three hundred, Num. xxvi. 22, 25, 43. It could not, therefore, have been inferred from the relative position of the tribes that Judah was to hold in Canaan any place of peculiar predominance among the tribes of Israel. And when the inheritance came to be divided by lot, the portion which fell to Judah only seemed to surpass the rest in extent of surface, while in richness of soil and many natural advantages the territories of Ephraim, of Zebulun, Naphthali and some others rose greatly above it. But the very extent of Judah's possession bespoke a relative superiority, reaching, as it did, from the mountains of Edom on the south-east, up by the head of the Dead Sea and Jerusalem; to Ekron on the Mediterranean, and southward to the wilderness of Sin, Kadesh-Barnea and the river of Egypt, Josh. xv.; in short, the whole of that division of Palestine which lies south of the line that passes from Joppa to the top of the Dead Sea. This large territory, however, the tribe of Judah was not allowed to enjoy altogether alone, for the tribe of Simeon had its inheritance assigned "out of the portion of the children of Judah," Josh. xix. 9. This is stated to have been because "the part of the children of Judah was too much for them." But the question naturally occurs, Why, then, assign them a territory so large and so much beyond their proper wants? It can only be explained by the valiant part performed by the tribe of Judah in subduing the warlike occupants of this more southern district and getting possession of its strongholds. A somewhat detailed account of their particular conquests, in some of which they were associated with Simeon, is given in the first chapter of Judges. They did not succeed in every case, but in the great majority of instances their arms triumphed; and the more hilly portion of the district, which necessarily to a large extent commanded the rest, became nearly their undivided possession, Jud. i. 19. Then the vast extent of this territory, and the large tracts of pastureland in the direction of Egypt and Arabia to which it gave them access, formed sources of wealth beyond what most of the tribes had at their command.

It was doubtless in good measure owing to the circumstances just mentioned that the tribe of Judah came to be reckoned very much by itself. Othniel, the first judge, was of this tribe, but no mention is made of it in the great conflicts with Barak, Gideon or Jephthah, which more directly concerned the middle and northern divisions of

Israel, while from the time of Saul, and especially of David, it rose into great prominence and power, and appeared to occupy a place above that of a single tribe. Thus, even in Saul's time, when the available force of fighting men was ascertained with a view to the approaching war with Ammon, Judah was numbered apart from the other tribes; three hundred thousand of the children of Israel were numbered at Bezek, and thirty thousand of Judah, 1 Sam. xi. 8. In like manner, at the unhappy numbering which took place toward the latter part of David's reign, the returns were presented by Joab for Judah separate from the others, and the proportion for Judah also had now vastly increased (reaching even to about five hundred thousand), doubtless from the singular prosperity of David's reign, and the desire of many to be associated with the tribe and region that stood nearest to him. The fortress of Jerusalem and nearly all the remaining strongholds within the territory of Judah fell under his arms, their former possessors in many cases probably, as in Jerusalem, becoming converts to Judaism, and consequently reckoned in the tribe of Judah, 2 Sam. xxiv. 20-25; Zech. ix. 7. But this vast influx of power and greatness, still further increased and confirmed in the hand of Solomon, proved too much for the other tribes, especially for the once ascendant and still powerful and jealous tribe of Ephraim, to bear with equanimity. And as soon as Solomon was removed from the scene the fire that had been smouldering for two generations broke out with such violence that it could not again be extinguished. Thenceforth Judah, including the adjoining tribe of Benjamin, with probably the greater part, if not the whole, of Simeon, and many refugees also from the other tribes, formed a distinct kingdom.

To this tribe belonged by divine appointment the honor of bearing sway within the sphere of God's kingdom—an honor which came first to a realization in David and his immediate successors; and though afterward suffering a capital abridgment and temporary suspension, yet only that it might in the fullness of time rise to its complete and perpetual establishment in the hands of Him who was to be David's Son and Lord. It was in the person of a Jew of David's house and lineage that Deity became incarnate to accomplish the redemption of the world. Jews—descendants for the most part, though not exclusively, of the same tribe—were his immediate representatives and instruments in planting his kingdom of grace and blessing in the world. And when the time comes for their future conversion and final ingathering, Jews shall still be, in a manner altogether peculiar, "the life" of the world, Rom. xi. 15.

The territory of Judah did not differ very greatly from what in later times went by the name of Judea or Judæa, though the latter as generally understood was somewhat more extensive. It seems from the period even of the conquest to have been distributed into three main divisions, "the hill country, the Negeb (or south country), and the Shefelah (valley or low land)," Josh. xv. 20-63; and in Jud. i. 9, etc., an account is given of the operations of Judah in these different sections of their inheritance. Hebron, Debir, the regions of Arad, and Zepath or Hormah, all distinctly specified in that brief record of successful occupation, belong to the hill country. The cities of Gaza, Askelon, Ekron, which were for the time taken but not properly possessed and occupied, lay in the low country, the tract of flat land stretching along the Mediterranean, which continued for gen-

erations after the conquest, as it had been before, to be chiefly occupied by the Philistines. The third chief division was called Negeb or the south country. It was of very considerable extent, no fewer than twenty-nine cities, with their dependent villages, in all thirty-seven, being enumerated in it, Josh. xv. 20-32, the first of which was Kabzeel on the south-east, and the last Rimmon, near the north-west extremity. It fell into two or three subdivisions. Besides these principal divisions in the territory of Judah, there was a narrow tract which appears to have been in some respects distinct—the *Midbar*, or wilderness, in connection with which six towns are named, all lying in the neighborhood of the Salt Sea, Josh. xv. 59-62. Very little is known of them.

JUDAH HAKKADOSH (hak'ka-dosh), or **JEHUDAH THE HOLY**, a famous rabbi who lived in the reign of Marcus Antoninus and became head of the Sanhedrim, which then sat at Tiberias. He compiled the Mishna, or first Talmud, a digest of the oral law of the Jews.

JUDAH, KINGDOM OF. When the territory of all the rest of Israel, except Judah and Benjamin, was lost to the kingdom of Rehoboam, a special single name was needed to denote that which remained to him; and almost of necessity the word Judah received an extended meaning, according to which it comprised not Benjamin only, but the priests and Levites, who were ejected in great numbers from Israel and rallied around the house of David. At a still later time, when the nationality of the ten tribes had been dissolved, and every practical distinction between the ten and the two had vanished during the captivity, the scattered body had no visible head except in Jerusalem, which had been reoccupied by a portion of Judah's exiles. In consequence, the name Judah (or Jew) attached itself to the entire nation from about the epoch of the restoration. But in this article Judah is understood of the people over which David's successors reigned, from Rehoboam to Zedekiah.

When the kingdom of Solomon became rent with intestine war, it might have been foreseen that the Edomites, Moabites and other surrounding nations would at once refuse their accustomed tribute, and become again practically independent, and some irregular invasion of these tribes might have been dreaded. It was a mark of conscious weakness, and not a result of strength, that Rehoboam fortified fifteen cities, 2 Chr. xi. 5-11, in which his people might find defence against the irregular armies of his roving neighbors. But a more formidable enemy came in Shishak, king of Egypt, against whom the fortresses were of no avail, 2 Chr. xii. 4, and to whom Jerusalem was forced to open its gates; and from the despoiling of his treasures Rehoboam probably sustained a still greater shock in its moral effect on the Moabites and Edomites than in the direct loss; nor is it easy to conceive that he any longer retained the commerce of the Red Sea or any very lucrative trade. Judged of by the number of soldiers recounted in the Chronicles, the strength of the early kings of Judah must have been not only great, but rapidly increasing.

As the most important external relations of Israel were with Damascus, so were those of Judah with Edom and Egypt. Some revolution in the state of Egypt appears to have followed the reign of Shishak. Apparently, the country must have fallen under the power of an Ethiopian dynasty,

for the name of the *Lubim* who accompanied Zerah in his attack on Asa is generally regarded as proving that Zerah was from Sennaar, the ancient Meroë. But as this invasion was signally repulsed, the attempt was not repeated, and Judah enjoyed entire tranquillity from that quarter until the invasion of Pharaoh-necho. In fact, it may seem that this success assisted the reaction, favorable to the power of Judah, which was already begun, in consequence of a change in the policy of Damascus. Whether Abijah had been in league with the father of Benhadad I., as is generally inferred from 1 Ki. xv. 19, may be doubted, for the address cannot be rendered, "Let there be a league between me and thee, as there was between my father and thine;" and it possibly is only a hyperbolical phrase of friendship for "Let us be in close alliance; let us count our fathers to have been allies." However this may be, Asa bought, by a costly sacrifice, the serviceable aid of the Damascene king. Israel was soon distressed, and Judah became once more formidable to her southern neighbors. Jehoshaphat appears to have reasserted the Jewish authority over the Edomites without war, and to have set

It is strikingly indicative of the stormy scenes through which the line of David passed that the treasures of the king and of the temple were so often plundered or bargained away. First, under Rehoboam, all the hoards of Solomon, consecrated and common alike, were carried off by Shishak, 1 Ki. xiv. 26. Two generations later, Asa emptied out to Benhadad all that had since accumulated "in the house of Jehovah or in the king's house." A third time, when Hazael had taken Gath, and was preparing to march on Jerusalem, Jehoash, king of Judah, turned him away by sending to him all "that Jehoshaphat, Jehoram, Ahaziah and Jehoash himself had dedicated, and all the gold that was found in the treasures of the house of Jehovah and in the king's house," 2 Ki. xii. 18. In the very next reign Jehoash, king of Israel, defeated and captured Amaziah, took Jerusalem, broke down the walls, carried off hostages and plundered the gold and silver deposited in the temple and in the royal palace, 2 Ki. xiv. 11-14. A fifth sacrifice of the sacred and of the royal treasure was made by Ahaz to Tiglath-pileser, 2 Ki. xvi. 8. The act was repeated by his son Hezekiah to Sen-



JOSEPH AND THE HOLY FAMILY.—See JOSEPH, 8.
From the original painting by Vecchio.—See ITALIAN ART AND ARTISTS.

his own viceroy over them, 1 Ki. xxii. 47. Intending to resume the distant commerce which had been so profitable to Solomon, he built ships suitable for long voyages; but not having the advantage of Tyrian sailors, as Solomon had, he lost the vessels by violent weather before they had sailed. Upon this Ahaziah, king of Judah, offered the service of his own mariners, probably from the tribe of Asher and others accustomed to the Mediterranean; but Jehoshaphat was too discouraged to accept his offer, and the experiment was never renewed by any Hebrew king. The Edomites, who paid only a forced allegiance, soon after revolted from Jehoram and elected their own king, 2 Ki. viii. 20, 22. At a later time they were severely defeated by Amaziah, 2 Ki. xiv. 7, whose son, Uzziah, fortified the town of Elath, intending, probably, to resume maritime enterprise; but it remained a barren possession, and was finally taken from them by Rezin, in the reign of Ahaz, 2 Ki. xvi. 6. The Philistines, in these times, seem to have fallen from their former greatness, their league having been so long dissolved. The most remarkable event in which they are concerned is the assault on Jerusalem in the reign of Jehoram, 2 Chr. xxi. 16, 17.

nacherib, who had demanded "three hundred talents of silver and thirty talents of gold." It is added, "Hezekiah cut off the gold which he had overlaid from the doors of the temple and from the pillars," 2 Ki. xviii. 14-16. In the days of Josiah, as in those of Jehoash, the temple appears to have been greatly out of repair, 2 Ki. xii. and xxii.; and when Pharaoh-necho, having slain Josiah, had reduced Judah to submission, the utmost tribute that could be exacted was one hundred talents of silver and one talent of gold. Even this sum was obtained by direct taxation, and no allusion is made to any treasure at all, either in the temple or in the king's house. It is the more extraordinary to find expressions used when Nebuchadnezzar took the city which at first sight imply that Solomon's far-famed stores were still untouched. "Nebuchadnezzar carried out all the treasures of the house of Jehovah and of the king's house, and cut in pieces all the vessels of gold which Solomon had made in the temple of Jehovah," 2 Ki. xxiv. 13. They must evidently have been few in number, for in 1 Ki. xiv. 26 "all" must, at least, mean "nearly all." "Shishak took away the treasures of the house of Jehovah, and of the king's house; he even took away all." Yet the vessels of gold

and silver taken away by Nebuchadnezzar, and restored by Cyrus, are reckoned five thousand four hundred in number, Ezra i. 11.

The severest shock which the house of David received was the double massacre which it endured from Jehu and from Athaliah. After a long minority, a youthful king, the sole surviving male descendant of his great-grandfather, and reared under the paternal rule of the priest Jehoiada, to whom he was indebted not only for his throne, but even for his recognition as a son of Ahaziah, was not in a situation to uphold the royal authority. That Jehoash conceived the priests to have abused the power which they had gained sufficiently appears in 2 Ki. xii., where he complains that they had for twenty-three years appropriated the money which they ought to have spent on the repairs of the temple. Jehoiada gave way; but we see here

spiracy against him," etc. Thus the house of David appeared to be committing itself, like that of Saul, to permanent enmity with the priests. The wisdom of Uzziah, during a long reign, averted this collision, though a symptom of it returned toward its close. No further mischief from this cause followed until the reign of his grandson, the weak and unfortunate Ahaz, after which the power of the kingdom rapidly mouldered away. On the whole, it would appear that, from Jehoiada downward, the authority of the priests was growing stronger and that of the crown weaker, for the king could not rule successfully except by submitting to what we might call "the constitutional check" of the priests; and although it is reasonable to believe that the priests became less simple-minded, more worldly and less religious as their order advanced in authority—whence the keen

and the disorganization of the kingdom which his madness had wrought is commemorated as the cause of the Babylonish captivity, 2 Ki. xxiii. 26; xxiv. 3, 4. It is also credible that the long-continued despotism had greatly lessened patriotic spirit, and that the Jewish people of the declining kingdom were less brave against foreign invaders than against kindred and neighbor tribes or civil opponents. Faction had become very fierce within Jerusalem itself, Ezek. xxii., and civil bloodshed was common. Wealth, where it existed, was generally a source of corruption, by introducing foreign luxury, tastes, manners, superstitions, immorality or idolatry, and when consecrated to pious purposes, as by Hezekiah and Josiah, produced little more than a formal and exterior religion.

Thoroughly to understand the political working

of the monarchy we ought to know—1. What control the king exercised over ecclesiastical appointments; 2. How the Levites were supported when ejected from Israel; 3. What proportion of them acted as judges, lawyers and scribes, and how far they were independent of the king. The nature of the case and the precedent of David may satisfy us that the king appointed the high-priest at his own pleasure out of the Aaronites; but (as Henry II. of England and hundreds of monarchs besides have found) ecclesiastics once in office often disappoint the hopes of their patron, and to eject them again is a most dangerous exertion of the prerogative. The Jewish king would naturally avoid following the



JOSHUA MAKING A COVENANT WITH THE PEOPLE.—See JOSHUA.

the beginning of a feud (hitherto unknown in the house of David) between the crown and the priestly order, which, after Jehoiada's death, led to the murder of his son Zachariah. The massacre of the priests of Baal, and of Athaliah, grand-daughter of a king of Sidon, must also have destroyed cordiality between the Phœnicians and the kingdom of Judah; and when the victorious Hazael had subjugated all Israel and showed himself near Jerusalem, Jehoash could look for no help from without, and had neither the faith of Hezekiah nor a prophet like Isaiah to support him. The assassination of Jehoash in his bed by "his own servants" is described in the Chronicles as a revenge taken upon him by the priestly party for his murder of "the sons" of Jehoiada; and the same fate, from the same influence, fell upon his son Amaziah, if we may so interpret the words in 2 Chr. xxv. 27: "From the time that Amaziah turned away from following Jehovah they made a con-

rebukes of them by the prophets—it is not the less certain that it was desirable for Judah, both in a temporal and a spiritual sense, to have the despotic power of the king subjected to a strong priestly pressure.

The struggle of the crown against this control was perhaps the most immediate cause of the ruin of Judah. Ahaz was probably less guided by policy than by superstition or by architectural taste in erecting his Damascene altar, 2 Ki. xvi. 10-18. But the far more outrageous proceedings of Manasseh seem to have been a systematic attempt to extirpate the national religion because of its supporting the priestly power; and the "innocent blood very much" which he is stigmatized for shedding, 2 Ki. xxi. 16, was undoubtedly a sanguinary attack on the party opposed to his impious and despotic innovations. The storm which he had raised did not burst in his lifetime; but, two years after, it fell on the head of his son Amon,

law of descent, in order to preserve his right of election unimpaired; and it may be suspected that the line of Zadok was rather kept in the background by royal jealousy. Hilkiyah belonged to that line; and if any inference can be drawn from his genealogy, as given in 1 Chr. vi. 8-15, it is that none of his ancestors between the reigns of Solomon and Josiah held the high-priesthood. Even Azariah, who is named in 2 Chr. xxxi. 10 as of the line of Zadok, is not found among Hilkiyah's progenitors. Jehoiada, the celebrated priest, and Urijah, who was so complaisant to the innovating Ahaz, 2 Ki. xvi., were of a different family. It would seem that too many high-priests gained a reputation for subservience (for it often happens in history that the ecclesiastical heads are more subservient to royalty than the mass of their order); so that, after Hilkiyah, the race of Zadok became celebrated for uprightness, in invidious contrast to the rest of the priests; and even the Levites were regarded as more zealous

than the generality of the Aaronites, 2 Chr. xxix. 34. Hence, in Ezekiel and other late writers the phrase "the priests the sons of Zadok," or even "the priests the Levites," is a more honorable title than "the priests the sons of Aaron." Hilkiah's name seems to mark the era at which (by a reaction after the atrocities of Manasseh and Amon) the purer priestly sentiment obtained its triumph over the crown. But the victory came too late. Society was corrupt and convulsed within, and the two great powers of Egypt and Babylon menaced it from without. True lovers of their God and of their country like Jeremiah saw that it was a time rather for weeping than for action, and that the faithful must resign themselves to the bitter lot which the sins of their nation had earned.

JUDAH, LEO, a learned Protestant divine, was born in Alsace, in 1482. Being sent to Basel to complete his academical studies, he became acquainted with Zuinglius, from whom he imbibed the principles of the Reformed faith. He became pastor of the church of St. Peter at Zurich, where he undertook a translation of the Old Testament from the Hebrew into Latin, but did not live to complete it. He died in 1542.

JUDAISM (ju'-da-ism) is the title by which the system of doctrines, rites, laws and ordinances has been designated which has characterized the Jewish or Israelitish people. The faith of this peculiar people and their wondrous history are fully set forth in their books of the Old Testament Scriptures, and the importance of these books to all classes of Christians must be acknowledged, as they constitute the basis and foundation of their own faith. As a structure rests on its foundation, so does the New Testament rest on and complete the revelation commenced in the Old.

From the testimony of the book of Genesis it is apparent that shortly after the flood the de-

scendants of Shem in all their branches, as well as the Hamites and the descendants of Japheth, soon began to lose the idea of the one living and true God. Originally there was, no doubt, a primitive religion, and among the Assyrians, the Babylonians and the Phœnicians the knowledge existed that there was one true God, the Creator and Preserver of all things; but the symbolism of the

importance that, while the tribes and families between the Mediterranean, the Caspian, the Red Sea and the Persian Gulf were all held in the degrading thralldom of idolatry, a monotheistic faith should have originated in a Shemitic family in that region, and have prevailed among the descendants of the great promulgator of the system whose name is associated with it. To Abraham



SHAPHAN READING THE BOOK OF THE LAW TO JOSIAH.—See JOSIAH.

powers of nature soon introduced a change which tended to obscure the monotheistic faith. When men devised symbolic images, it was an easy process to regard them first with interest and next with superstitious regard, and finally with reverence and worship. Hence, it came to pass that, while among the nations of Western Asia they had Bel, Moloch, Chemosh, Usshur and others who were held to be supreme, they also had subordinate deities who ruled in the heavens and on the earth. It is, therefore, a fact of momentous

pertains the distinction of rising up to the full recognition of the uncreated, eternal, spiritual, great first Cause of all things, the supreme and only God. In the Hebrew branch of the Shemitic people only was the idea fully realized that God was before, apart from and above the physical universe. Elsewhere, along with the dim idea of a first cause, was associated the existence of a host of subordinate deities of various powers and characters; but the Abrahamic faith apprehended the character of the eternal, the spiritual, the pure

and the righteous Creator, Upholder and Ruler of all things. It was the only pure monotheistic faith in all the world, and its founder proclaimed the divinity of its origin as he taught that his knowledge of spiritual worship was an immediate revelation from the Unseen and the Eternal.

Moses, as a great legislator, by the arrangements of the Levitical economy established a social system which was calculated to segregate the people of Israel, and so preserve their monotheistic faith in its purity. Intercourse with the people of sur-

well as in the Church they were trained to recognize Jehovah as their only rightful Lord.

In process of time the frequent intercommunications of the people of Israel with Egyptians, Syrians, Moabites and others produced a demoralizing effect. Idolatry crept in among them, and false worship led to immorality and a rejection of the God of their fathers. Prophets were sent from time to time to expostulate and warn of coming judgments. Eventually ten of the tribes fell under the woes that were predicted; and subse-

their restoration synagogues were multiplied, the law was diligently read, a passionate regard for the ritual of Moses spread among the people, who afterward avoided the sin of polytheism, and externally they conformed to the ordinances of the law.

Now, however, the Jewish mind passed from one state to another. Before the captivity the leaning was to the idolatries of neighboring nations. Restored to their land, their leaders and teachers became divided. No doubt the residence in the East made the thoughtful and



THE DEATH OF JOSIAH.—See JOSIAH.

rounding nations tended to familiarize the Israelites with the polytheism and ritual which prevailed in other lands; but the wondrously minute provisions of an economy which guided and guarded the people in their food and raiment, in every part of their social economy as well as in their worship, had the direct tendency to make them the depositaries and retainers of a pure faith. The Mosaic system not only energized the Israelitish mind in the direction of the sole worship of Jehovah, but by means of sacrifice familiarized the nation with the idea of reconciliation through atonement, as the people were also taught that Jehovah was their King; and thus in the State as

quently the little kingdom of Judah, refusing to profit by warning and to see the hand of God in the lesson of his dealing with Israel, was also swept away into captivity. Yet the inspired men whom God had sent to intimate the fate that befell the land, even in the midst of their warnings and denunciations, still predicted the permanency of the Abrahamic faith.

After the return from the Babylonish captivity the temporal condition of the people was altogether changed. It is not certain when the synagogue system was first introduced. It may have been made to subserve the religious want of the people in their captivity, but there is no doubt that after

speculative Jews acquainted with the philosophy of Persia and Babylon, and so helped on the tendency to the divisions which soon appeared among them, and which in process of time assumed distinctive forms in the parties of the Pharisees, the Sadducees and the Essenes. The Pharisees comprehended all who attached importance to forms, ceremonies and traditions, or to externals, disregarding the religion of the heart and the state of the inner life. The Sadducees were the free thinkers and the skeptics, who, rejecting the doctrine of the soul's immortality, the existence of angels and spirits, regarded only the realities of the present life;

while the Essenes, who had unquestionably received a bias from the influence of the philosophy of the East, were the ascetics of the Jewish people who laid claim to special sanctity. But among them all the desire for the idolatrous services of the surrounding nations, which so captivated their fathers, seems to have been eradicated by the discipline at Babylon. Grievously as they erred respecting the design of God in the institution of the Mosaic economy, to which they clung with a passionate zeal, maintaining that it was blasphemy to admit that the customs established among the fathers would ever change, they held to the monotheistic system of the Abrahamic faith. This feature of their character stands out very prominently in the incidents recorded in the Acts of the Apostles in connection with their treatment of Stephen, Peter and Paul. The dispersion that ensued after the destruction of Jerusalem carried them into the different provinces of the Roman empire, and utterly prevented them from observing their ritual economy as laid down in the Levitical books. Scattered through the nations, they still held to the Abrahamic faith regarding the Deity, though influenced by the traditions and interpretations which were collected into the Talmud. See GEMARA, MISHNA, TALMUD.

A comprehensive and classified statement of the creed of the Jews was drawn up by Moses Maimonides, an Egyptian rabbi, in the eleventh century, and it is still acknowledged as a correct statement of their faith. It is arranged under thirteen heads, as follows, viz.:

JEW, MODERN, SENTIMENTS OF.
—A summary of the Jewish creed was drawn up by Moses Maimonides, otherwise called the Great *Rambam* (*i. e.*, Rabbi Moses ben Maimon), an Egyptian rabbi of the eleventh century, which is still acknowledged as their confession of faith. It consists of thirteen articles, and reads as follows:

I. I believe, with a perfect faith, that the Creator, blessed be his name! is the governor and creator of all the creatures, and that it is he who made, maketh and will make all things.

II. I believe, with a perfect faith, that the Creator, blessed be his name! is one, and that no unity is like his, and he alone, our God, was, is and shall be.

III. I believe, with a perfect faith, that the Creator, blessed be his name! is incorporeal; that he is not to be comprehended by those faculties which comprehend corporeal objects; and that there is no resemblance to him whatever.

IV. I believe, with a perfect faith, that the Creator, blessed be his name! is the first and the last.

V. I believe, with a perfect faith, that the Creator, blessed be his name! is alone worthy of adoration; and that none besides him is worthy of adoration.

VI. I believe, with a perfect faith, that all the oracles of the prophets are true.

VII. I believe, with a perfect faith, that the prophecies of Moses, our master, on whom be peace, are true; and that he is the father of all

the wise men who were before him and who came after him.

VIII. I believe, with a perfect faith, that the whole law of commandments which we now have in our hands was given to Moses, our master, on whom be peace.

IX. I believe, with a perfect faith, that this law will not be changed, and that there will not be any other law from the Creator, blessed be his name!

X. I believe, with a perfect faith, that the Creator, blessed be his name! knows all the actions of the children of men and all their thoughts, as it is said, "Who frameth all their hearts; who understandeth all their actions."

XI. I believe, with a perfect faith, that the Creator, blessed be his name! will recompense good to him who observeth his commandments, and that he will punish him that transgresseth them.

in the Godhead, as held by Christians. They still maintain observances at the feasts of the Passover, Pentecost, Trumpets, Tabernacles and Purim, and they commemorate the victory over Antiochus Epiphanes; and though they have no temple, they observe an Expiation Day.

They are divided into two classes—the conservative and the reformed. The former adhere with great tenacity to old forms, whereas the reformed or progressive Jews have made many changes in the old system. Their places of worship are called temples instead of synagogues. They have sermons, organs and family pews, as in other churches. They reject the Talmud's claim to be superior to the Bible, and they have ceased to expect the return of their people to Palestine, the restoration of the temple at Jerusalem and of animal sacrifice, while they expect no resurrection of the body and no day of judgment. They place no reliance on miracles



PROCLAIMING THE JUBILEE.—See JUBILEE.

XII. I believe, with a perfect faith, in the advent of the Messiah; and though he should tarry, yet I will patiently wait for him every day till he come.

XIII. I believe, with a perfect faith, that there will be a revivification of the dead at the period when it shall please the Creator, blessed be his name! and let his remembrance be exalted for ever and ever!

The modern Jews still adhere as closely to the Mosaic dispensation as their dispersed and despoiled condition will permit them. Their service consists chiefly in reading the law in their synagogues, together with a variety of prayers. They use no sacrifices since the destruction of the temple. They repeat blessings and particular praises to God, not only in their prayers, but on all accidental occasions. They believe in a future life, in rewards and punishments. They hold that all men shall finally be happy. They offer prayers for the welfare of the souls of their departed friends, and they do not receive the idea of a trinity of persons

as an evidence of revelation; and they rest on the accordance of the statements in the Scriptures with the dictates of reason and the general acceptance of men, as showing their truth. So also their great principle that all things not in the decalogue were intended to be local and transient, and thus they have adopted a rationalistic faith. This system was gradually developed by different commentators between the years 1000 and 1500.

JUDAS (ju'das). 1. 1 Esd. ix. 23. Judah, Ezra x. 23. 2. The third son of Mattathias, surnamed Maccabæus, 1 Macc. ii. 4. 3. The son of Calphi, a Jewish captain, 1 Macc. xi. 70. 4. A brother of John Hyrcanus, murdered by Ptolemæus, 1 Macc. xvi. 2, 9, 14, 16. 5. 2 Macc. i. 10. It is doubtful who the person here intended was. Some have supposed him Judas Maccabæus.

6. One of the twelve apostles, the son of Simon, John vi. 71; xiii. 2, 26, called also ISCARIOT, probably from Kerieth. According to the reading of John vi. 71; xiii. 26, approved by Lachmann

and Tischendorf, his father Simon bore the same designation. In the list of the apostles given by the Synoptists, Judas stands last, Matt. x. 4; Mark iii. 19; Luke vi. 16; and the Evangelists usually fix on him the mark of his great crime by the addition of the words "the traitor," or "who also betrayed him." According to John xii. 4-6, he had charge of the common fund out of which the wants of Christ and his immediate followers were supplied—a trust which he abused for selfish ends. But all his other iniquities are lost in the enormous crime which has affixed a perpetual infamy to his name, the betrayal of his Master to his enemies for thirty shekels of silver—not quite twenty dollars. This money he, shaken with remorse when he saw the result of his treason in the condemnation of his Master, returned to the Sanhedrim, by whom it was expended in the purchase of a piece of land formerly called "the potters' field," but after that "the field of blood." See ACELDAMA. This name it received from the tragic circumstances connected with the purchase of it, especially the death of Judas himself, who, harassed by remorse, went and hanged himself, and falling headlong—probably from the breaking of the rope by which he was suspended—burst asunder, and his bowels gushed out, Acts i. 18.

The extraordinary nature of Judas' crime in betraying his Master has prompted inquiry as to the motives by which he was actuated to commit it. The only conceivable motives for his conduct are a sense of duty in bringing his Master to justice, resentment, avarice, dissatisfaction with the procedure of Jesus, and a consequent scheme for the accomplishment of his own views. With regard to the first of these motives, if Judas had been actuated by a sense of duty in bringing his Master to justice for anything censurable in his intentions, words or actions he would certainly have alleged some charge against him in his first interview with the chief-priests, and they would have brought him forward as a witness against Jesus, especially when they were at so great a loss for evidence, or they would have reminded him of his accusations when he appealed to them after our Lord's condemnation, saying, "I have sinned in that I have betrayed innocent blood"—a confession which amounts to an avowal that he had never seen anything to blame in his Master, but everything to approve. Moreover, the knowledge of the slightest fault in Jesus would have served, at least for the present, to tranquillize his own feelings and prevent his immediate despair. The chief-priests would also have alleged any charge he had made against Jesus as a justification of their conduct when they afterward endeavored to prevent his apostles from preaching in his name, Acts iv. 15-23; v. 27, 28-40. The second motive supposed—namely, that of resentment—is rather more plausible. Jesus had certainly rebuked him for blaming the woman who had anointed him in the house of Simon the leper, at Bethany, Matt. xxvi. 8-17; John xii. 4, 5, and Matthew's narrative seems to connect his going to the chief-priests with that rebuke, Matt. xxvi. 14: "Then one of the twelve, called Judas Iscariot, went unto the chief-priests;" but closer inspection will convince the reader that these words are more properly connected with verse 3. Besides, the rebuke was general: "Why trouble ye the woman?" Nor was it nearly so harsh as that received by Peter: "Get thee behind me, Satan;" and certainly not so public. Even if Judas had felt ever so much resentment, it could scarcely have been his sole motive; and as nearly two days elapsed between his contract

with the chief-priests and its completion, it would have subsided during the interval and have yielded to that covetousness which we have every reason to believe was his ruling passion. St. John expressly declares that Judas was "a thief, and had the bag, and bare"—that is, conveyed away from it, stole—"what was put therein." This rebuke, or rather certain circumstances attending it, might have determined him to act as he did, but is insufficient, of itself, to account entirely for his conduct, by which he endangered all his expectations of worldly advancement from Jesus at the very moment when they seemed upon the verge of being fulfilled. It is, indeed, a most important feature in the case that the hopes entertained by Judas and all the apostles, from their Master's expected elevation, as the Messiah, to the throne of Judæa, and, as they believed, to the empire of the whole world, were never more steadfast than at the time when he covenanted with the chief-priests to deliver him into their hands. Nor does the theory of mere resentment agree with the terms of censure in which the conduct and character of Judas are spoken of by our Lord and the Evangelists. Since, then, this supposition is insufficient, we may consider another motive to which his conduct is more commonly ascribed—namely, covetousness. But if by covetousness be meant the eager desire to obtain "the thirty pieces of silver" with which the chief priests "covenanted with him," it presents scarcely a less inadequate motive. Can it be conceived that Judas would deliberately forego the prospect of immense wealth from his Master by delivering him up for about twenty dollars of our money, and not more than double in value, a sum which he might easily have purloined from the bag? Is it likely that he would have made such a sacrifice for any further sum, however large, which we may suppose "they promised him," and of which the thirty pieces of silver might have been the mere earnest? Had covetousness been his motive he would have ultimately applied to the chief-priests, not to bring again the thirty pieces of silver, with the confession "I have sinned in that I have betrayed the innocent blood," Matt. xxvii. 4, but to demand the completion of their agreement with him. We are now at liberty to consider the only remaining motive for the conduct of Judas—namely, dissatisfaction with the procedure of his Master, and a consequent scheme for the furtherance of his own views. It seems to us likely that the impatience of Judas for the accomplishment of his worldly views, which we conceive to have ever actuated him in following Jesus, could no longer be restrained, and that our Lord's observations at Bethany served to mature a stratagem he had meditated long before. He had, no doubt, been greatly disappointed at seeing his Master avoid being made a king, after feeding the five thousand in Galilee. Many a favorable crisis had he seemed to lose or had not dared to embrace, and now while at Bethany he talks of his burial, John xii. 7; and though none of his apostles, so firm were their worldly expectations from their Master, could clearly understand such "sayings," Luke xviii. 34, yet they had been made "exceeding sorry" by them, Matt. xvii. 23. At the same time Judas had long been convinced by the miracles he had seen his Master perform that he was the Messiah, John vii. 31. He had even heard him accept this title from his apostles in private, Matt. xvi. 16. He had promised them that when he should "sit upon the throne of his glory they should sit upon twelve thrones judging the twelve tribes of Israel." Yet now, when everything seemed most favorable to

the assumption of empire, he hesitates and desponds. In his daily public conferences, too, with the chief-priests and Pharisees he appears to offend them by his reproofs rather than to conciliate their favor. Within a few days the people, who had lately given him a triumphal entry into the city, having kept the passover, would be dispersed to their homes, and Judas and his fellow-apostles be, perhaps, required to attend their Master on another tedious expedition through the country. Hence it seems most probable that Judas resolved upon the plan of delivering up his Master to the Jewish authorities, when he would be compelled, in self-defence, to prove his claims by giving them the sign from heaven they had so often demanded; they would, he believed, elect him in due form as the King Messiah, and thus enable him to reward his followers. He did, indeed, receive from Jesus many alarming admonitions against his design; but the plainest warnings are lost upon a mind totally absorbed by a purpose and agitated by many violent passions. The worst he could permit himself to expect was a temporary displeasure for placing his Master in this dilemma; but as he most likely believed, judging from himself, that Jesus anticipated worldly aggrandizement, he might calculate upon his forgiveness when the emergency should have been triumphantly surmounted. Nor was this calculation wholly unreasonable. Many an ambitious man would gladly be spared the responsibility of grasping at an empire which he would willingly find forced upon him. Judas could not doubt his Master's ability to extricate himself from his enemies by miracle. He had known him do so more than once. Hence his directions to the officers to "hold him fast," when he was apprehended, Matt. xxvi. 48. With other Jews, he believed the Messiah would never die, John xii. 34; accordingly, we regard his pecuniary stipulation with the priests as a mere artful cover to his deeper and more comprehensive design; and so that he served their purpose in causing the apprehension of Jesus, they would little care to scrutinize his motive. All they felt was being "glad" at his proposal, Mark xiv. 11; and the plan appeared to hold good up to the very moment of our Lord's condemnation, for after his apprehension his miraculous power seemed unabated, from his healing Malchus. Judas heard him declare that he could even then "ask, and his Father would give him twelve legions of angels" for his rescue. But when Judas, who awaited the issue of the trial with such different expectations, saw that, though Jesus had avowed himself to be the Messiah, he had not convinced the Sanhedrim, and instead of extricating himself from their power by miracle, had submitted to be "condemned, buffeted and spit upon" by his judges and accusers, then, it should seem, he awoke to a full view of all the consequences of his conduct. The prophecies of the Old Testament, "that Christ should suffer," and of Jesus concerning his own rejection and death, flashed on his mind in their true sense and full force, and he found himself the wretched instrument of their fulfillment. He made a last desperate effort to stay proceedings. He presented himself to the chief-priests, offered to return the money, confessed that he had sinned in that he had betrayed the innocent blood, and upon receiving their heartless answer was wrought into a frenzy of despair, during which he committed suicide. There is much significance in these words of Matt. xxvii. 3, "Then Judas, when he saw he was condemned"—not expiring on the cross—"repented himself," etc. If such be the true hypoth-

esis of his conduct, then, however culpable it may have been, as originating in the most inordinate covetousness, impatience of the procedure of Providence, crooked policy or any other bad quality, he is certainly absolved from the direct intention of procuring his Master's death. "The difference," says Archbishop Whately, "between Iscariot and his fellow-apostles was that, though they all had the same expectations and conjectures, he dared to act on his conjectures, departing from the plain course of his known duty to follow the calculations of his worldly wisdom and the schemes of his worldly ambition."

brother of James and one of the apostles, called also Thaddeus and Lebbeus, Matt. x. 3; Mark iii. 18. See THADDEUS. 9. Judas of Galilee, a leader of insurrection, Acts v. 37. According to Josephus, this man was a native of Gamala, in Gaulanitis. He boldly declared it unlawful to acknowledge any foreign authority, and drew after him vast multitudes of followers, the insurrection beginning in Galilee about 6 A. D. When he perished, though his adherents were dispersed, yet it seems that from them sprang the Zealots and Sicarii of later times. 10. A person dwelling in Straight street in

stick used at Tenebra, in Romish services of Holy Week. This candle is taken down during the chanting of the "Miserere," after which it is replaced. It was often made of white wax, all the rest being yellow.

JUDAS COLOR, red color, from the tradition that Judas Iscariot had red hair.

JUDAS LEVITA (ju'das le-vi'ta), or **HAL-LEVI** (hal-le'vi), a Jewish rabbi, was born in Spain in 1090. He was remarkable for his great



OUR LORD'S BETRAYAL BY JUDAS ISCARIOT.

7. One described as one of the Lord's brethren, called also Juda, Mark vi. 3. An interesting story is related of his family by Eusebius, out of Hege-sippus. The emperor Domitian was alarmed by what he had heard of Messiah's kingdom, and ordered some of the descendants of the house of David to be sought out and brought to him. Those so presented to the emperor were the grandsons of Judas, but the hardness of their hands, proving that they were but ordinary peasants, and their description of the spiritual nature of the new sovereignty removed all apprehensions. They were let go, and lived on, honored as the Lord's relatives, into the reign of Trajan. 8. A

Damascus, to whose house Saul of Tarsus was conducted after the divine manifestation to him, and where he was visited by Ananias, Acts ix. 11, 17. Straight street is supposed to be that now called the Street of the Bazaars; a house popularly said to be that of Judas is still shown. 11. A disciple, surnamed Barsabas, eminent in the early Church, endued with the gift of prophecy. He was deputed by the apostles and elders at Jerusalem to accompany Paul and Barnabas to Antioch, carrying the decree of the council just held, Acts xv. 22-33.

JUDAS CANDLE, the name given to the fifteenth candle at the top of the triangular candle-

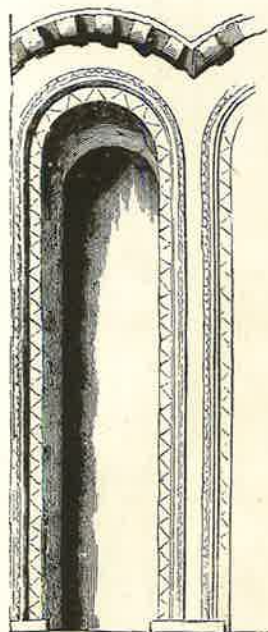
learning, and distinguished himself as a poet, grammarian and philosopher. It is related of him that when on a pilgrimage to Jerusalem, as he approached the holy city, he rent his garments and recited aloud lamentations for the miseries of his people, which so enraged a Mohammedan horseman that he rode over him and trampled him to death. Judas Levita was the author of the work entitled "Cozri," a dialogue on the principles of natural religion. It was written in Arabic, and translated into Hebrew, Latin and Spanish.

JUDE (jude). The writer of one of the epistles is so called in our translation. He designates him-

self "the brother of James," Jude 1, and must therefore be either that Judas the apostle who was brother of James the son of Alphaeus, or Judas brother of James the Lord's brother. If the Lord's brother was James the apostle, then Jude was both an apostle and also brother—or cousin—to Jesus. For discussion of this question, see next article. Little is known of Jude.

JUDE, EPISTLE OF, the last in order in the canon of the Catholic Epistles.

1. **CANONICITY.**—This Epistle is not cited by any of the Apostolic Fathers, the passages which have been adduced as containing allusions to it presenting no certain evidence of being such. It is, however, formally quoted by Clement of Alexandria and Eusebius. Tertullian refers to the Epistle as that of Jude the apostle. Origen repeatedly refers to it, and occasionally as the work of the apostle Jude, though in one place he speaks as if doubts were entertained by some as to its genuineness. It is not in the Peshito, and does not appear to have been known to the Syrian churches before the fourth century, near the close of which it



RECESS ON EAST FRONT OF ROCHESTER CATHEDRAL. —See ITHAMAR, SAINT.

is quoted by Ephraem Syrus. Eusebius ranks it among the Antilegomena, but this rather because it was not universally known than because where known it was by any regarded with suspicion. By Jerome it is referred to as the work of an apostle, and he states that, though suspected by some in consequence of containing a quotation from the apocryphal book of Enoch, it had obtained such authority as to be reckoned part of the canonical Scriptures. From the fourth century onward the place thus conceded to it remained unquestioned.

There is nothing in the Epistle itself to cast suspicion on its genuineness; on the contrary, it rather impresses one with the conviction that it must have proceeded from the writer whose name it bears. Another, forging a work in his name, would have hardly omitted to make prominent the personality of Judas and his relation to our Lord, neither of which comes before us in this Epistle.

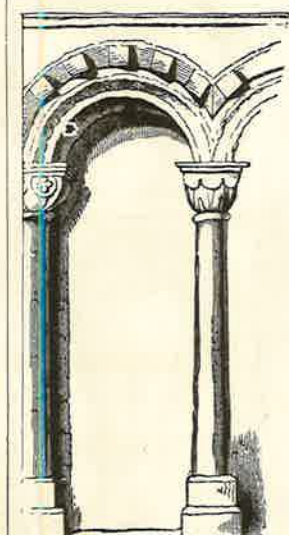
2. **AUTHOR.**—The writer designates himself Judas, "the servant of Jesus Christ and brother of James." The former of these designations affords no help in determining whether the writer was the apostle Jude or another person of the same name, for the phrase "servant of Jesus Christ" is neither peculiar to an apostle nor does it exclude the supposition that the party to whom it is applied was an apostle. It is to the other designation that we must look for the decision of this question. Now, were we sure that "Jude the brother of James" is the same person who is designated "Jude of James" by Luke vi. 16; Acts i. 13, the evidence that the writer of this Epistle was

the apostle Jude would be conclusive. But there are difficulties in the way of this conclusion. For one thing, the words "Jude of James" are more naturally in accordance with the usage of the language translated "Jude, the son of James," than "Jude, the brother of James." It is, moreover, extremely improbable that an apostle of the Lord would, in writing an Epistle of warning and reproof to Christians, designate himself by his family relationship to a fellow-creature, instead of assuming the authority which his divine commission as an apostle would have at once expressed and claimed. To this it may be added that in ver. 17 the writer seems to speak of the apostles of the Lord as a class to which he himself did not belong; for though one of their number might have expressed himself as the writer does here, the probability is on the other side. If on these grounds we conclude that the writer of this Epistle was not the apostle Jude, we are led to inquire whether he may not be the other Jude mentioned in the Gospels as among "the brethren of Jesus," Matt. xiii. 55, and as a younger brother of James. This would remove all difficulty were it not that it remains in dispute whether the two brothers, James and Judas, who were apostles, are not identical with the James and Judas who were among the brethren of our Lord. Our opinion inclines to the view that the brethren of our Lord were really sons of Joseph and Mary, and consequently that James the son of Cleophas and Judas the son of James, who were apostles, are not to be identified with the persons bearing the same names among the brethren of our Lord. We incline also to think that the James who presided over the church at Jerusalem was not the surviving apostle of that name, but the other James, "the Lord's brother," as he is expressly termed, Gal. i. 19. The question may be thus briefly stated. Discounting James the son of Zebedee, respecting whom there is no dispute, the other Jameses and the Judes (omitting Judas Iscariot) may be placed thus:

- | | |
|--------------------------------------------------|-------------------------|
| I. James, son of Alphaeus, | } apostles. |
| Jude of James, | |
| II. James, president of the church at Jerusalem, | } brethren of the Lord. |
| Jude, the brother of James, | |

The question is, Are the persons in No. 1 the same as or different from the persons in No. 2? Two objections occur to their being identical—1. That for this purpose we must render "Judas of James" in an unusual way, supplying "brother," and not "son;" and 2. That we must understand the phrase "brethren of the Lord" as meaning his cousins or near relations. The former of these objections is not of serious weight, because instances can be produced in which other terms of relationship besides that of son were left to be supplied in similar ellipses; and in such a case as that before us the principle which Winer lays down may be held to operate, "that where acquaintance with the family circumstances of any is presupposed, the relationship of father, brother, servant, may be so expressed as well as that of son." The latter of the above objections is of more weight; for though the Hebrew usage admits of a liberal construction of terms of relationship, yet when we find that the brethren of Jesus are associated with his mother and his sisters, Matt. xiii. 55, 56, and when it is expressly mentioned that his brethren believed not on him, John vii. 5—a statement which cannot be meant to apply to persons who were actually of

the number of his select disciples—the strong probability is that the persons so designated were really the sons of Joseph and Mary, and so uterine brothers of Jesus. On the other side, it is objected that James the Lord's brother is called an apostle, Gal. i. 19, and that several of the Fathers speak of Jude, the author of this Epistle, as an apostle. On this, however, much cannot be built, for the term "apostle" is used occasionally in the New Testament in a lax way, as applicable to persons who were associated with the apostles in their work, Acts xiv. 14; Rom. xvi. 7, and persons who sustained the honorable position of being the Lord's brothers would be especially likely to be regarded by a later age as standing on a par with the apostles, and worthy of receiving that designation. On the whole, we conclude that the writer of this Epistle was not Jude the apostle, properly so called, but Jude the Lord's brother, the son of Joseph, as he is expressly designated by Clement of Alexandria. His reason for describing himself as the "brother of James" was probably that James, from his peculiar position, was more extensively and influentially known than Jude himself was. If any should ask, Why did Jude, if he was indeed the Lord's brother, not present this his higher relationship rather than that which he bore to James, as a claim upon the regard of those to whom he wrote? it may be answered that the Lord himself had taught his followers that relationship to him according to the flesh was of very inferior importance to spiritual relationship to him, Matt. xii. 48-50; Luke xi. 27, 28; and we may believe that none of those who had imbibed the spirit of his teaching would have so much as thought of



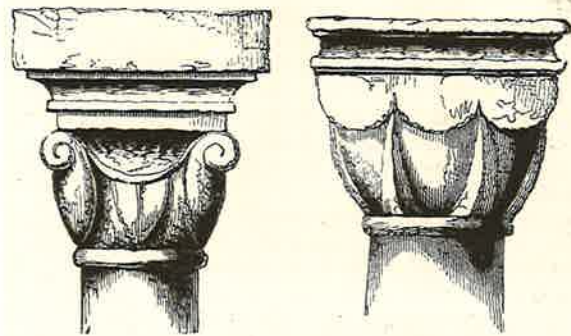
RECESS ON WEST FRONT OF ROCHESTER CATHEDRAL. —See ITHAMAR, SAINT.

resting on their earthly affinity to him for any portion of that authority which they sought to attach to their teaching. So utterly foreign is this from the spirit of the apostolic writers that, as Alford justly remarks, "had such a designation as 'brother of the Lord' been found in the address to an epistle, it would have formed a strong *a priori* objection to its authenticity." Whilst, however, we ascribe the authorship of this Epistle to one who was not an apostle, there is nothing in the Epistle unworthy of an apostle's pen.

3. **CONTENTS AND DESIGN.**—The Epistle commences with an assertion of the necessity of zeal for and steadfastness in the faith once delivered to the saints; the writer then warns his readers against some who had crept in unawares, and were insinuating doctrines of an unwholesome kind; instances are adduced of the danger of apostasy, rebellion and laxity of moral principle; a contrast is instituted between the dogmatism and audacity of the teachers he has in view, and the gentleness and modesty with which the highest of God-fearing beings speak; these wicked persons are then strongly denounced and their evil end

predicted; the believers are exhorted to continue in the faith of the gospel, in humble dependence on promised grace, and in pious efforts to preserve others from the snares of the false teachers, and the whole concludes with a solemn doxology to the only wise God our Saviour. The design of such a train of thought is obviously to put the believers to whom the Epistle was addressed on their guard against the misleading efforts of certain persons to whose influence they were exposed. Who these persons were, or to what class of errorists they belonged, can only be matter of conjecture. Some, indeed, think the persons alluded to held no peculiar opinions, and were simply men of lax morals, but from the manner in which the writer refers to them it is evident that they were not merely practically corrupt, but teachers of error as well. Their opinions seem to have been of an Antinomian character, ver. 4, 18, 19, but there is nothing to connect them, except in a very vague and distant way, with any of the later Gnostic systems. The writer formally charges them with "denying the only Lord God and our Lord Jesus Christ," language which De Wette admits usually applies to error of doctrine, but which here he, without any reason, would understand of feeling and conduct. The licentious courses in which they indulged led Clement of Alexandria to think that they were the prototypes of the Carpocratians and such like: "Of these, and such as these," he says, "I think that Jude spoke prophetically in his Epistle;" but this does not imply that they had formed a system like that of the Carpocratians, but only that the notions and usages of the one adumbrated those of the other. Perhaps there have been in all ages persons who have sought by perverted doctrine to gain a sanction for sensual indulgence, and such undoubtedly were found disturbing the peace and corrupting the purity of the churches of Christ in different places as early as the second half of the first century. The persons against whom Jude writes were apparently of this class, but in their immorality the practical element was more prominent than the speculative.

4. THE PARTIES TO WHOM THE EPISTLE IS ADDRESSED are described by the writer as "the called who are sanctified in God the Father and kept for Jesus Christ." Beyond this general in-



CAPITALS OF CRYPT COLUMNS AT ROCHESTER CATHEDRAL.
—See ITHAMAR, SAINT.

timation that they were Christians, however, nothing more is said to guide us to an acquaintance with them. From the resemblance of some parts of this Epistle to the Second of Peter, it has been inferred that it was sent to the same parties in Asia Minor, and with a view of enforcing the apostle's admonitions, whilst others, from the strongly Jewish character of the writing, infer that it was addressed to some body of Jewish Christians in Palestine. But neither of these in-

ferences rests on a strong basis. From the fact that the parties addressed seem to have been surrounded by a large and wicked population, some have supposed they may have dwelt in Corinth, while others suggest one of the commercial cities of Syria. But all this, as well as the supposition that they dwelt in Egypt, is mere conjecture.

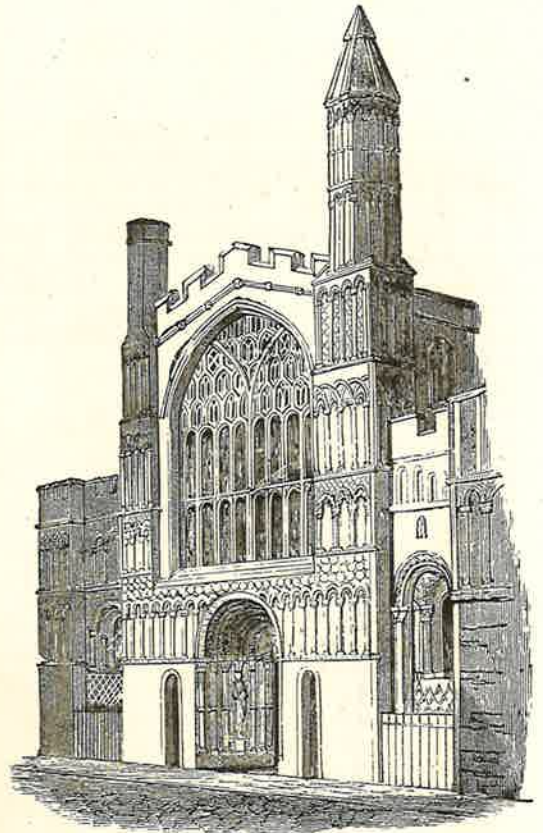
5. The TIME when and the PLACE at which the Epistle was written cannot be exactly determined. From the allusion, however, to the preaching of the apostles, we may infer that it was among the later productions of the apostolic age, for it was written whilst persons were still alive who had heard apostles preach, but when this preaching was beginning to become a thing of the past, ver. 17. "It is not credible," says Huther, "that Judas would refer to the preaching of the apostles as already past if these were still at the height of their apostolic working." As the writer, in speaking of the divine judgments, makes no allusion to the destruction of Jerusalem, it has been inferred that this catastrophe had not occurred when he wrote; but on this much stress cannot be laid, because the destruction of Jerusalem was not traceable to the divine wrath against the particular class of sins which Jude seeks to expose, and therefore might be passed over by him as not a case exactly in point. Attempts have been made to prove a late date for the Epistle, from an alleged quotation in it from the Apocryphal book of Enoch, ver. 13; but it is by no means certain that the passage is a quotation from the book of Enoch, and scholars have yet to settle when the book of Enoch was written, so that from this nothing can be inferred as to the date of this Epistle. As to the place where it was written, there is not ground for even a plausible conjecture.

JUDEA. See JUDEA.

JUDGES. This name is applied to fifteen persons who at intervals presided over the affairs of the Israelites during the four hundred and fifty years which elapsed from the death of Joshua to the accession of Saul. The station and office of these judges are involved in great obscurity, partly from the want of clear intimations in the history in which their exploits and government are recorded, and partly from the absence of parallels in the history of other nations by which our notions might be assisted. In fact, the government of the judges forms the most singular part of the Hebrew institutions, and that which appears most difficult to comprehend. The kings, the priests, the generals, the heads of tribes, all these offer some points of comparison with the same functionaries in other nations, but the judges stand alone in the history of the world; and when we think that we have found officers resembling them in other nations, the comparison soon breaks down in some point of importance, and we still find that nothing remains but to collect and arrange the concise intimations of the sacred text, and draw our conclusions from the facts which it records.

There were of course judges among the Israelites in the sense in which such persons are to be found in every nation. It appears from Ex. xviii. that Moses was the great and only regular judge

after the people came out of Egypt, but that he introduced a systematic arrangement of inferior judicatures, with an appeal finally to himself, in order that he might bring any hard case before God. This arrangement, which was made on genealogical principles, among tens and hundreds and thousands, seems to have been modified, with a regard to locality as the leading principle, after the peo-



WEST FRONT OF ROCHESTER CATHEDRAL, ENGLAND.—
See ITHAMAR, SAINT.

ple took possession of the land of Canaan, in accordance with the direction of Moses himself before he left the world, Deut. xvi. 18: "Judges and officers shalt thou make thee in all thy gates which the Lord thy God giveth thee throughout thy tribes, and they shall judge the people with just judgment." And the Levites seem to have had much to do with these tribunals, since they were the very men who made the law of God their study, Deut. xvii. 8-13. Thus we read in David's days of six thousand who were set apart to be officers and judges, 1 Chr. xxiii. 4. Probably they acted along with the local magistrates, the elders of every city, who are very frequently described as sitting in the gates of the city and executing judgment there. We find these Levites also in Jehoshaphat's tribunals, 2 Chr. xix. 8-11.

But the restricted technical sense of the word "judge" is that in which it means that officer who stood at the head of the Hebrew state in the intermediate period between the times of Moses and Joshua and those of the kings. To each individual of those whom we are accustomed to call judges the name is not expressly applied, but it is given to them in general by the prophet Nathan in a review of the period, 2 Sam. vii. 11, as it is in the preliminary statement, Jud. ii. 16-19, and also Acts xiii. 20. Another title which seems to be given to the order of judges in the last verse of Obadiah is that of saviours, which title is given directly to the first two in the book of Judges, ch.

iii. 9, 15; and in general it is said, ch. ii. 16, that "the Lord raised up judges which saved them out of the hand of those that spoiled them." Shamgar and Gideon and Tola are also said to have "saved" Israel, ch. iii. 31; vi. 15; vii. 7; x. 1, while in the disastrous period before Jephthah was raised up God declared that he would not "save" the people any more, but would leave them to be saved by the gods whom they had chosen for themselves, ch. x. 12, 13; and finally, it is said that Samson began to "save" Israel out of the hand of the Philistines, ch. xiii. 5. This, however, is less plain to the reader of our English Bible than it might be, because our translators have preferred the word "deliver" in almost every instance, and often without even noticing the strict rendering in the margin. The origin of their authority must in all cases be traced ultimately to Jehovah, owing to the very nature of the theocracy. And thus Nathan said to David, in the name of God, 2 Sam. vii. 7, "In all the places wherein I have walked with all the children of Israel, spake I a word with any of the tribes (in Chronicles it is explained by substituting the word "judges") of Israel, whom I commanded to feed my people Israel," etc. Yet this might not prevent differences of detail in the manner of the appointment. In Jud. ii. 16 it is distinctly asserted that "the Lord raised up judges;" as we find him from time to time calling the most eminent of them by a special gift of his Spirit to them, ch. iii. 10; vi. 34; xi. 29; xiii. 25. We find one, Barak, nominated by a prophetess, who was herself acknowledged as the judge of Israel, a solitary instance of female administration, ch. iv. 5, 6. Of others it is simply said that they "arose," ch. x. 1, 3. And in Jephthah's history we have a clear instance of popular election, ch. x. 18; xi. 5, 6, though he was also called by the Spirit. There is nothing said of the length of time during which the judges retained their office until the case of Gideon, and his refusal to rule over the people, ch. viii. 22, 23, has been interpreted by some to mean that he retired into private life after having delivered his country from its enemies. But even those who hold such an opinion agree that the judge would receive great deference, and have much indirect influence over the people. From Gideon's time and forward, however, there is some trace of a more consolidated government, for the years of the judge's administration are always given; and of Eli and Samuel it is said in explicit terms that they judged the people till the day of their death, 1 Sam. iv. 18; vii. 15, though in Samuel's case this is remarkable, considering that Saul had been anointed to be king. Moreover, in Gideon's time the offer which the people made to him evinces an inclination for a hereditary office; and his son Abimelech assumed that one or other of Gideon's family would, as a matter of course, be acknowledged as ruler over Israel, Jud. ix. 1-3. But of this there is no further trace until Samuel associated his sons with himself as judges, 1 Sam. viii. 1—an act which precipitated the change to a hereditary kingdom.

It has been the fashion with some writers to speak of the period of the judges among the Hebrews as being like the heroic period in Grecian history. Except from the circumstance that the judges, in several instances at least, were heroes, there is no foundation on which the parallel can be rested. It was a period succeeding one of distinct, well-regulated legislation, the giving of the

law by Moses and the establishment of the people according to their constitution in the land of Canaan by Joshua. It was itself a period certainly of much lawlessness and ignorance. But the lawlessness was less than would appear to a hasty reader, if we remember that the servitudes lasted only one hundred and eleven years out of the three hundred and ninety of which we have an account in the book of Judges, and during the great part of which the land was quiet and orderly, so that this book is very much a record of the diseases of the body politic, while the years of health are passed over almost in silence. Nor have we any right to call that an age of ignorance in which a young man of Succoth, whom Gideon caught without any selection, was able to write (as properly rendered in the margin) to him the princes and elders of the town to the number of seventy-seven persons. Neither are there any fabulous narratives in the history analogous to the Grecian stories of gods and demi-gods in their heroic period. The only individual in whom the

period of sacred history is important chiefly as showing the intimate connection between departure from the Lord and misery on the one hand, and between return to him and well-being on the other. Apostasy and punishment, repentance and deliverance, are the main subjects which the whole narrative was professedly intended to exhibit. See ch. ii. 11-23.

In this narrative the condition of the Israelites does not appear so prosperous nor their character so religious as might have been expected from the history which precedes it. But this period must not be regarded as an uninterrupted series of idolatries and crimes. The apostasies which incurred punishment, and the deliverances which attended repentance, occupy almost the whole book, while long intervals of peace (amounting together to nearly three-fourths of the whole time), when the people in the main served God under the administration of pious judges, are passed over in a few sentences. And even amidst the scenes of religious defection and civil discord and violence which darken this history, there were doubtless many who feared and loved God, and some are quoted, in Heb. xi. 32, as illustrious examples of faith. It must also be borne in mind that some of the disorders here related affected certain districts only, while the rest of the country was in a better state.

This history is full of important instruction. It presents some striking pictures of an unsettled nation, showing the disorders which prevail when the bonds of union and the salutary control of government are relaxed, see ch. v. 6, and when the people are without the advantage of religious teaching. It illustrates the corrupt tendencies of our fallen state, showing how prone men are to be drawn aside to ungodliness and false religion. It displays, in a very affecting manner, the bitter effects of sin and the happy consequences of repentance, and it exhibits the attributes of God—his holiness and justice, his truth in fulfilling his word and his compassion and mercy toward the penitent.

By whom this book was written is not known, but it is ascribed by an ancient Jewish tradition to Samuel, and nothing appears to render this improbable. It was certainly written before the events recorded in 2 Sam. v. 6-9. See ch. i. 21. Some have inferred, from the expressions used in ch. xvii. 6; xviii. 1; xix. 1; xxi. 25, that it was written after the establishment of the monarchy, but those passages all occur in the appendix, which was probably added by a different author at a later period.

The contents of this book are as follows:

1. A short account of the extent to which the wars against the Canaanites were carried on after the death of Joshua, followed by a sketch of the general course of events during the times of the judges, forming an introduction to the narratives which follow, ch. i.-iii. 4.

2. The oppressions of the Israelites by their enemies, and their deliverances by their judges, comprising their subjection to the kings of Mesopotamia and of Moab, and their deliverance by Othniel and by Ehud, the deliverance of the western tribes by Shamgar, ch. iii. 5-31; the oppression of the northern tribes by Jabin, king of Canaan, and their deliverance by Deborah and Barak, ch. iv., v.; the deliverance of the eastern and northern tribes from the Midianites, with the history of Gideon and his family, ch. vi.-ix.; the administrations of Tola and



PETER PAUL RUBENS.—See ITALIAN ART AND ARTISTS.

most irreverent critics have pretended to find an analogy is Samson, and their supposition shows how ill they understand his character and work. And finally, there is no political resemblance between the Greek and the Hebrew histories. The commencement of the Greek heroic period introduces to us a multitude of petty kingdoms, and at its termination we find these transformed into republics. But in the Hebrew history we have a well-arranged republican form of government before any judges are mentioned, and at its close the confederated republics are seen to be drawn closer together under a constitutional monarchy.

JUDGES, THE BOOK OF. This book contains some account of the affairs of the Israelites under the government of their judges, from the death of Joshua to the time of Eli. It is not to be considered as a complete and connected history, many particulars being omitted which would have been essential to such a plan. Nor was such a history required, as the times of the judges formed no new era in the annals of God's people and the development of his purposes. At their close a new era did begin under the monarchy, but the present

Jair, the deliverance of Israel from the Ammonites by Jephthah, and the administrations of Ibzah, Elon and Abdon, ch. x.-xii.; the servitude of the Israelites to the Philistines, their deliverance by Samson, and his history, ch. xiii.-xvi. With this the regular narrative closes.

3. The remainder of the book may be regarded as an appendix, relating events which happened not long after the death of Joshua. It gives an account of the introduction of idolatry among the Israelites, and their consequent corruption and punishment, exemplified by—1. An account of Micah's idols which were stolen by the Danites, ch. xvii., xviii. 2. The brutal outrage committed by the men of Gibeah, leading to a fierce civil war, in which the tribe of Benjamin was nearly destroyed, ch. xix.-xxi.

The chronology of the book of Judges is peculiarly difficult. Different systems are founded upon statements in different parts of Scripture. In 1 Ki. vi. 1 the period from the exode to the foundation of the temple is said to be four hundred and eighty years, and many have adjusted all the intervening chronology to this date. But others disregard that passage, which they deem an interpolation, for the following reasons: 1. There is a variation in the numbers between the Hebrew and the Septuagint, and no date is assigned in the parallel passage in 2 Chr. iii. 2. Josephus, Theophilus and Origen, in treating of the subject, appear to have been ignorant of this computation, which is first mentioned in the fourth century by Eusebius, though in his latest works he does not adopt it. 3. It is directly opposed to the language of Paul, who assigns four hundred and fifty years to the time between the division of Canaan and Samuel the prophet, Acts xiii. 20. 4. It would require that many of the times of servitude should be included in the government of the judges (apparently in opposition to repeated statements that "the land had rest"), and that several of these should be regarded as contemporaneous. Still, there is not a perfect agreement among these chronologers. A table of the whole era is subjoined, exhibiting the dates of Usher and Hales, as representing the extremes of opinion on the question. The most probable theory fixes the length of the period at about thirty years below that assigned by Hales.

EVENTS.	YEARS.	USHER. B. C.	HALES. B. C.
Departure from Egypt.....	.....	1491	1648
Moses dies.....	.....	1451	1608
Joshua dies.....	.....	1426	1582
Interval.....	10 to	.....	1372
I. Servitude, to Mesopotamia.....	8 to	1394	1564
1st judge, Othniel.....	40 to	1354	1524
II. Servitude, to Moabites.....	18 to	1336	1506
2d judge, Ehud; 3d, Shamgar.....	80 to	1316	1426
III. Servitude, to Canaanites.....	20 to	1296	1406
4th judge, Deborah and Barak.....	40 to	1256	1366
IV. Servitude, to Midianites.....	7 to	1249	1359
5th judge, Gideon.....	40 to	1209	1319
6th judge, Tola; 7th, Jair.....	48 to	1161	1271
V. Servitude, to Ammonites.....	18 to	1143	1253
8th judge, Jephthah.....	6 to	1137	1247
9th, Ibzan; 10th, Elon; 11th, Abdon.....	25 to	1112	1222
VI. Servitude, to Philistines.....	20 to	1140	1202
12th judge, Samson.....	— to	1120	1182
13th judge, Eli.....	— to	1141	1142
VII. Servitude, to Philistines.....	— to	1120	1122
14th judge, Samuel.....	— to	1095	1110
1st king, Saul.....	40 to	1056	1070
2d, David.....	40 to	1015	1030
3d, Solomon to foundation of Temple.....	3 to	1012	1027
From Exode to foundation of Temple.....	.....	480	621

JUDGMENT (judg'ment), **JUDGMENTS**, properly the decision of a judge, Deut. xvii. 9. And as this ought to be a just decision, judgment is put for equity or justice, Ps. lxxii. 2; cxix. 66. Judgments signify also the right ways or statutes of the Lord, Ps. cxix. 102. Very frequently the term implies the punishment inflicted by sentence, 2 Chr. xxii. 8; Ezra vii. 26; Prov. xix. 29; God's final condemnation of sinners, Rom. ii. 5; Jude 15; the plagues which he brings upon the wicked in this world, Ex. vi. 6, or the moderation in which he afflicts his people, Jer. x. 24. Some other shades of meaning occur, easily explained by the context.

JUDGMENT, THE DAY OF. God is called "the Judge of all the earth," Gen. xviii. 25; and it is reasonable to suppose from the very notion we are taught of him that he will righteously administer his dominions. In the world, however, the ungodly are often seen to prosper, and the righteous to be oppressed. And this has



PAUL REMBRANDT VAN RYN.—See ITALIAN ART AND ARTISTS.

sometimes grievously perplexed God's servants, who have not known how to reconcile the fact with his holy justice, Ps. lxxiii. Scripture, therefore, points onward to a time when all these apparent anomalies will be explained, when a great assize will sit and a just recompense of reward will be meted out to men, Eccles. xi. 9; xii. 14; Acts xxiv. 25. This judgment, we are told, shall be exercised by Christ, Acts x. 42; xvii. 31; Rom. xiv. 10. Men might be judged either individually, each on his departure from the world, or collectively. Scripture gives us reason to believe that the latter will be the course of God's procedure, Matt. xxv. 31-46; Rev. xx. 12, 13; and a day is spoken of, sometimes called the "last day," John xi. 24, sometimes the "great day," Jude 6, when this shall be. The space of time to be so occupied it is impossible for us to calculate; about the nearness or distance of that day it is useless to speculate, Matt. xxiv. 36; it will be a strict and searching judgment, Matt. xii. 36; so that the lesson we have to learn is to be so prepared that we be not condemned of the Lord, 1 John ii. 28; iv. 17.

JUDGMENT-HALL. This, in our English Bible, is the common, though not the uniform, rendering of the Greek *prætorium*. It is so rendered in John xviii. 28, 33; xix. 9; Acts xxiii. 35; but in Matt. xxvii. 27; Mark xv. 16, "common-hall" is the expression employed; and in Phil. i. 13 the term "palace" is employed. There appears to be some diversity in the New Testament use of the original word, to which nothing altogether similar is found in classical writers. Its original meaning was that of the general's tent in a camp, but by and by it came also to signify the house or palace of the governor of a province. Herod, though bearing the name and possessing many of the prerogatives of a king, yet being still subject to the Romans, consequently stood in a certain relation to the governors of Roman provinces, and his palace in Jerusalem might not unnaturally be called a prætorium, especially after the time that it came to be occupied by the Roman governors, who, in process of time, took the place of the Herods. Pilate was the provincial governor of Judæa at the time of our Lord's death; and the house he occupied, which was in all probability the palace of Herod, though some doubt this, was fitly enough designated the prætorium. It was one of the apartments of that in which our Lord appeared before him, was accused, examined and condemned. The provincial residence at Cæsarea might, in like manner, be called by the same name, though originally a palace in the stricter sense—that is, as built and occupied by Herod—because, by the time Paul appeared there before Felix and Festus, the palace had passed into the hands of the governor for the time being. As applied, however, to some domicile in Rome, in Phil. i. 13, it could scarcely be the palace, as designating the residence of the emperor, that was meant, but either the prætorian camp, or, as is more probable, the barracks of that detachment of the prætorian guard which was in immediate attendance on the emperor. But nothing quite certain can be determined on the subject. It is clear, however, from the salutation sent by Paul from those of Cæsar's household,

Phil. iv. 22, that the prætorium he had access to did somehow bring him into contact with persons who held positions in the domestic establishment of the emperor. So that the statement in the English Bible, that the bonds of Paul had become manifest in all the palace, if not formally correct, conveys a sense which is in substantial conformity with the truth of things.

JUDICIAL COMMITTEE OF THE PRIVY COUNCIL. In the reigns of William IV. and Victoria the privy council was constituted a court of appeal, and it came to be the last court for the settlement of all ecclesiastical questions in the Church of England. All disputed questions respecting doctrine and discipline in the Church are determined by the decision of this court.

JUDITH (ju'dith), Gen. xxvi. 34. 1. See AHO-LIBAMA. 2. The only other person in ancient Hebrew story bearing this name is the person, whether fabulous or real, whose history and exploits are celebrated in the apocryphal book JUDITH.

JUDITH (ju'dith), THE BOOK OF. This apocryphal work professes to relate the history of a great deliverance of the Jews from the Assyrians by the instrumentality of Judith. According to the account there given, she was a descendant of Simeon, Judith ix. 2, and first the wife, then the widow, of Manasseh, who belonged to her own tribe, Judith viii. 2. She was distinguished for beauty, wisdom and address, on account of which she became the admiration of all who knew her. But her heroic devotion to her country in a time of peril, and her determination to rid it by stratagem from the hand of its adversaries, issuing in speedy and triumphant success, absorbed in a manner all other grounds of merit, and rendered her the glory of her age. The period in which the story is laid is not very precisely indicated, but is expressly said to have been after the children of Israel had "newly returned from the captivity, and all the people of Judæa were lately gathered together," Judith iv. 3. About this time a Nebuchodonozor is said to have reigned in great power and splendor in Nineveh, while also Arphaxad reigned over the Medes in Ecbatane. He made war upon Arphaxad, took his capital city and slew him with the sword. Then, turning his regards toward the West, he commanded his general, Holofernes, to go forth with an immense army and subdue all under his sway. Success everywhere crowned his arms till he came to the hill-country of Judæa, where he found the passages shut against him and the mountain tops fortified. Astonished at this resistance by a comparatively small people, Holofernes, after various preliminary inquiries and movements, determined to subdue them, and for that purpose took possession of many of the heights, and encamped before Bethulia, in a valley with a copious fountain. The city was by and by reduced to the greatest straits, and was on the point of being surrendered by its governor, when Judith conceived and boldly undertook a plan of rescue. Without disclosing the nature of her plan, but promising, with the help of God, to deliver the city in five days, she was allowed to leave Bethulia, taking with her a maid and a quantity of provisions. Appearing before Holofernes, he and his attendants were captivated with her beauty; and as she professed to have left Bethulia because she saw the cause was hopeless, the people who would have been invincible if they had remained faithful to God having by their profanation of sacred things and other sins provoked him to prepare destruction for them, she met with a welcome reception, and readily obtained what she sought—permission to abide in the camp, and to go out every night for prayer and purification to the fountain, till the hour of vengeance should come. When that time came, she promised to conduct Holofernes into the city, and afterward into Jerusalem itself. After the lapse of a day or two, Holofernes, being taken with the charms of Judith, made a splendid entertainment in her honor, drank to excess in wine, and being at last left with her alone in the tent, she seized her opportunity, when he had sunk into a profound sleep, to strike off his head with his falchion. Bearing off the head, she and her maid went forth professedly for the usual purposes of devotion, but in reality with the design of stealing away into Bethulia, where she soon appeared and displayed in triumph the head of Holofernes. The people, seeing the advantage that had been gained for them by a woman's prowess, took courage, and fell next day on the Assyrians, who, on account of what had be-

fallen their general, were seized with a panic, and fled from the country disconcerted and routed. The Jewish people, along with Judith, assembled in Jerusalem to give thanks for their wonderful deliverance; and Judith, recognized by all as the glory of her age, returned to Bethulia, where she spent the remainder of her days, and died at the advanced age of 105.

The narrative is agreeably written; but though some critics have imagined that it carries with it an air of truth, yet when examined there are difficulties, chronological, historical and geographical, so great that its authority is now all but universally given up. It does not, however, by any means follow that it was written without a purpose. It may have been intended by an allegorical representation to stir up the Jews to a bold resistance against the enemies that then threatened them. Perhaps the names introduced, Judith, "a Jewess, the daughter of Judah;" Bethulia, "the virgin of Jehovah," etc., may be taken to strengthen this view. Too much stress, however, Hebrew names being generally significant, must not be laid on this. The original language of the book was probably the vernacular Syro-Chaldee of Pal-



ANTON RAPHAEL MENGES.—See ITALIAN ART AND ARTISTS.

estine at the time of its composition, and from it the existing Greek text seems to have been translated. Of this Greek there is a Syriac version extant. The Latin text is of a different cast, with various additions, transpositions and omissions. Jerome in making his translation would seem to have taken the old Latin as the basis of his work, though he used a copy of the work in Chaldee. It is from the Greek, it may be added, that the English version was made; Luther's version follows the Latin text. As to the date of this book, it may be assigned to the first, or with yet greater probability to the second, century before Christ. The author was no doubt a Palestinian Jew. It is referred to by Clement of Rome and by several subsequent early writers.

JUDSON (jud'sun), ADONIRAM, the son of Adoniram and Abigail Judson, and the senior Baptist missionary to Burmah, was born August 9, 1788, at Malden, in Massachusetts. He graduated at Providence College before he reached his twentieth year; and being awakened to the importance of religious matters, he entered the theological school at Andover, where his views became decided, and he joined the Congregational Church. In 1810 he devoted himself to the missionary field,

and at the instance of a number of earnest young men who were similarly minded the American Board of Commissioners of Foreign Missions was commenced, and he was deputed to visit England for consultation with the London Missionary Society. He was carried by a privateer that had captured his ship into France, and he did not reach London until April, 1811. Eventually, having married Ann Hasseltine, he sailed for the East in the year 1812 as the agent of the new American society. On the voyage he changed his views on the subject of baptism, and on reaching Serampore he applied to Dr. Carey and was immersed. As soon as this was known at home the Baptists established a denominational society and adopted Judson as their missionary. Being driven from India by the hostility of the East India Company, he made another effort to settle at Madras, but in vain, and in 1813 he settled in Burmah and made it the field of his permanent labors. He attained a thorough knowledge of the language, and hence his great life-work, in translating the Bible into that tongue, produced a version which bids fair to be the common Bible of Burmah for ages to come. He made a vigorous effort at Ava to secure the favor of the king for the mission, but in vain; and when the war broke out between the Burmese and the British, he and others suffered fearfully from a protracted imprisonment, being fettered for months together, and living in the daily expectation of death. His services as an interpreter, when the war closed, were of great value in the formation of the treaty of peace and commerce. His wife, who was one of the most noble of the great band of American ladies who devoted themselves to the cause of missions, died at Amherst while he was absent; and having left Ava, he settled at Maulmain, a place of greater importance for his work. Rangoon and Prome were also included in his labors, and he frequently visited the Kavens, whom he viewed with great interest. In 1834 he married Mrs. Sarah Boardman, and he began to revise his translation of the Bible, and he devoted sixteen years of careful labor to this work. In consequence of the health of Mrs. Judson failing, he undertook a voyage to America in 1845, but his wife died at St. Helena. His reception in America was most enthusiastic, and wherever he went his fame as the messenger of the gospel to the Burmese preceded him, and he was hailed as a modern apostle. In 1846, with renovated health, he married Miss Emily Chubbuck, a lady of great talent, and known after his death as a prolific writer under the pseudonym of "Fanny Forrester," and sailed again for the East. Reaching Rangoon, his health gave way; and in order to escape the severity of the climate and to enjoy the bracing effects of a sea-voyage, he set sail, but he died on the passage to the Isle of Bourbon, on April 12th, 1850, and was buried at sea. Such was the career of this great man, whose name will always be associated with Burmah.

JUDSON, ANN HASSELTINE, the first wife of Dr. Judson, was born in 1789, at Bradford, Massachusetts. She was the first American lady who devoted her life to the cause of missions. Her health having failed in Burmah, she made the voyage to America alone, and her labors during her sojourn in her native land were of great service in awakening an earnest zeal among the Churches for the conversion of the heathen. She returned to Ava in 1823. Her danger and distress were extreme during the war, and it is well known

that she was largely instrumental in prevailing on the Burmese government to yield to the terms of the English. Anxiety and the effects of the climate told on her constitution, and she died in 1826, at Amherst, while her husband was absent attending to his public duties. She was a woman of rare intelligence and judgment, of great piety and self-consecration, and she had every attribute of character to fit her to be the faithful wife of a devoted missionary.

JUGGERNAUT (jug'ger-nawt), or **JAGGERNAUT PURI**, or simply **PURI** (poo-re'), a town on the eastern coast of Hindoostan, in the province of Orissa. It is celebrated as being the seat of a temple erected to Vishnu, and it is one of the principal resorts of Hindoo pilgrims, who come hither to worship the idol Juggernaut, a hideous figure of wood which, placed upon a movable platform sixty feet in height, is drawn by means of ropes, while the infatuated worshipers throw themselves under its ponderous wheels and are crushed to death, hoping thus to secure eternal blessedness. The testimony of several government officials has lately been given to the effect that the deaths which occur in these idolatrous scenes result more from the pressure of the vast crowds and the confusion of the excited multitude than from a determined desire for self-immolation. Greater care is now taken by the civil authorities to preserve order, and consequently to save life, but still the scenes on the roads as the multitudes come to the temple, at the temple itself and on the return are of a most demoralizing and destructive character. After all that may be said in extenuation or explanation by the officials, the testimony of those who have for many years been spectators of the exciting scenes at this loathsome and disgusting worship clearly establishes the fact that self-immolations prevail, and they are considered a special honor to the idol and a means of exaltation after death.

JULIA (jool'yah), a Christian woman of Rome to whom St. Paul sent his salutations, Rom. xvi. 15; she is named with Philologus, and is supposed to have been his wife or sister. Some have supposed this to be the name of a man, but the analogy of the following words, "Nereus and his sister," is against this.

JULIANUS (joo-le-ah'nus), **FLAVIUS CLAUDIUS**, surnamed **THE APOSTATE**, Roman emperor, was the youngest son of Constantius, brother of Constantine the Great. He was born in 331, educated in the tenets of Christianity, but apostatized to paganism. In 354 he was declared Cæsar, and sent to Gaul, where he obtained several victories over the Germans; and in 361 the troops in Gaul revolted from Constantius and declared for Julian. During the lifetime of his cousin Constantius he made profession of the orthodox faith, but on succeeding to the throne he threw off all disguise, reopened the heathen temples and sought to restore the heathen worship in all its splendor, while he labored both by his pen and authority to destroy Christianity. He took from the Christian churches their riches, which were often very great, and divided them among his soldiers. He sought likewise to induce the Christians, by flattery or by favor, to embrace paganism; but failing in the attempt, he shut up their

schools, prohibited the followers of that religion from teaching grammar and rhetoric and published an edict that the name of Christian should be abolished. His malice was further evinced by extraordinary indulgence to the Jews and an attempt to rebuild the temple of Jerusalem that the prophecy of Christ might be falsified; but it is said that flames of fire rose from beneath and consumed some of the workmen, by which miraculous interposition the design was frustrated. He did not long survive this disappointment, being killed in 363, in his expedition against the Persians. The character of Julian is full of contradictions. He displayed learning, magnanimity, justice and mercy, yet we find him insincere, superstitious, vain and ambitious.

JULIANUS, bishop of Eclana, a small town in Campania, and founder of the dogmatic system called Semi-Pelagianism. He was born of a noble family in the latter part of the fourth century, studied under Pelagius, became a deacon, married



ALBERT BERTEL THORWALDSEN.—See ITALIAN ART AND ARTISTS.

Ia, daughter of a bishop, and was chosen bishop of Eclana. He was a man of high culture and unspotted character, and the most distinguished of the eighteen bishops who boldly refused to subscribe the anathema of Pelagius which Zosimus, bishop of Rome, published in A. D. 418, and appealed to a general council. He was then involved with his brethren in the same anathema and deposed from his see. The pope, the emperor and Augustine were at one in this matter, and an edict of banishment against the remonstrants was issued by the emperor in 420. Julianus sought refuge in vain at Constantinople, and for many long years was driven from place to place, proscribed by popular opinion no less than by imperial authority. He spent his last days as a schoolmaster in a small town in Sicily, distinguishing himself to the last by great generosity to the poor. He died, probably about 450. Some fragments of his writings are preserved.

JULIUS (joo'le-us), the name of three popes. 1. The first succeeded to the papal see on the death of Mark, in 337. He was celebrated for the part he took in the Athanasian controversy. He died

in 352. 2. The second, known at first as **GIULIANO DELLA ROVERE**, was born near Savona about 1441. He was bishop successively of several sees, in 1471 became cardinal and in September, 1503, succeeded Pope Pius III. His pontificate was almost wholly occupied with wars. Against the Venetians, who held part of the Romagna, he concluded, in 1508, the iniquitous League of Cambray, with the emperor Louis XII. of France and the king of Aragon, and also published a terrible bull. After much fighting the Venetians submitted, and he made peace with them in 1510. He then made war on the French, to drive them out of Italy, saw his army defeated at Bologna, and was compelled to retire to Rome. A council being convoked at Pisa by the king of France, Julius convoked another at Rome, excommunicated Louis XII., and put his kingdom under an interdict in 1512, and died early in the following year. It was this pope by whose consent Henry VIII., then prince of Wales, married Catharine of Aragon. The rebuilding of St. Peter's at Rome was commenced by Julius, and Michael Angelo and Raphael were among the great artists who found in him a patron. 3. The third, previously known as Cardinal **DEL MONTE**, was chamberlain to Julius II., whose name he consequently assumed. He took little part in public business, but led a life of indolence at the villa still known by his name. He died in 1555.

JULIUS, the centurion who had the charge of conducting Paul as a prisoner to Rome, and who treated him with much consideration and kindness on the way, Acts xxvii. 1, 3.

JULIUS DE MEDICIS (joo'le-us deh med'e-che) was a Florentine nearly related to Leo X. He had been a soldier of the order of St. John of Jerusalem, and from this situation he was raised to be a cardinal priest and vice-chancellor of the Roman see, administrator thereof in both spirituals and temporals, and archbishop of Narbonne and Florence. To show how far corruption and nepotism could go in that age, he was appointed bishop of Worcester, in England. When Leo X., his uncle, died, his successor,

Adrian VI., was an Englishman; and Julius, fearing that the new English pope might consider him too great a pluralist, resigned the see of Worcester in September, 1522, after having held it only a year. To him, however, another Italian, Jerome Ghinucci, succeeded, being the fourth Italian who had followed each other in this sadly-managed diocese. Julius de Medicis, after the death of Adrian VI., was himself elected pope, taking the name of Clement VII. He died in 1534. See **CLEMENT**.

JUMNA MUSJID (jum'na mus-jeed'). The great mosque at Delhi is known by this name. It is a vast and imposing structure. A rocky eminence has been leveled for an open square of 1400 yards, having three grand entrances. In the centre is a marble fountain for ceremonial ablutions. Airy colonnades surround three sides of this square, and on the fourth rises the mosque, which is built of red sandstone relieved by white marble. It is 260 feet long, and the domes and minarets which rise aloft are colored with black marble, thus introducing an additional shade, and so producing a varied and splendid effect. No images, no pictures, catch the eye or distract atten-

tion, only the pure marble, unadorned and harmonizing with the summer sky; and hence educated travelers agree that, as a place for worship, the Masjid is vastly superior to any dark, tawdry, image-crowded church in Rome.

JUNG (jung), **JOHANN HEINRICH**, generally called **STILLING**, an author the events of whose life and whose gifts of imagination render him worthy of notice, although at one time his merits were greatly overestimated. He was born of poor parents at Imgrund, in Nassau, December 12, 1740, and after trying various occupations became a student of medicine at Strasburg and settled as a medical practitioner at Elberfeld, where he distinguished himself as an operator for cataract. He is said to have improved the eyesight of more than two thousand persons. He subsequently held professorships at Marburg and Heidelberg. He died at Carlsruhe, April 2, 1817. His first publication was an autobiography, which attracted much attention, and was followed by other publications from time to time, continuing the history of the author's career. In religion Jung represents a

generally understood to be a species of broom, *Genista monosperma*. It is a leguminous plant, and bears a white flower. It grows in Spain, Portugal and Palestine, and is abundant in the desert of Sinai, where it affords shade and protection to travelers. The roots are bitter, and could be eaten only in extreme hunger; they are much valued by the Arabs for charcoal. Dr. Thomson imagines that the roots were used only to cook the mallows which are described as cut in the same place, Job xxx. 4. "This," he says, "would give a sense in accordance with the known use of these roots, and still preserve the connection with the food of the poor."

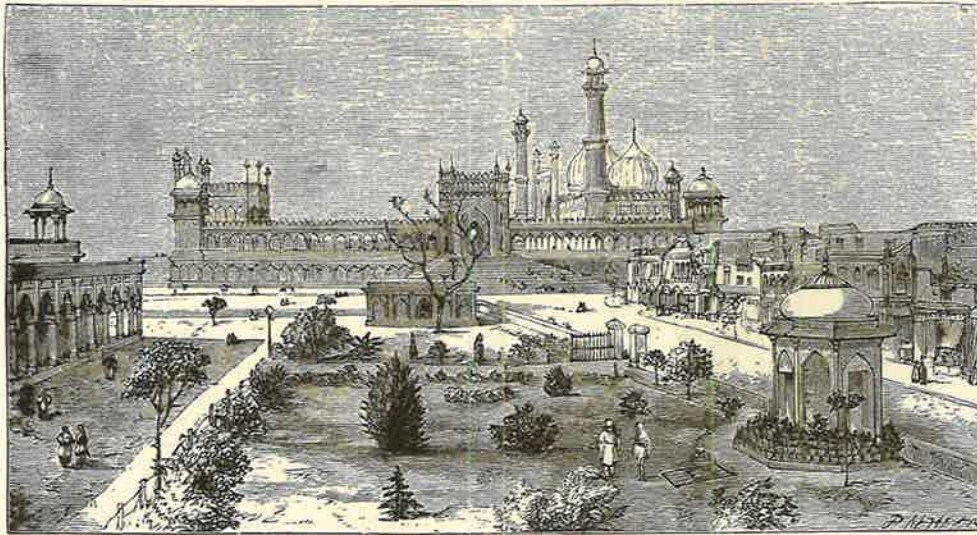
JUNIUS (joon'yus), **FRANCIS**, the Latinized name of **JON, FRANÇOIS DU** (fron-swah' du-zhong'), a scholar and theologian, born at Bourges, May 1, 1545. Having studied jurisprudence, he repaired to Lyons, hoping to join the ambassador whom the king sent to Constantinople; but he was too late. Having remained some time, he returned to Bourges. He then repaired to Geneva with the intention of devoting himself to the study

judgment, moderation and tolerance. His disposition was kindly and benevolent. The number and character of his works show vast industry and multifarious learning.

His principal work, which he executed in conjunction with Tremellius, was his Latin translation of the Old Testament. It appeared in five parts, the first containing the five books of Moses; the second, embracing the historical books; the third, the poetical books; the fourth, the prophets; and the fifth, the Apocryphal books. After the death of Tremellius, the translation was revised by his colleague, and in the course of twenty years it passed through twenty editions. Junius lived to superintend a third edition; but the best is that called the seventh, containing a good index by Paul Tossanus. The index was published in a volume by itself. The translation cannot be called elegant; it is too literal, and is sometimes obscure on that account. It is also disfigured with useless glosses and rabbinical traditions.

JUNIUS, FRANCIS, son of the preceding, was born at Heidelberg, 1589. In early life he studied mathematics with a view to the military profession, but the peace of 1609 caused him to turn his attention to literature and theology. After finishing his studies, he went to France to visit his parents. In 1620 he went over to England, and was received into the house of the earl of Arundel, where he lived as his librarian for thirty years. In 1650 he returned to the Continent in order to pass some time in the bosom of his family. For two years he lived in Friesland, in a district where the ancient Saxon tongue was preserved, that he might study the language. In 1675 he returned to England, and in 1676 went to Oxford, whence he retired to Windsor, to his nephew Isaac Vossius, and died there November 19, 1677.

Junius the younger was a very learned philologist, simple and pure in his manners, without ambition. He is said to have studied fourteen hours a day, and to have suffered no inconvenience from so sedentary a life. He wrote "Annotations on the Four Evangelists," and several other works.



THE GREAT MOSQUE, JUMNA MUSJID, OF DELHI.—See JUMNA MUSJID.

class by no means uncommon in Germany, the pietistic rationalists, who put little stress upon the written word of God, but are full of veneration, often degenerating, however, into a mere sentimental enthusiasm, for the spiritual truths of Christianity.

JUNGE (yun'geh), or **JUNGIUS** (yun'je-us), **JOACHIM**, an eminent philosopher of the seventeenth century, was born at Lubeck, in 1587, and distinguished himself as an able antagonist of the Aristotelian philosophy. Like his great contemporary, Lord Bacon, he substituted experiment in the place of idle and antiquated theories, and is ranked by Leibnitz as equal to Copernicus and Galileo, and but little inferior to Descartes. He died in 1657.

JUNIA (joon'ya) (for Junilius or Junianus), a Christian at Rome whom St. Paul speaks of with Andronicus as his kinsman—*i. e.*, of the same tribe—of note among the apostles, and in Christ before himself, Rom. xvi. 7. Some have imagined the name that of a female; but this is less likely.

JUNIPER (joo'ni-per). The word so translated, 1 Ki. xix. 4, 5; Job xxx. 4; Ps. cxx. 4, is

of theology. In 1565 he became minister of the Walloon church at Antwerp, and was afterward Protestant pastor at Limbourg, whence he went to Heidelberg and superintended a small church in the neighborhood. In 1568 he went to the Low Countries and officiated as chaplain to the prince of Orange. Returning to his church in the palatinate, he remained there till 1573, when the elector palatine Frederick III. called him to Heidelberg to work upon a Latin version of the Old Testament along with Tremellius. In 1578 he was sent to Neustadt, where he taught in the college newly established by the elector for sixteen months. Repairing thence to Otterbourg, in order to found a Reformed church, he returned to Neustadt, whence he was called to the chair of theology at Heidelberg. Having been taken to France by the duke de Bouillon, he was charged by Henry IV. with a mission to Germany. Returning to his native country with the purpose of settling at Bourges, he was requested by the magistrates of Leyden, as he passed through their city, to accept the chair of theology. He died there of the plague, October 13th, 1602.

Junius was a man of extensive erudition. He was well acquainted with the ancient languages, and as a theologian was distinguished by good

JUNKIN (jung'kin), **GEORGE, D.D., LL.D.**, a Presbyterian minister of great eminence, born in the year 1790, at Kingston, Cumberland county, Pennsylvania. He was educated at Jefferson College, and after graduating, he commenced the study of theology under Dr. John Mason of New York. In 1818 he was ordained and settled at Gettysburg, where he remained until 1830. He commenced a manual labor academy at Germantown, whence he removed to Easton, Pennsylvania, to preside over Lafayette College, from which, in 1841, he was transferred to the presidency of Miami University, and in 1848 he became president of Washington College, Lexington, Virginia, which he resigned in 1861. He was held in great esteem not only for his intellectual and theological attainments, his arduous services in the work of the ministry, but for his great knowledge of ecclesiastical forms and laws of procedure in church courts, which made him a valuable member of synods and assemblies. Few men of his day preached more diligently, and his literary diligence in the production of sermons, essays and treatises on the leading questions of the age was truly wonderful. He wrote on "Justification," on "Prophecy," "The Great Apostasy," "Sanctification," "The Gospel according to Moses," "Politi-

cal Fallacies," "The Vindication," and he was the author of several articles in the Princeton Review. Jefferson College conferred the degree of doctor of divinity on him in 1833, and he received the degree of LL.D., in the year 1856, from Rutgers College. He died May 20, 1868.

JUNO, the Roman goddess, was the queen of heaven, and under the name of *Regina* was worshiped in Italy at an early period. She bore the same relation to women that Jupiter did to men. She took a special interest in marriage, whence her name of *Juga* or *Jugalis* (the yoke-maker); but she was also a kind of female providence, protecting the sex from the cradle to the grave. Her epithets, *Virginialis* (the goddess "of virgins") and *Matrona* ("of mothers"), indicate this. It is a very significant feature of the Roman character that Juno was also believed to be the guardian of the national finances, watching over her people like a thrifty mother and housewife. A temple, containing the mint, was erected to her on the Capitoline as *Juno Moneta* (the money-coiner). She was besides the goddess of chastity, and prostitutes were forbidden to touch her altars. She had a multitude of other surnames, which need not here be enumerated. Her great festival was called the *Matronalia*, and was celebrated on the first of March. Her month (June) was considered the most propitious for fruitful marriages; and even yet, after eighteen centuries of Christianity, this old Roman faith lingers, superstitiously in the popular mind.

JUPITER (joo'pi-ter) or **JOVE** [Greek *Zeus*], the father and king of gods and men, and the supreme ruler of the Hellenic race, to whom the Jews, under Antiochus IV. Epiphanes, were to be compelled to do honor. It is stated in 2 Macc. vi. 1, 2, "that the king sent an old man of Athens to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God; and to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius, and that in Gerizim of Jupiter the defender of strangers, as they did desire that dwelt in the place." Olympius

was a very common epithet of Zeus, and he is sometimes simply called Lympius. Olympia was the name of the temple and sacred grove of Zeus Olympius, and it was here that the famous statue of gold and ivory, the work of Phidias, was erected. Caligula attempted to have this statue transferred to Rome, and it was only preserved in its place by the assurance that it would not bear removal. Antiochus Epiphanes surpassed all other kings in his worship and veneration of the gods, so that it was impos-



HEAD OF JUNO.
From the original in the
British Museum.

sible to count the number of the statues he erected. His especial favorite was Zeus. He commenced, in B. C. 174, the completion of the temple of Zeus Olympius at Athens, and associated the worship of Jupiter with that of Apollo at Daphne.

Antiochus, after compelling the Jews to call the temple of Jerusalem the temple of Jupiter Olympius, built an idol altar upon the altar of God. Upon this altar swine were offered every day, and the broth of their flesh was sprinkled about the

temple, 1 Macc. i. 47; 2 Macc. vi. 5. The idol altar which was upon the altar of God was considered by the Jews to be the "abomination of desolation" foretold by Daniel, 2 Macc. xi. 31; xii. 11, and mentioned by our Lord, Matt. xxiv. 15.

The grove of Daphne was not far from Antioch, and at this city Antiochus Epiphanes erected a temple for the worship of Jupiter Capitolinus, to whom the Jews, after the taking of Jerusalem, in whatever country they might be, were compelled by Vespasian to pay two drachmæ, as they used to pay to the temple at Jerusalem. Hadrian, after the second revolt of the Jews, erected a temple to Jupiter Capitolinus in the place where the temple of God formerly stood. There is probably reference made to Jupiter Capitolinus in Dan. xi. 38, alluding to Antiochus Epiphanes: "But in his estate shall he worship the god of forces," for under this name Jupiter was worshiped by the victorious general on his return from a campaign, and it was in honor of Jupiter Capitolinus that he celebrated his triumph.

In the passage from 2 Macc. above quoted a temple was also ordered to be set up to Zeus Xenius on Mount Gerizim. Josephus gives a different account. He relates that the Samaritans, who, when it pleased them, denied that they were of the kindred of the Jews, wrote to Antiochus Epiphanes, begging him to allow the temple on Mount Gerizim, which had no name, to be called the temple of Jupiter Hellenius. This petition is said to have been granted. The epithet "Xenius" is given to Zeus as the supporter of hospitality and the friend of strangers, and it is explained in 2 Macc. by the clause "as they did desire, who dwelt in the place." Ewald supposes that Jupiter was so called on account of the hospitable disposition of the Samaritans, whilst Jahn suggests that it was because the Samaritans in their letter to Antiochus Epiphanes said they were strangers in that country. Grotius says the dwellers of the place were pilgrims from Mysia and Mesopotamia, specially referring to their idolatrous practices, 2 Ki. xvii. 24.

The appearance of the gods upon earth was very commonly believed among the ancients. Accordingly, we find that Jupiter and Mercury are said to have wandered in Phrygia, and to have been entertained by Baucis and Philemon. Hence the people of Lycaonia, as recorded in the Acts, ch. xiv. 11, cried out, "The gods have come down to us in the likeness of men; and they called Barnabas, Jupiter, and Paul, Mercurius, because he was the chief speaker." Barnabas was probably identified with Jupiter, not only because Jupiter and Mercury were companions, but because his personal appearance was majestic. Paul was identified with Mercury as the speaker, for this god was the god of eloquence. The temple of Jupiter at Lystra appears to have been outside the gates, Acts xiv. 13, as was frequently the custom; and the priest being summoned, oxen and garlands were brought, in order to do sacrifice with the people to Paul and Barnabas, who, filled with horror, restrained the people with great difficulty. It is well known that oxen were wont to be sacrificed to Jupiter.

JURE DIVINO (joo'ray di-ve'no). Things ordained expressly by God are said to exist "jure divino" (by divine right or authority). Differing from this are "jure humano" (human law), "jure

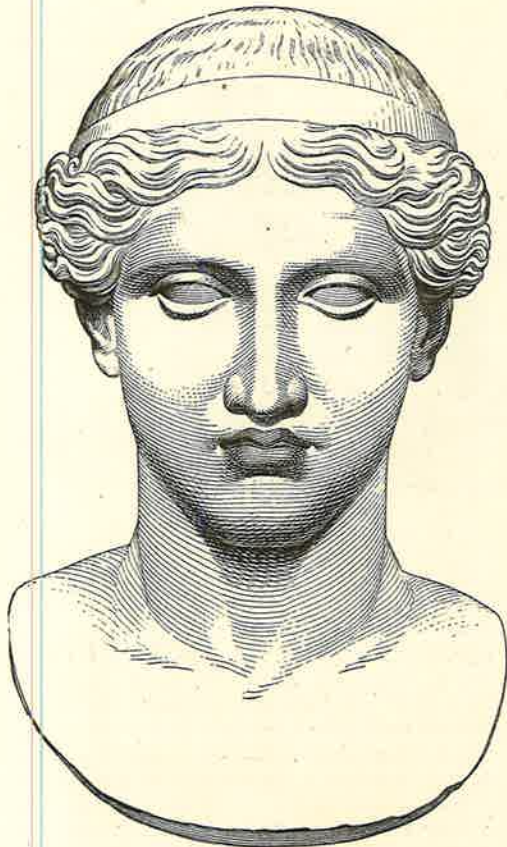
ecclesiastico" (church authority) and "jure gentium" (national authority). Sacraments, doctrines and offices ordained and set forth in Scripture to be observed are "jure divino;" customs and ordinances instituted by the Church are "jure ecclesiastico;" and common laws, or statute laws of men in their national estate, are "jure gentium."



THE JUNIPER.—See JUNIPER.

JURIEU (zhoo-r'yeu'), **PIERRE**, a distinguished Protestant theologian of France, was born at Mer, near Blois, December 24, 1637, of which place his father was Protestant minister. He commenced his studies at Saumur, where he became M. A. when barely nineteen, and continued them in Holland and England, in which latter country he received Episcopal ordination, but on being recalled to succeed his father in the pastorate at Mea, was reordained according to the Geneva form. He was already known as a distinguished scholar, and was chosen professor of theology in the university of Sedan in 1764, where he shortly afterward obtained the chair of philosophy for the famous Bayle, whose correspondence with his favorite pupil Basnage had caused him to entertain a high opinion of his abilities. The university of Sedan having been suppressed by Louis XIV. in 1681, Jurieu followed his colleague Bayle to Rotterdam, where he became pastor of the Walloon church, and then, by Bayle's influence, professor of theology in the newly-established academy. While resident in France he had made himself known as one of the ablest and most zealous defenders of the Reformed faith, though the ardor with which he maintained the necessity of baptism for salvation had displeased the leaders of the Protestant Church, by whom his thesis was condemned at the synod of Saintonge. His natural irritability was much exasperated by the revocation of the Edict of Nantes in 1685, which deprived him of all hope of returning to France, and his life was thenceforward one perpetual scene of varying controversy, in which friend or foe, Protestant or Catholic, received the same severe handling, and were denounced with a rancorous hostility very unbecoming a Christian minister. His irritability at last amounted to a disease, under which both his mental and bodily powers gave way, and after a languishing illness of some years, he died at Rotterdam, January 11, 1713, at the age of seventy-five. His private life was characterized by many virtues. His beneficence exceeded his means, and he employed his influence with foreign courts for the relief of the sufferings of his exiled Protestant brethren.

As an author, his fame rests chiefly on his controversial writings, which, apart from their undue harshness, sometimes amounting to rancor, toward his adversaries, merit much commendation. His learning was profound, his quotations exact and his acuteness in discovering the weak points in the writings of his antagonists very considerable.



BUST OF JUNO.—See JUNO.
From the original in the Museum at Naples.

JURISDICTION (joo-ris-dik'shun). This term, when used in an ecclesiastical sense, denotes the authority which appertains to a bishop in carrying out the laws of the Church. The controversies that have been waged respecting the boundaries of this power have been carried on for ages with great keenness and vigor, inasmuch as the State has accused the Church of intruding into civil things, and the Church has equally held that the State has unduly interfered with spiritual things. Formerly in several places an earl and a bishop sat in the same court, so as to secure a judgment from each on the cases which came before them of a double or complicated nature. The definition usually admitted is that the Church, being a free society, has to do with spiritual and moral things, and the State with civil and temporal things; but the difficulty arises in practice chiefly from the fact that men's conduct in temporal affairs is often found to act upon the interests of the Church, and in all such cases the determination of the question who is to rule presents the knotty problem.

JUS ASYLI (jus a-si'le). Among the Greeks, Romans and Hebrews sacred places were held in reverence, and men who fled to them were protected. Very early, even as soon as the time of Constantine, such a privilege was recognized as belonging to Christian Churches, but for two hundred years it has been abolished.

JUS DEVOLUTUM (jus dev-oo'tun), a term used in Scotch ecclesiastical law which means that, if the patron of a parish do not provide a successor to a parish in six months after it became vacant, the right to provide and present a successor devolves on the presbytery of the bounds.

JUSHAB HESED (joo'shab-he'sed), 1 Chr. iii. 20, a descendant of the line of David.

JUSTI (jus'te), **KARL WILHELM**, a Protestant theologian, was born at Marburg, January 14, 1763. After studying for some years in his native place and at Jena, he became a private tutor at Metzlar, whence he removed to Marburg as a preacher in one of the churches there, 1790. In 1793 he was chosen professor of philosophy in the university. In 1801 he was appointed archdeacon, soon after superintendent and consistorialrath. In 1814 he was made oberpfarrer, and in 1822 professor of theology. He died August 7, 1846. Justi devoted himself to the explanation of the Old and New Testaments, after the method of Eichhorn and Herder, to whom he was by no means equal in genius. He was a man of erudition, taste and liberality, superficial rather than profound. The prophets of the Old Testament occupied his chief attention. He published "National Songs of the Hebrews," an enlarged edition of Herder's "History of Hebrew Poetry."

JUSTICE (jus'tis), a divine attribute, Ps. lxxxix. 14, according to which God acts in the government of the universe, Gen. xix. 25. His justice is seen in his holding to his righteous law, 1 John i. 9, and in his punishing those who disobey his righteous and equitable commands, Ex. xxiii. 7. The divine justice has been viewed in two lights, as legislative, laying down just and righteous laws, and distributive, dealing with creatures according to those laws, while justice, as applied to men, is administrative, as exercised by those in authority, Deut. i. 16, 17, and commutative, as governing men's dealings one with another, Mic. vi. 8.

JUSTIFICATION (jus-ti-fi-kay'shun), one of the most common terms of theology. It expresses an act of divine favor whereby a sinner is absolved from the penalty of his sins and accepted as righteous, not on account of anything in himself, but on account of the righteousness of Christ imputed to him. According to this view, it is a purely forensic act—the act of a judge sitting in the place of judgment, and acquitting the condemned by an exercise of clemency, in consideration of the merits of another, who has paid the penalty which was justly his due. In this sense of the word the apostle is understood to speak of God as "the justifier of him which believeth in Jesus."

The doctrine of justification is laid down most plainly in the Epistles of Saint Paul, and it has appeared to some as if there were a discrepancy in this respect between these writings and the Epistle of James. Whereas one says: "For if Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness." The other says: "Was not Abraham our father justified by works? Ye see then that by works a man is justified, and not by faith only." Perhaps the most effectual way of reconciling these statements is to suppose that the apostle Paul is describing the

nature of justification as the act of God in pardoning and accepting the sinner who by faith flees to Christ and trusts in him; and this justification has no dependence upon works, but only upon faith, while Saint James is speaking of its outward manifestation—of its reality as evinced in the Christian character and conduct, which necessarily expresses itself in good works, without which, in this sense, there can be no justification. Justification, in short, is independent of works in its origin and primary condition. Its origin is the grace of God, its only primary condition acceptance of this grace or faith. But it is dependent upon works as its essential manifestation. Faith is not passive, but active; and a faith which is not active, which is not a spring of earnest Christian activity, is not a true faith. Such a faith cannot justify a man.

JUSTIN, surnamed **THE MARTYR**, and frequently **THE PHILOSOPHER**, a Father, and, after Tertullian, the most distinguished apologist of the Christian Church, was a native of Flavia Neapolis, a Roman city erected on the site of the ancient Shechem, in Samaria. The date of his birth is variously assigned to the years 89, 113, 114 and 118. His father was a heathen, and Justin was educated in the religion of his father. He became an ardent student of the philosophy of his age, beginning with the school of the Stoics, but finally adhering to that of the Platonists. With the last, as he himself relates, he was in the commencement highly satisfied; but as he was one day wandering along the sea-shore he encountered a man of mild and venerable aspect, who created in Justin's mind a desire for higher knowledge than Plato had reached, referring him to the study of the Jewish prophets, and through them to the great Christian Teacher whom they foretold. The result was his conversion to Christianity, at some date between



BUST OF JUNO.—See JUNO.
From the original in the Villa Ludovici, at Rome

119 and 140. After his conversion, he retained the garb of a philosopher, but as a Christian philosopher he strove by his writings and his instructions to bring others to the truth which he had himself discovered. He is said to have been beheaded about the year 165, in the reign of Marcus Aurelius, because he refused to offer sacrifice to the heathen gods. His death is attributed by the

ancients to the enmity and malignant arts of the Cynic philosopher, Crescens. The works of Justin, although not very voluminous, are highly interesting and important. The books ascribed to him with certainty are two "Apologies for the Christians," the first addressed "to Antoninus Pius," the second "to the Senate;" a "Dialogue with Tryphon the Jew," which professes to be the record of an actual discussion held at Ephesus. The "Address to the Greeks" is not so certainly a genuine work of Justin, and the same may be said of his "Exhortation to the Greeks," his "Letter to Diognetus" and his work "On the Monarchy of God," an argument against the polytheism of paganism. The other works ascribed to him are certainly spurious.

JUSTIN I., EMPEROR OF THE EAST, was born in 450, of barbarian parents, and entered as a private into the emperor's body-guard, of which he rose to be commander. He held this last post till the death of Anastasius I., whom he succeeded on the throne, in 518. In the following year he entered into an arrangement with the pope which resulted in a cessation of hostilities between the Greek and Latin Churches. In 525, on hearing the news of the destruction, by an earthquake, of Antioch and several other cities, he took off his crown, put on mourning and ordered a supply of money and necessaries for the sufferers. Some time before his death, which took place in August, 527, he had adopted his nephew Justinian and associated him with himself in the government.

JUSTINA (jus-te'na). There were two female saints of this name. One of them was said by tradition to have been martyred in the beginning of the fourth century at Nicomedia. Her purity and constancy are reported to have so greatly affected Cyprian that they induced him to examine the claims of Christianity, and he finally embraced the faith. It is further stated that during the severe persecution of Diocletian and Maximian she was carried to Nicomedia, where she maintained the faith with great steadfastness, and ultimately she was beheaded. Afterward a poem was written in her memory by Eudocia, the wife of Theodosius the Younger. She is recognized as a saint by both the Greek and Roman Churches. The other was reputed to be a native of Padua, of which city she is recognized as the patron saint, and she is associated with St. Mark in the patronage of Venice. Little is known concerning her, except that her death took place by martyrdom about A. D. 304 under Diocletian, or, as others say, under Nero. Her relics are reported with the usual degree of dogmatism to have been found, and they are with equal certainty preserved in a church at Padua.

JUSTINIAN (jus-tin'e-an) I., **EMPEROR OF THE EAST**, nephew of the emperor Justin I., was born in 483, in the village of Tauresium, which afterward grew into the splendid city of Justiniana. Although of obscure parentage, he shared the success of his uncle, being invited at an early age to Constantinople, where he was carefully educated and attained to considerable eminence in knowledge. When his uncle was elevated to the purple in 518, he appointed Justinian commander-in-chief of the army of Asia—an appointment which he declined, however, his tastes inclining him to civic

pursuits. In 521 he was named consul, and during the remainder of his uncle's reign he continued to exercise great influence. In 527 the emperor Justin proclaimed him his partner in the empire. Justin survived the step but a few months, and Justinian was crowned as sole emperor, along with his wife, the famous Theodora. His reign of thirty-eight years is the most brilliant in the history of the late empire. Although himself without the taste or capacity for military command, he was successful in selecting the ablest generals of the last days of Roman military ascendancy. Under the direction of his generals, his reign may be said to have restored the Roman empire to its ancient limits, and to have reunited the East and West under a single rule. It is, however, as a legislator that Justinian has gained renown. Immediately on his accession he set himself to collect all previous legislative enactments which were still in force; and in order to do this thoroughly, he first compiled a code which comprised all the constitutions of his predecessors. The authoritative commentaries of the jurists were next harmonized and published under the title "Digesta Pandecta," with the addition of his own constitutions. His third great legal undertaking was the composition of a systematic treatise on the laws for the guidance of students and lawyers. This was published under the title of "Institutes." The character of Justinian as a ruler contrasts favorably with that of most of the emperors, whether of the earlier or of the later empire. His personal virtues were of a class and in a degree seldom united in one of such station, and his public administration, with the single exception of that of ecclesiastical affairs, in which he was an arbitrary and imperious intermeddler, exhibits great ability and just and upright intentions. He died November 14, 565.

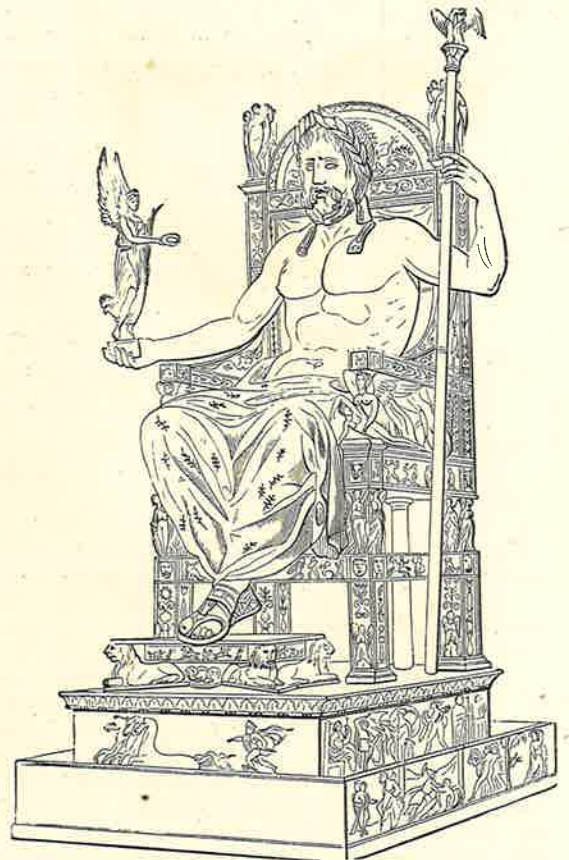
JUSTINIANI (jus-tin-e-ah'ne), **AGOSTINO**, bishop of Nebbio, in Corsica, was a prelate of distinguished literary abilities. He was author of "Annals of the Republic of Genoa" and a "Psalter in Hebrew, Greek, Arabic and Chaldee, with Latin Notes," being the first of the kind that ever appeared in print. He perished in a voyage from Corsica to Genoa in 1536.

JUSTINIANI, ST. LORENZO, the first patriarch of Venice, was born there in 1381, died in 1469, and was canonized by Pope Alexander VIII. in 1690. He was the author of several devotional works.

JUSTUS (jus'tus). 1. Surnamed Barsabas. See **JOSEPH**. 2. A Christian at Corinth with whom Paul lodged, Acts xviii. 7. 3. Called also Jesus, a believing Jew who was with Paul at Rome when he wrote to the Colossians, Col. iv. 11. The apostle names him and Marcus as being at that time his only fellow-laborers.

JUTTAH (jut'ta), a city in the hill-country of Judah, Josh. xv. 55, afterward allotted to the priests, Josh. xxi. 16. It is now a village called *Yutta*. Conjectures have been hazarded that this was the birth-place of John the Baptist, Luke i. 39; but they are only conjectures.

JUXON (juk'son), **WILLIAM**, archbishop of Canterbury, was born at Chichester, in 1582. He was educated at Merchant Taylors' School and St. John's College, Oxford, was patronized by Laud, and through his influence obtained the bishopric of Hereford in 1633 and of London in the same year. In 1635 he was made lord high treasurer of England—an office which no churchman had held since the reign of Henry VIII. This gave great offence to the Puritans; but on his resignation of



PHIDIAS'S COLOSSAL STATUE (IN IVORY AND GOLD) OF JUPITER OLYMPIUS.—Engraved from M. Quatremère de Quincy's "Restoration."

the office, after having held it something less than six years, the integrity and ability with which he had discharged its various duties were admitted on all hands. During the whole of the civil wars he maintained an unshaken fidelity to the king, whom he attended during his imprisonment in the Isle of Wight and on the scaffold, on which occasion he received from the hand of Charles the moment previous to his execution his diamond George, with directions to forward it to his son. After the king's death the parliament threw him into confinement for contumacy in refusing to disclose the particulars of his conversation with the king, but he was soon released, and continued to live in privacy until the Restoration. He was then raised to the see of Canterbury, but did not long enjoy the honors and emoluments of the primacy, his death occurring about two years after his elevation, in 1663.

great deal of criticism and some misconstruction, and Kant was obliged to popularize his design in the "Prolegomena to every Future System of Metaphysics claiming to be a Science." This was followed by the "Metaphysical Element of Physics," and in 1788 the second part of his great philosophical system, the "Critique of Practical Reason." Lastly, in 1790, he published his "Critique of Judgment," which, showing the relation of human nature to aesthetics and natural theology, may be said to complete the Kantian system. Two years after this he appeared again as an author, and published the first part of his "Religion within the Bounds of Pure Reason." This publication provoked the hostility of the Prussian government, and the author was forbidden to proceed with the work. Kant referred the case to the theological faculty at Königsberg, who seem to have had appellate jurisdiction in such cases. The decision was in his favor, and the whole work was published in 1793. It was his last important contribution to philosophy. The life of Kant was

but he was most probably an educated Brahmin. It is uncertain whether Buddha or Kapila is the more ancient teacher; and even Max Müller has failed to determine the propriety of the claims that have been urged that Kapila copied from Buddha, and that Buddha, on the other hand, got much of his system from Kapila.

KARAITES (kar'a-ites). This is the name of a celebrated sect among the Jews distinguished by their holding to the written law altogether and rejecting the oral law, or tradition. They have been unjustly confounded with the Sadducees, but the time of their origin cannot be accurately determined. All evidence worth reception indicates their existence after the return from Babylon, but they were not recognized as a distinct sect until after the oral law was collected; but when the Talmud was completed, they made their existence and power felt. They are not referred to in the New Testament and in Josephus as the Pharisees and Sadducees are, simply because they were not

organized as a distinct sect; but it is well known that in the time of our Lord the synagogues differed greatly from each other. The Karaites have made themselves felt in all the ages since the dispersion, and the fact that their writings are not generally known is the reason why they have not attracted greater attention; but since the seventeenth century their views have been better understood, since Protestant theologians have become interested in their condition. They admit any doctrine or duty which may legitimately be deduced from the Old Testament Scriptures. In their Confession they attach great importance to prayer, fasting and pilgrimages to Hebron. They build their synagogues north and south instead of east and west, so as to have their faces toward Jerusalem when they pray. They are moral, temperate and sober in their habits, though avoiding asceticism. They are found in the Crimea, in Austria and in Russia. One remarkable tenet of the Karaites is the belief that the Messiah will proceed from their sect. Their literature is valuable. The most valuable of their Hebrew works are collected in the Imperial Library of St. Petersburg.

KAREAH (ka-re'ah), father of Johanan, but otherwise entirely unknown, Jer. xl. 8.

KARENA (ka-re'na), written also **KAREMA** (ka-re'ma), is the name of a public penance of forty days' fast imposed by bishops on the clergy and laymen of the Romish Church, and also by abbots on monks. It is also a term applied to the season in the Romish calendar called Lent.

KARENS (kar'enz) is the name of a portion of the inhabitants of the Burmese empire scattered through the country to the number of about five millions. Tradition traces them to Thibet; and according to their own belief, they came from a northern region. They have been recognized by many ethnologists as the earliest settlers in the country. They live together in a patriarchal manner, somewhat on the principle of clanship, as the descendants of a family having the same name associate with each other around a great home or patriarchal dwelling.

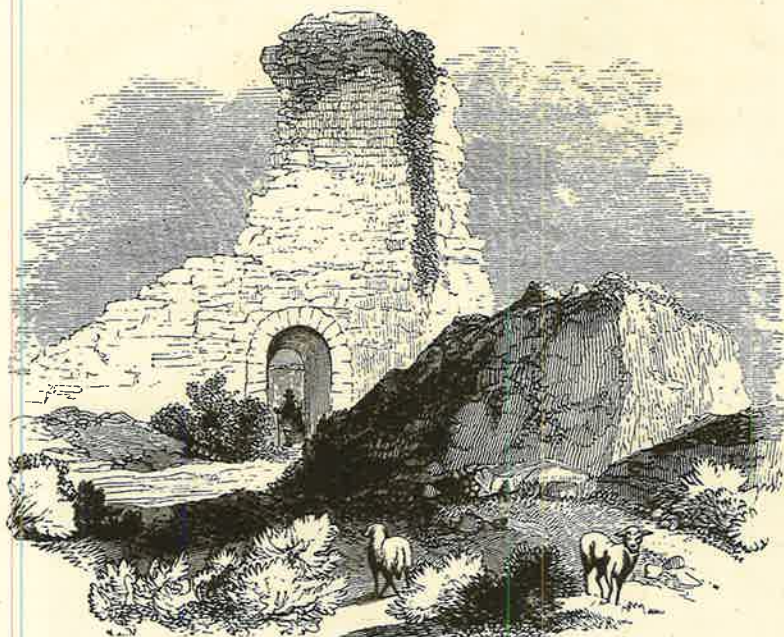
Their religious traditions are very remarkable. They hold that originally one man was created from the earth, and one woman was formed from one of his ribs. They have allusions to a serpent, to dwelling in a garden, to fruits that might be used and to one that was forbidden, to the woman eating and giving also to her husband. So also they have distinct traces of a flood which rose up to the heavens, and likewise to the confusion of man's speech. On the subject of the Deity they have remarkably clear views. They hold that God is immutable, eternal, and that he was from the beginning; that he is omnipotent, good and holy. They hold the immortality of the soul, but their views on this point are not settled. Besides "Ywah," their name of the Deity, which seems to be a modification of the Hebrew name Jehovah, they believe in a great number of spiritual beings which dwell in trees, plants, and indeed in nearly everything animate and inanimate.

They are chiefly interesting to the people of a Christian country because of the great progress which the gospel has made among them since the year 1828, when the American Baptist missionaries Boardman and Judson began a work which under the blessing of God has produced the most precious results. In the year 1868 this mission had sixty-six native ordained pastors and evangelists, three hundred and forty-six native preachers unordained, three hundred and sixty native churches, and nineteen thousand two hundred and thirty-one church members. So great is the change which has been produced among this people that a late traveler has stated that "he found himself for seventeen successive nights, at the end of his days' journeys through the forest, in a native Christian village."

KARG, GEORG, a German divine of the sixteenth century who became famous for his views on the nature of the atonement. He was in 1512 at Haroldingen. After entering the ministry, to which he was ordained by Melancthon, and holding several charges, he became superintendent of the churches of the duchy of Baireuth. On the subject of the atonement he held that it was only by the passive obedience of Christ that reconciliation was made for man, that the law only binds to obedience or to penalty, that Christ for sinners paid the penalty, and that his active obedience was rendered on his own account, as he was a moral agent, and therefore under law. After maintaining these views for a time he retracted them in 1570. Piscator of Herborn and Camero of Saumur subsequently held similar views. Karg died in 1576.

KARKAA (kar-ka'ah), a place on the southern border of Judah, situated on the high tableland west of Kadesh-barnea, Josh. xv. 3. It is not again mentioned, and the site is unknown.

KARKOR (kar'kor), a place on the east side of the Jordan to which Zeba and Zalmunna fled



RUINS OF A SAXON KEEP, PEVENSEY, ENGLAND.—See KEEP.

marked by few events. For more than forty years he had to struggle against poverty, and it was only his election as professor, in 1770, that gave him a reliable independence. He died at St. Petersburg in 1804.

KANTO-PLATONISM (kan-to-pla/ton-ism) is the designation of a philosophical school which attempts to unite the idealism of Kant with the system of Plato. Cousin has been the great master of this school. Avoiding as he did the views of Locke on sensationalism, and the Germans on ontology, he held that, by the knowledge of phenomena which we actually possessed, it was possible to rise up to a knowledge of real existence, as reason received truth spontaneously by direct and immediate perception. He rejected in a decided manner the charges which were brought against his system as involving pantheism.

KAPILA (kap'e-lah) was a celebrated Hindoo philosopher, and the reputed author of the "Sankhya" system. In the usual manner of the Hindoos he has been called a son of Brahma, and he has even been described as an incarnation of Vishnu,

with their army when defeated by Gideon, Jud. viii. 10. Its situation is not described, but we read that when Gideon pursued them he "went up from the ford at Succoth) by the way of them that dwell in tents, on the east of Nobah and Jogbehah," ver. 11. It must therefore have been somewhere on the level plateau of Mishar, near the eastern border of Moab. Eusebius and Jerome mention it as in their day a castle a day's journey distant from Petra. The site is now unknown, but that assigned to it by Eusebius seems too far south.

KARL-BORROMÆUS (karl-bor-ro-me'us) **UNION** is the name of an association formed in Prussia for the purpose of disseminating the theological literature of the Romish Church. It was formed in 1844, and under its auspices a monthly journal and occasional works are issued. An institution called the "Gustavus Adolphus Society" of the Protestant Church had been laboring in Prussia, and the Romish union was formed with a view to oppose the other.

KARMATHIANS (kar-ma'the-anz), a Mohammedan sect which arose in Irak during the ninth century. It derived its name from Karmata, its founder, a poor laborer who assumed the rank of a prophet. They maintained bloody wars with the kaliphs for nearly a century.

KARNAIM (kar-na'im). See ASHTEROTH-KARNAIM.

KARNKOWSKI (karn-kov'ske), **STANISLAUS**, a Polish writer and prelate, was born in 1526 in Bland. He became bishop of Uladislav about 1563, and in 1577 he was made coadjutor to the archbishop of Gresna, and in 1581 he succeeded



SALLY-PORT OF THE NORMAN KEEP AT PEVENSEY.

to that see and to the primacy. He died in 1603. He established seminaries for education both at Uladislav and Gresna, and occupied himself with success in the reform of his clergy. He wrote a "History of the Polish Interregnum."

KARO (kar'o), **JOSEPH BEN EPHRAIM**, was one of the most eminent of all the great rabbinical teachers among the Jews. He was born in Spain, in 1488, and in consequence of the savage persecution to which his people were exposed the family removed to Nicopolis, in Turkey in

Europe. Very early in life he became attached to rabbinical lore. He committed the text of the Mishna to memory, and rapidly established his character as a great authority. After a sojourn at Adrianople and Salonica, he removed to Safet, in Palestine, which was then the great centre of Cabbalistic learning. He was ordained, and he prosecuted the arduous labor of preparing a ritual codex, which he expected would have given the highest character, and even constrained the Jews to recognize him as the writer of his people and the preparer of the way for the Messiah. A second work which, after nine years of toil, he completed, had great acceptance, and it remains a rabbinical authority until the present time. The appearance of this compendium of law made him well known, and the first place was assigned to him amongst all the great teachers of the law. He died in 1575.

KARTAH (kar'tah), a town locally in Zebulun, allotted to the Levites of the family of Merari, Josh. xxi. 34.

KARTAN (kar'tan), a city of Naphtali allotted to the Levites of the family of Gershon, Josh. xxi. 32. It is probably the same with Kirjathaim, 1 Chr. vi. 76.

KASSIMIR (kas'se-mer), **SAINT**, has been recognized as the patron saint of Poland. He was born in the year 1458, and as a prince of Poland he made most vigorous efforts to secure the crown of Hungary. He led a great army, in 1471, toward Hungary; but when Pope Sixtus IV. pronounced in favor of the deposed monarch, he retired. He fell into a degree of asceticism that made him famous of all admirers, and so he continued until his death, in 1483, at Wilna, in Lithuania. He was declared a saint in 1522 by Leo X.

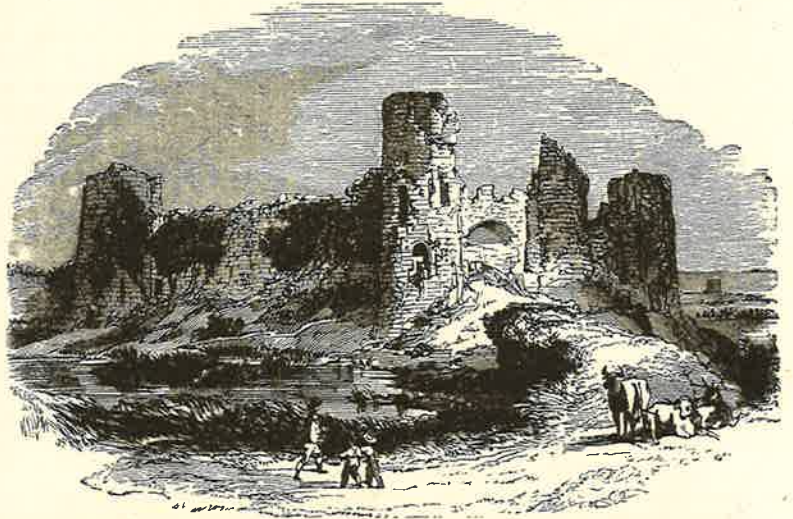
KATHISMATA (ka-this'ma-ta). When certain parts of Scripture were read in the early Church, the people sat, and this name came in process of time to be applied to them. When other portions were read, the people stood. Thus it has been customary to stand while the selections called the Gospels are read, and when the psalms are sung.

KATTATH (kat'tath), a town in the territory of Zebulun, Josh. xix. 15.

KATYAYANA (kat-ya-yah'na), a name of great celebrity in the literary history of India. It belongs, in all probability, to several personages renowned for their contributions to the grammatical and ritual literature of the Brahminical Hindoos, but it is met with also amongst the names of the chief disciples of the Buddha Sakyamuni.

KAUTZ (kowitz), **JACOB**, was one of the leading German Anabaptists in the sixteenth century.

He preached at Worms against infant baptism, and he had separated himself from the Lutherans on questions connected with the Trinity. Being in danger of imprisonment at Worms, he fled, and after wandering about he began preaching at Strasburg; but in 1529 he had excited such a feeling that he was arrested and obliged to leave the place. In 1532 he again appeared at Strasburg, but he was constrained to depart, and the circumstances of his later years and of his death are unknown.



RUINS OF A NORMAN KEEP AT PEVENSEY, ENGLAND.—See KEEP.

He was known to Capito, Bucer and Ecolampadius, who sought to restrain him, but in vain, as he even hoped to gain Capito over to his views.

KAYE (kay), **JOHN, D.D.**, bishop of Lincoln, a learned and estimable prelate, was born at Hammersmith in 1783. He received his education at Cambridge, where he had the rare distinction of being highest at once in classics and mathematics. In 1814 he was elected master of Christ's College; in 1815 was created D.D. by royal mandate; and in 1816, on the death of Dr. Watson, bishop of Llandaff, he was appointed his successor, as regius professor of divinity. Some of the lectures delivered from this chair have been published under the title of "Ecclesiastical History as illustrated by the Writings of Tertullian and Justin Martyr." In 1820 he was nominated to the see of Bristol, and in 1827 advanced to that of Lincoln. Ecclesiastical history was his favorite study, and few had better acquaintance with patristic lore. His "Account of the Writings and Opinions of Clement of Alexandria," and his "Athanasius and the Council of Nice," attest his learning and research; and his publications on occasional topics include sermons, charges and some controversial pamphlets. He died in 1853.

KEACH (keech), **BENJAMIN**, a distinguished divine of the Baptist denomination, was born in Buckinghamshire, February 29, 1640, and died in Southwark, July 18, 1704. His parents, too poor to give him a liberal education, intended him for business, but his aspirations were after literature, and he eagerly devoted himself to the study of the Scriptures. At the age of fifteen he joined the Baptist church in Winslow, and three years afterward was chosen by the members of the same church as their pastor. After the Restoration, in common with multitudes, he suffered persecution. Finding no rest from informers in the country, he sought refuge in London, where, with his

wife and family, he arrived penniless, having been robbed on the way. Soon after, he was ordained pastor of a small society which met in a private house in Tooley Street. His congregation, however, increased, and erected a commodious house of worship in Horsley Down, Southwark, where Dr. Gill afterward preached. He was very popular, and his congregation at length averaged one thousand persons. His pen was ever active. He published forty-three works, of which sixteen were controversial, nine poetical and eighteen practical and expository. The works by which he is usually known are—"Tropologia; or, a Key to Open the Scripture Metaphors and Types;" "Gospel Mysteries Revealed." Mingled with much good material of which the judicious student may avail himself with advantage, there is a large amount of fanciful exposition and of unwise spiritualizing in these volumes.

KEATING (keet'ing), GEOFFRY, "priest, poet and prophet," as described in the mortuary memorial in his chapel of Tybrid, county of Tipperary, Ireland, was educated at Salamanca; and on his settling in his parish, he devoted much of his time to collecting materials for a history of Ireland, while, at the same time, he acquired great fame as an eloquent preacher. One of his sermons being supposed to reflect on a lady of influence with the lord-president, he was forced to fly from his anger to the mountain fastnesses, where he composed his celebrated history in the Irish tongue, which was translated into English. Despite its fables and legends, it has ever been highly popular. Dr. Keating wrote some poems and treatises; of the latter "The Three Shafts of Death" is much admired by Irish scholars. He died in 1650.

KEBLAH (keb'lah) is the term used by the Mohammedans to indicate the point toward which they look while at their devotions. Sale, in his translation of the Koran, says: "At first, Mohammed and his followers observed no particular rite in turning their faces toward any certain place or quarter of the world when they prayed, it being declared to be perfectly indifferent. Afterward, when the prophet fled to Medina, he directed them to turn toward the temple of Jerusalem (probably to ingratiate himself with the Jews), which continued to be their Keblah for six or seven months." Afterward, in the second year of the Hegira, with a view to gain the Arabs, he directed worshipers not to turn toward Jerusalem, but toward Mecca; and the fact that he so far changed in the matter of worship led several followers to abandon him.

KECKERMANN (kek'er-mann), BARTHOLOMEW, an eminent Prussian Calvinist divine and philosophical professor, was born at Dantzic in 1571. After studying divinity and philosophy at the university of Wittenberg, he became Hebrew professor at Heidelberg, and finally co-rector of the celebrated academical institution in his native city. In this capacity he proposed to initiate students in philosophy in a more compendious manner, and with that view drew up a great number of systems and treatises of logic, ethics, metaphysics and astronomy, and was so assiduous in writing and teaching that his health became irreparably injured, and he died in 1609. The next most valuable of his works is his systematic treatise on rhetoric.

KEDAR (ke'dar), a son of Ishmael, Gen. xxv. 13. A powerful Arabic tribe sprang from him, to

which reference is frequently made in Scripture, Isa. xxi. 16; xlii. 11; lx. 7; Ezek. xxvii. 21, etc. It would seem from some of the passages as if Kedar was taken in a kind of representative sense, the most powerful of the Arabian tribes known to the covenant people being put for those tribes generally, much as Ephraim was employed in relation to the ten tribes of Israel; so that by the princes or the people of Kedar may be understood the sons of the desert, who inhabited the north-eastern districts of Arabia. In Ps. cxx. 5, two outlandish and barbarous people—those of Mesech to the north-east, and of Kedar to the north-west—appear to be named as the representatives generally of savage populations and desert wilds. The reference made in some of the passages to Kedar's multitudes of flocks, their pastoral habits and rocky haunts leave it beyond a doubt that their manners were of the true Ishmaelite type, and it is hence impossible to fix definitely their local boundaries, for these would naturally vary from time to time. Some later writers speak of them as being not far from Babylon, but such was certainly not their original territory, and could only have become theirs after the province of Babylon had sunk into a state of comparative neglect and desolation.

KEDEMAH (ked'e-mah), one of the sons of Ishmael, Gen. xxv. 15.

KEDEMOTH (ked-e'moth), a city in the territory of Reuben, Josh. xiii. 18, assigned to the Levites, Josh. xxi. 37; 1 Chr. vi. 79. It gave name to the neighboring wilderness, Deut. ii. 26.

KEDESH (ke'desh). 1. A Canaanitish city, whose king Joshua smote, Josh. xii. 22. It was assigned to the tribe of Naphtali, hence was sometimes called Kedesh-naphtali, and was subsequently given to the Levites and made a city of refuge, Josh. xix. 37; 1 Chr. vi. 76. Barak was a native of Kedesh, Jud. iv. 6-11, and thither he summoned the northern tribes. In later times it was seized with the neighboring district by Tiglath-pileser, 2 Ki. xv. 29. The modern village *Kudes* is four miles from the Lake Merom, and stands upon a hill where are many ruins, fragments of pillars, sarcophagi and huge doorposts. Also in the mountain-cliffs to the southwest are many rock-tombs. 2. A place in the extreme South of Judah, Josh. xv. 23. See **KADESH**. 3. A Levitical city in Issachar, 1 Chr. vi. 72. See **KISHION**.

KEDRON (ke'dron). See **KIDRON**.

KEEP is the name by which the strongest part of the old castles in the Saxon and Norman periods was called. Usually a wall enclosed a yard or space of ground sufficient for holding cattle, and even a garden. Then the castle was built of various forms and strength, according to the means and dignity of the possessor, and a part of the structure was made of unusual strength, and having all known devices for defence. It was called "the keep," and into it defenders retired when other parts were captured. The keep was provided with a well for the use of the defenders, a dungeon for the prisoners, and such appliances as the forms of war required before the invention of firearms. The engravings will give a correct idea of the character of such strongholds. In the South of Scotland, along the border, were small chieftains and men only above the rank of farmers, who dwelt in houses known as "peel" houses, which had a tower

or keep attached to them as a place for safety, in view of the turbulent and reckless condition of society in which they lived.

KEHELATHAH (keh-e-la'thah), one of the stations of the Israelites in the wilderness, Num. xxxiii. 22, 23.

KEIL (kile), **KARL AUGUST GOTTLIEB**, a distinguished German theologian, was born at Grossenhain, April 23, 1754, and died at Leipzig, where he was professor of theology, April 22, 1818. His writings are chiefly hermeneutical. In 1811 he published "Manual of Hermeneutics." After his death his occasional writings were collected and published. Besides treatises on topics of hermeneutical interest, this collection contains several exegetical essays, and an elaborate dissertation "On the Philosophy of Plato." Keil is a perspicuous writer, and his works, though cold and formal, are full of good sense and solid learning.

KEILAH (ke-i'lah), a city in the plain country of Judah near the Philistine border, Josh. xv. 44. The inhabitants are disgracefully distinguished for endeavoring to betray David to Saul just after he had protected him from a Philistine invasion, Sam. xxiii. 1-13. The rulers of Keilah took part in repairing the wall of Jerusalem, Neh. iii. 17, 18. It is said to have been about eight miles east of Eleutheropolis, toward Hebron. The name also occurs among the genealogies of Judah, 1 Chr. iv. 19, where it is not clear whether a place or person is meant.

KEIR (keer), **JOHN, D.D.**, who became eminent in Nova Scotia as a missionary, a pastor and a professor of theology, was born in Stirlingshire, Scotland, in February, 1770. After a university course at Glasgow, he passed through the usual theological training of the associate synod; and being licensed to preach, he was commissioned as a missionary to Nova Scotia in 1818. He labored assiduously in Prince Edward's Island and at Halifax, and at length, in 1843, he undertook the duties of professor of theology in the body in which he had labored so long and so faithfully. He was powerful as a preacher, clear and forcible as a teacher, and an excellent man. He died in 1858.

KEITH (keeth), **GEORGE**, a noted Quaker of the seventeenth century, was a native of Aberdeen, where he was a fellow-student with Bishop Burnet, and took his degree of master of arts, after which he turned Quaker, and went to Pennsylvania; but becoming dissatisfied with the sect, he formed a new one of his own. At length he entered into the Church of England, took orders and obtained some preferment. He died about 1715. He wrote several books for the Quakers, and some against Penn, with reasons for renouncing that sect.

KEITH, REUEL, D.D., was an eminent minister of the Protestant Episcopal Church in the United States. He was born in 1792, at Pittsford, in Vermont, and educated at Middlebury. After serving for a short time as assistant in St. John's Church, Georgetown, District of Columbia, he was elected professor of humanity and history in the college of Williamsburg, Virginia, in 1820. Thereafter he was removed to the chair of pastoral theology and pulpit eloquence in Alexandria, and in 1827 Middlebury College conferred the degree of doctor of divinity on him. After a diligent

discharge of his duties in that chair, his health failed him, and he became afflicted on the subject of his salvation, but the great Head of the Church mercifully delivered him by death on September 1, 1842.

KEITH (keeth), **ROBERT**, a prelate of the Scotch Episcopal Church, and a learned antiquarian, was born in 1661. He was made bishop of Caithness and Orkney in 1727, whence in 1733 he was transferred to Fife. He was the author of a "History of the Affairs of Church and State in Scotland." He died in 1757.

KELATAH (ke-la'yah), or **KELITA** (ke-la'ta), a Levite who had married a foreign wife, Ezra x. 23.

KELLER (kel'ler), **BENJAMIN**, who became an earnest, efficient minister of the Lutheran Church, was born at Lancaster, in 1794. After a classical and theological training, he was commissioned by the synod of Pennsylvania to preach in 1814, and in Germantown, Philadelphia, and Gettysburg he labored faithfully in pastoral charges. He succeeded in procuring funds for the endowment of a German professorship in the Gettysburg institution. He also labored with great zeal in the cause of the Publication Society of the Lutheran Church, and after a long life of earnest, faithful labor, he died in the year 1864.

KELLER, **EZRA**, D.D., who was born in 1812 in Indiana and educated at Pennsylvania College, became a Lutheran minister after a course of theology at Gettysburg. He labored with great zeal for a time in the Western States, and afterward settled in Maryland, first at Taneytown and subsequently at Hagerstown. Thence he removed to the presidency of Wittenberg College, at Springfield, Ohio, and here he devoted his great energies to the building up of this seminary, that it might become a school of the prophets. In 1845 he received an honorary degree in divinity from Jefferson College, Pennsylvania, and in the full vigor of his life, and while toiling with great zeal, he was removed by death in the year 1848.

KELLER, **JACOB**, a German theologian and controversialist, was born at Seckingen, in 1568. He became a Jesuit at the age of twenty, and was appointed to teach rhetoric, theology and philosophy. He was made successively rector of the colleges of Ratisbon and Munich. He died at Munich in 1631.

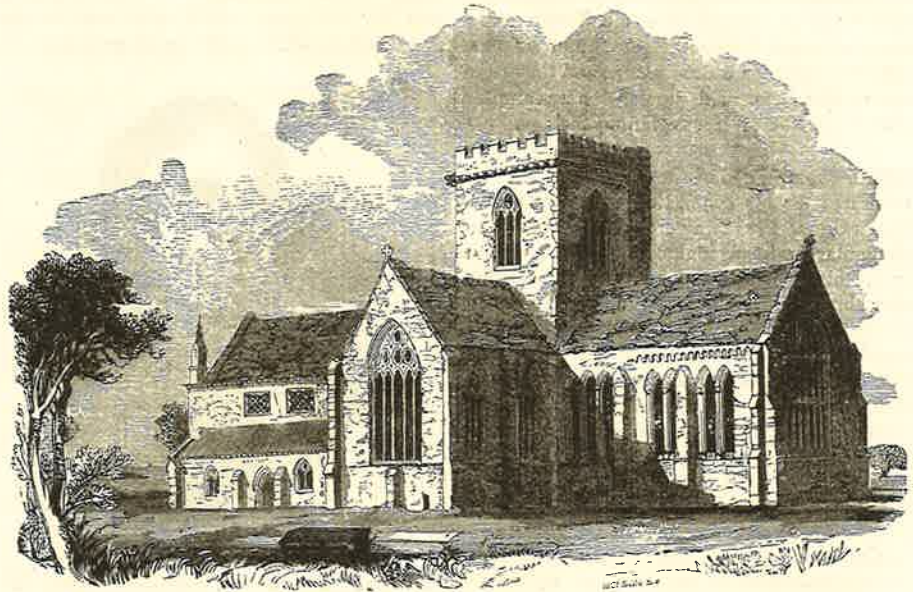
KELLOW (kel'lo), **RICHARD**, was one of the most eminent of the English bishops in the fourteenth century. He succeeded to the rich and important diocese of Durham in 1311, when society was in a condition that demanded the display of great wisdom and firmness among those in whose hands the administration of law had been reposed. The bishop of Durham was a prince palatine as well as an ecclesiastical ruler, and his purity of life and his sense of justice eminently fitted him for the arduous and complicated duties which his position involved. His piety was undoubted, and his humility was such that he sought the applause of no man. Accordingly, he was inflexible in the distribution of justice, and his meanest vassal shared his due protection. Wealth and rank were insufficient to shield the most exalted criminals, and the proudest barons were obliged to recognize law and submit to penances on occasion of

their violent conduct or licentious behavior. Kellow adorned his princely station, and closed a long life deservedly regretted by all over whom he had ruled.

KELLS (kelz), **SYNOD OF**. In the year 1152 an important synod was held at the small town of Kells to debate on a matter which vitally affected the whole Church in Ireland. It is well known that the Irish Church had continued from the fifth until the ninth century in an isolated state, almost separated from Christendom and entirely independent of any other Church. As Usher has truthfully said, "All the affairs of the bishops and Church of Ireland were done at home. . . . The people and the king made their bishops." Thus the Irish Church continued from age to age to conduct her own services and carry out her own discipline, without sharing in the changes which were taking place in the nations of the Continent. The Danish invasion entirely changed the aspect of affairs. New colonists were settled in the island; and when they embraced Christianity,

into subjection by the payment of Peter's pence and by other acknowledgments of fealty of obedience to Rome. The influence of the Dano-Irish Church was exerted in his favor, as the power of England was subsequently brought, in the reign of Henry II., under the auspices of another pope, to bring the people into submission to Rome. Thereafter the history of the Irish church was a long record of testimony bearing against innovation, and a reclamation against the tyranny of ecclesiastical power forced on the country by the iron hand of invaders. But eventually the Irish were obliged to learn that the work which was inaugurated at Kells went on and became gradually consolidated, just as the primitive clergy who, from the Irish monastery of Iona on the coast of Argyleshire, had Christianized the North of England in a former age, were taught at the famous synod at Whitby how, when the emissaries of the Church of Rome succeeded in securing the favor and aid of a monarch, they were able to accomplish their ambitious schemes.

KELLY (kel'le), **JOHN**, LL.D., a learned Eng-



CATHEDRAL OF ST. ASAPH, WALES.—See KENTIGERN.

they applied to the English for the ordination of their clergy. It is well known that Lanfranc, the Italian, who became archbishop of Canterbury in 1070, and who brought a strong Norman element into the English Church, ordained Donatus as bishop of Dublin. At his consecration he declared, "I, Donatus, bishop of the see of Dublin, in Ireland, do promise canonical obedience to you, O Lanfranc, archbishop of the holy church of Canterbury, and to your successors." This was done in A. D. 1085, and never before had such a declaration been made by a pastor of an Irish church. Thus, by means of a foreigner, consecrated by a foreigner to a place among colonists, was a system introduced which gave rise to two systems of church organization in Ireland, the native and the foreign. The synod of Kells was convened in 1152 under the auspices of Paparo, or Papyrio, a cardinal priest and a legate of Eugenius III., the object being to unite the two branches of the Church, or at least to consolidate the Romish cause in Ireland. Paparo endeavored to suppress the old Irish bishops, who were scattered in great numbers all over the country. He aimed at establishing four archiepiscopal sees, at Armagh, Dublin, Cashel and Tuam, and at reducing the people

Irish clergyman, was a native of Douglas, in the Isle of Man, and born in 1750. He was employed by Bishop Hildesley in translating the Bible into the Manx language, and was ordained a minister of the Episcopal congregation of Ayr, in Scotland. He afterward obtained the rectory of Copford, in Essex; and having entered at St. John's College, Cambridge, he was there honored with the degree of LL.D. In 1803 he published "A Practical Grammar of the Ancient Gaelic, or Language of the Isle of Man," and in 1805 issued proposals for publishing "A Triglot Dictionary of the Celtic Tongue," which was nearly completed when the sheets were destroyed by a fire on the premises of the printer. Dr. Kelly died in 1809.

KELLY, **THOMAS**, who became one of the most celebrated preachers in the city of Dublin in modern times, was born in Queens County, Ireland, in 1769. His father was a judge, and he contemplated the profession of the law, and accordingly began his studies in Dublin University with that object in view, where he greatly distinguished himself, and in due course he entered the Temple in London. Becoming deeply exercised in religious subjects, he turned aside from

his legal studies and prepared himself with great care for the Church. In 1793 he was ordained, and as soon as he began to preach he was followed by immense congregations. Ere long the higher authorities of the Church began to express dissatisfaction with his course, and he left the Established Church, but in his future ministry he still adhered to the doctrines of the Articles. He labored in Dublin for upward of sixty years with untiring zeal and great effect. He was endowed with considerable wealth, which he freely used in the erection of churches and other benevolent works. He had a fine poetical talent, and understood music very thoroughly, and accordingly the hymns which he composed are well known and greatly prized. His "Thoughts on Imputed Righteousness" and the little tract on the Romish controversy called "Andrew Dunn" are well known. He suffered from paralysis for some time before his death, and he departed this life on May 14, 1855, closing a laborious and most useful career.

KELPIES (kelp'eez). Among the mythological superstitions which prevailed in Scotland and in the North of Ireland, it was believed that a number of spirits frequented rivers and streams, especially in glens or retired places, and they were known by this name. The superstition was similar to that of the Nök of Norwegian mythology.

KEMP (kemp), one of the bishops of London, is celebrated for his connection with the famous St. Paul's Cross. Preaching crosses were generally quadrangular or hexagonal, open on one or more sides and elevated a few steps, so as to raise the speaker above his audience. St. Paul's Cross stood in the northern side of the cathedral close; it was hexagonal, covered with a roof, above which rose a cross. In this small structure, sermons were delivered by eminent preachers. It was the scene of some of Latimer's greatest achievements, when he denounced the errors and superstitions of the clergy. Citizens were accustomed to hold town-meetings at such crosses. The cross at St. Paul's Cathedral was the great meeting-place for all popular assemblies. Bishop Kemp rebuilt it in 1449, but it was destroyed by the order of Parliament for the demolition of all crosses in the year 1623.

KEMP (kemp), JAMES, D.D., was a native of Aberdeenshire, in Scotland, who became a bishop in the Protestant Episcopal Church in the United States. He was born in 1764, and educated at the university of Aberdeen. He came to the colonies in 1787, prepared for the ministry, and was ordained in 1789 by Bishop White. He preached in Great Choptank parish, Maryland, for more than twenty years, and in 1804 he was elected suffragan bishop with Bishop Claggett of Maryland. His duties were mainly connected with the Eastern Shore parishes, but in 1816 he succeeded to the oversight of the whole diocese. He became provost of the university of Maryland in 1816, which office he held until his death, in 1827. Bishop Kemp was characterized by great prudence and moderation, and he was beloved by the laity as well as the clergy. In 1802 he received the degree of D.D. from Columbia College.

KEMP, JOHN THEODORE, VAN DER, was a native of Holland, and deserves notice in this work because of his missionary efforts in Southern Africa. He was born at Rotterdam, in 1748, and educated at Leyden. He joined the army, but after a short time he went to Edinburgh

to study medicine, and after practicing at Dort for a brief season, he entered on the study of theology. His wife and daughter were drowned, and the providence so deeply affected him that he became entirely devoted to spiritual things. He wrote a work on the views of the apostle Paul respecting the relation of God to the universe, and eventually he sailed for the Cape of Good Hope. The Dutch governor did not favor his views; but when the English gained the colony, he was permitted to settle at Bethelsdorf. He published a narrative of his labors among the natives in 1809, and he died in 1811 at the Cape of Good Hope.

KEMPE, STEPHAN, was a distinguished reformer of the sixteenth century. He was born at Hamburg at the close of the preceding century, and after being educated at Rostock, he became a Franciscan monk. Having visited Hamburg on business, he became acquainted with Joachin Sluter, an eloquent preacher of the Reformed faith, and ere long he became a convert and an enthusiastic propagator of the gospel. He was the great leader of the Reformation in Hamburg, as Knox was in Edinburgh and Calvin was in Geneva. He was successfully aided by Ziegenhagen, and in



BISHOP KEN.

1528 they were able to control the city. His influence extended to Luneburg and the Hanse towns, and his zeal continued with unabated vigor, and his influence extended until his death at Hamburg, in 1540. He wrote a narrative of the Reformation in his native city, which was published in 1693.

KEMPER (kemp'er), JACKSON, D.D., LL.D., who was the first missionary bishop of the Protestant Episcopal Church in the United States, was born in 1789, in Dutchess county, New York, and educated at the Episcopal Academy in Cheshire, Connecticut. After a course under Dr. Barry, a celebrated teacher from the university of Dublin, he entered Columbia College, where he graduated in 1809. He studied theology under Bishop Moore, and was ordained by Bishop White, at Philadelphia, in 1811. Until 1831 he acted as assistant under Bishop White, when he became rector of St. Paul's Church, Connecticut, and in 1835 he was designated the first missionary bishop, his jurisdiction being the North-west. He resided at St. Louis for a time, but in 1844 he settled in Wisconsin. The diocese of Maryland was offered to him; and when Wisconsin was constituted a diocese, the position of diocesan was tendered to him, but he declined both these places. In 1854 the latter position was again offered, and he accepted it on the understanding that he should still

be recognized as a missionary. In 1859 he signed the duties of a missionary at the General Convention, and from that time he continued his labor in the diocese of Wisconsin until his death, 1870. He was a man of great energy and indomitable perseverance. He rendered effective service in establishing the theological seminary at Nashville, in his diocese; and with a view to promote efficiency, he took up his residence in the immediate vicinity of the institution.

KEMPIS (kem'pis), THOMAS À, reputed author of the famous book on the "Imitation of Christ," was born at Kempen, in the diocese of Cologne, in 1380. He entered the monastery of Mount St. Agnes, and being a good copyist, was chiefly engaged in making copies of the Bible and religious treatises. He became sub-prior in 1421. In a collection of his beautiful manuscripts there is an "Imitation of Christ," which was afterward erroneously attributed to him as author. His few genuine writings are of little importance. He died in 1471. The "Imitation" is the most universal translated book in the world, next to the Bible. Various editions and translations amounted in 1870 to more than two thousand. Its singular charm and power are confessed by thoughtful men of all denominations, who hear in it, says a recent critic, "the voice of human nature struggling in its weakness, its disappointments and its consciousness of a capacity for a life that shall be a real life and not a fever, when the cage is broken and the veil is rent asunder." It is distinguished from too many religious books by its clearness, honest simplicity and freedom from exaggeration.

KEMUEL (ke-meu'el). 1. The third son of Nahor, Abraham's brother, Gen. xxii. 21. Nothing further is recorded of him than that he was the father of six sons, among whom and the last named is Bethuel, the father of Laban. Kemuel, therefore, was the nephew of Abraham, and the grandfather of Rebekah. 2. A prince of the tribe of Ephraim chosen to represent the tribe in respect to the division of the inheritance of Canaan, Num. xxxiv. 24. 3. A Levite in the time of David, 1 Chr. xxvii. 17.

KEN, THOMAS, D.D., who rose to be bishop of Bath and Wells, was born in 1637, at Berkhamstead, in Hertfordshire. He received his early training at Winchester and Oxford. Having entered the Church, he was made a prebendary in Westminster in 1669 by Bishop Morley. He held an appointment for a time in the household of the princess of Orange, and in 1684 he was made chaplain to Charles II., on the recommendation of Lord Dartmouth, whom he had accompanied to Tangier, and in the same year he was made bishop of Bath and Wells. In the following reign the efforts to restore the papacy to place and power were vigorously carried on, but Ken resisted the movement with all the power he could command. He labored more as a preacher than as a writer. He protested against the edict of tolerance in 1688, showing that he understood the nature of the king's policy; and when the king commanded the declaration of indulgence to be read, he utterly refused. So also he was one of the seven bishops who presented their protests against the measure to the king, and for which course they were imprisoned. He is classed among the non-jurors because his view of religion bound him to the king reigning, and he refused to take the oath of allegiance to William and Mary, whereupon he was deprived of his

shopic. Mary, however, granted him a pension, by which he lived at Longleate, in Wiltshire, until his death, in 1711. He was eminent for his great learning and decided piety. He published an "Exposition of the Church Catechism," an "Exposition of the Creed," and volumes of "Prayers," besides religious poetry which is still sought after by the members of evangelical Churches. Several of his hymns are exceedingly precious, and they are used by multitudes who have never heard of their author.

KENATH (ke'nath), a town and district of Bashan which Nobah took and called by his own name, Num. xxxii. 42, though this new appellation does not seem to have lasted. He possibly acted in conjunction with Jair. But the passage in 1 Chr. ii. 22, 23, may be more accurately translated, "Geshur and Aram took the towns of Jair with Kenath," and the notice refers to a later period. Kenath has been identified with *Kunawdt*, where splendid ruins adorn the slopes of the Jebel Hauran.

KENAZ (ke'naz). 1. A son of Eliphaz and descendant of Esau who became the head of a distinct Edomite family, and himself bore the title of duke, Gen. xxxvi. 11, 15, 42. 2. A younger brother of Caleb, and father of the Othniel who married Caleb's daughter, Josh. xv. 17; Jud. i. 13. 3. A grandson of Caleb, 1 Chr. iv. 15.

KENDAL (ken'dal), **GEORGE**, a Calvinistic divine, was born at Dawlish, in Devonshire, and educated at Exeter College, Oxford. On entering into orders he obtained a prebend in the cathedral of Exeter, and the rectory of Blissland, in Cornwall, but was rejected at the Restoration for non-conformity. He wrote "A Vindication of the Doctrine of Absolute Predestination." He died in 1663.

KENDRICK (ken'drik), **CLARK**, was a native of New Hampshire, born at Hanover, in October, 1775. He was ordained as pastor of the Baptist church of Poultney, in Vermont, in 1802, where he labored with great faithfulness. He took a deep interest in foreign missions, and he was active in forming an auxiliary in his own State, of which he was vice-president, and for which he acted as secretary until his death. His great work, however, was the formation of the Baptist Education Society of the State of Vermont, at the same time rendering valuable aid to the Madison University, at Hamilton, for the Baptists of Central and Western New York. He published several pamphlets on baptism and sermons. He died in 1824.

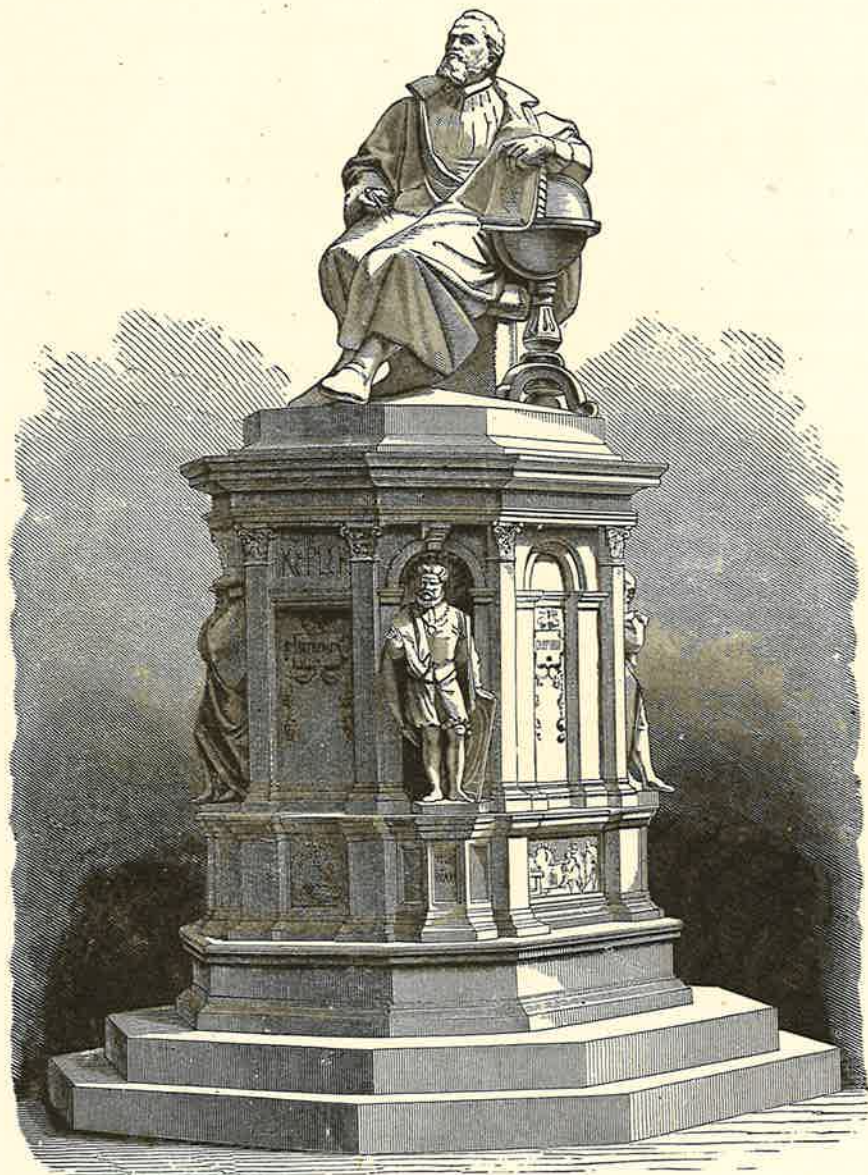
KENDRICK, **NATHANIEL**, D.D., who rose to great eminence as a Baptist minister, was born at Hanover, in New Hampshire, in 1777. He received little education in early life, but after he had joined the communion of the Baptists, he felt a desire to enter the ministry, and after a course of reading and study, he was admitted. His first charge was the pastorate of the church at Lansingburg, New York, from which he removed to Middlebury, in Vermont, in 1810. Thence he went to Easton, New York, and in 1822 he was made professor of theology and moral philosophy in Madison University, New York, where he remained until his death. Brown University conferred the degree of doctor of divinity on him, and he was made one of the overseers of Hamilton College. Though mainly a man of action, he published a few sermons. He died in 1848.

KENEZITE (ken'e-zite), a designation given to Jephunneh, the father of Caleb, Num. xxxii. 12. Some have imagined this to be derived from an Edomitish ancestor, probably Kenaz, 1.

KENITE, KENITES (ke'nites), a nomadic tribe, first mentioned with those whose territories were promised to the seed of Abraham, Gen. xv. 19. Their principal seat seems to have been the rocky tracts on the south and south-west of Palestine, near the Amalekites, Num. xxiv. 21, 22. Kalisch supposes that "they may have spread in

xv. 6. David maintained the same friendly relation with the Kenites, 1 Sam. xxx. 29. Possibly they had embraced the Israelitish religion, or at least were not idolaters. The house of the Rechabites were of this tribe, 1 Chr. ii. 55, traced to an original ancestor, Hemath.

KENIZZITES (ken'iz-zites), a Canaanitish tribe of which nothing is known beyond what is stated in Gen. xv. 19. The tribe cannot be supposed to have any connection with the Edomitish chief Kenaz.



MONUMENT TO KEPLER, AT WEIL, GERMANY.—See KEPLER.

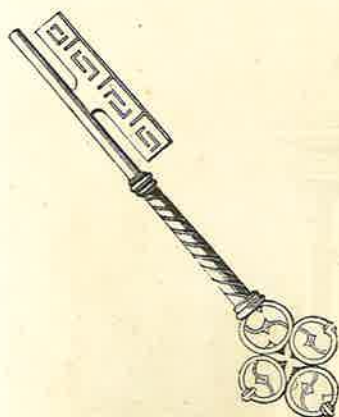
a western direction to the land of Egypt, so that by their expulsion the frontiers of the promised land would have nearly touched the valley of the Nile." Probably those who lived near the Amalekites shared their sentiments of hostility to Israel; but it is clear that many of the tribe were accounted friendly, and were treated with marked favor by the Hebrews. Jethro was a Kenite, which indicates some connection between them and Midian, and his descendants were afterward to be found in the North of Palestine, Jud. i. 16; iv. 11, 17; v. 24. And even those that were dwelling in the south were carefully separated by Saul when he marched against the Amalekites, 1 Sam.

KENNADAY (ken'na-day), **JOHN**, D.D., who rose to eminence as a minister in the Methodist Episcopal Church, was born in New York, in 1800. He was largely self-educated. He commenced his ministry in the New York conference in 1823, and thereafter his services were much sought after in the churches and conferences in Connecticut, East New York, New Jersey, Philadelphia and Wilmington. Those churches which had enjoyed his services were always anxious to secure his return. He was an exceedingly clear and felicitous preacher, displaying considerable powers of oratory; and among the sick and in general society there was a tenderness in his

manner which endeared him to all who knew him. He died in 1863.

KENNEDY (ken'ne-de), JAMES, bishop of Saint Andrew's, Scotland, and founder of the college of San Salvador, was born in 1405. Entering into holy orders, he was appointed to the bishopric of Dunkeld, and in 1440 advanced to that of Saint Andrew's. During the minority of James III. he was appointed one of the lords of the regency, but in fact enjoyed the whole power, and conducted himself with great prudence. He died in 1446. He is said to have written a work entitled "Monita Politica" or "Political Advices;" also a history of his own times.

KENNEDY, SAMUEL, M.D., was a native of Scotland, born in 1720, and educated at the university of Edinburgh. He emigrated to the colonies, and the presbytery of New Brunswick, in New Jersey, licensed him to preach in the year 1750, and in the year following he was settled over the congregation of Baskinridge, New Jersey. Here he superintended a classical academy; and having taken the part of an Episcopal minister in 1760, he made himself somewhat famous because



MEDIEVAL KEY.—See KEY.

of his connection with a celebrated paper headed "Eighteen Presbyterian Ministers for a Groat." Having studied medicine, he was enabled to act as a physician with great success, and he discharged the duties of the

pastorate and of the teacher with great efficiency. He died in 1787.

KENNEDY, WILLIAM MEGEE, a clergyman of the Methodist Episcopal Church, was born in 1783, in what is now the eastern portion of Tennessee. In 1805 he entered the South Carolina conference, and during upward of thirty years labored with zeal and fidelity in the cause of the gospel. He died in 1840.

KENNET (ken'net), BASIL, a distinguished English divine, and brother of Bishop Kennet, was born in 1674. He was educated at Corpus Christi College, and through the interest of his brother was made chaplain to the English factory at Leghorn—a situation which exposed him to some danger from the power of the Inquisition. Orders were issued for his imprisonment, but he at length secured his freedom, and he retained his post till ill health obliged him to return home. He died in 1714. Among his publications, which relate chiefly to theology and classical literature, is a treatise on Roman antiquities, which was long reckoned the best work on the subject.

KENNET, WHITE, a learned English prelate, was born at Dover, in 1660. He was educated at Westminster and St. Edmund's Hall, Oxford, of which latter he became vice-principal

and tutor, after having held for some time the vicarage of Ambrosden, in Oxfordshire. He was afterward made successively archdeacon of Huntingdon, dean of Peterborough, and in 1718 bishop of Peterborough. His works and collections are exceedingly numerous, including antiquarian, historical and controversial subjects. He died in 1728.

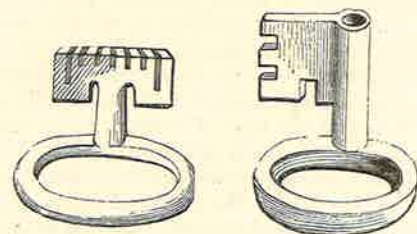
KENNICOTT (ken'ne-cot), BENJAMIN, D.D., one of the most eminent Biblical scholars, was born at Totness, in Devonshire, England, April 4, 1718. At an early period he was master of a charity school, and subsequently entered Wadham College, where he applied himself to the study of divinity and Hebrew with diligence and success. While an undergraduate he published dissertations "On the Tree of Life in Paradise" and "On the Oblations of Cain and Abel," which procured him the distinguished honor of a bachelor's degree before the statutable time, and without the usual fees. Shortly afterward he was elected Fellow of Exeter College, and in 1750 took his degree of master of arts. He was appointed librarian of Radcliffe Library, and made doctor of divinity in 1767. He was also canon of Christ Church and rector of Culham, in Oxfordshire. He continued to reside at Oxford till the last, and died of a lingering illness, September 18, 1783.

No man has done more than Kennicott to advance the cause of Biblical science in the department of the Old Testament, upon which all his labors were concentrated. His great work, to be immediately named, was preceded, and its way prepared, by his dissertations, entitled "The State of the Printed Hebrew Text of the Old Testament Considered." In these dissertations he evinces the necessity of the work upon which he had set his heart by refuting the popular notion of the "absolute integrity" of the Hebrew text. In 1760 Dr. Kennicott issued his proposals for collating all the Hebrew manuscripts made before the invention of printing which could be discovered in the British Isles or in foreign countries. Liberal subscriptions were raised for defraying the expenses which such a work necessarily involved. The name of King George III. headed the list. Dr. Secker, bishop of Oxford, afterward archbishop of Canterbury, was among his first subscribers. Dr. Kennicott was assisted in his work by many learned men, and more than six hundred Hebrew manuscripts and sixteen manuscripts of the Samaritan Pentateuch were either wholly or partially collated. To the collation of manuscripts was also added a collation of the most distinguished printed editions of the Hebrew Bible. Dr. Kennicott also availed himself of quotations from the Hebrew Bible in the works of rabbinical writers, especially the Talmud. At length, sixteen years after the publication of his proposals, appeared the first, and four years subsequently the second, volume of his magnificent edition of the Hebrew Bible, "The Old Testament, with Various Readings." The text is that of Van der Hooght; "but as variations in the points were disregarded in the collation, the points were not added to the text." The various readings are printed at the foot of the page. In the Pentateuch the deviations of the Samaritan text were printed in a column parallel to the Hebrew. To the second volume Dr. Kennicott annexed an account of the manuscripts and other authorities collated for this edition, and also a review of the Hebrew text, divided into periods, and beginning with the formation of the Hebrew canon after the return of the Jews from the Babylonian captivity.

Though this great work has numerous faults yet there can be no doubt that Kennicott was most laborious editor. To him belongs the merit of bringing together a large mass of critical materials. . . . The task of furnishing such an apparatus, drawn from so many sources, scattered through the libraries of many lands, was almost herculean, and the learned author is entitled all the praise for its accomplishment.

KENOSIS (ke-no'sis) is a theological term derived from the Greek which has come into use among modern theologians to signify the abasement or voluntary humiliation of Christ. In Phil. ii. 7, Christ is said to have "made himself of no reputation," rather "emptied himself." So also in John xvii. 5; 2 Cor. viii. 9, Christ is exhibited as having veiled the glory which he had with the Father when he became incarnate. The discussion of this subject brings forward the difficult points connected with the incarnation. In the seventeenth century the subject was discussed with great keenness between the theologians of Giessen and Tübingen. Menzer and Feuerborn, on behalf of Giessen, held that Christ, in his earthly humiliation, did really divest himself of omniscience, omniscience and other divine attributes, while Osiander, Melchior, Nicolai and Thummius contended, on behalf of Tübingen, that he still possessed, but merely concealed them while he sojourned among men.

KENRICK (ken'rik), FRANCIS PATRICK, D.D., a distinguished prelate of the Roman Catholic Church in America, was a native of Dublin, Ireland, where he was born December 3, 1797, and received his early education. In 1815 he began



COMBINED KEY AND RING—very ancient.—See KEY.

his theological preparation in Rome, where he remained six years, and was ordained in 1821, after which he took charge of an ecclesiastical seminary in Bardstown, Kentucky. In 1832 he became coadjutor to Bishop Connell of Philadelphia, and succeeded to the episcopate in 1842. It was during his administration that the anti-Catholic riots took place. In 1851 he was made archbishop of Baltimore, and in 1859 he received from the pope the "primacy of honor," which entitled him and his successors to precedence over all other Roman Catholic prelates in the United States. He died July 8, 1863. Archbishop Kenrick held a high rank in his own Church as a Biblical scholar and theologian. He was a voluminous writer and skillful controversialist, and many of his works attracted wide attention. The last work of his life



MEDIEVAL CHURCH KEY.—See KEY.

was a revision of the English version of the Bible, which was nearly completed, and is very likely to supersede the Douay version. Among his other published works are—"The Primacy of the Apostolic See Vindicated," "Vindication of the Catholic Church," "Catholic Doctrine on Justification Explained and Vindicated," and two treatises on "Dogmatic Theology" and "Moral Theology," which are used as text-books in most of the Roman Catholic seminaries in this country.

KENT, JAMES, an English musician favorably known for the simplicity and harmony of his sacred compositions. He was born in 1700 at Winchester, and educated in the choir of that cathedral, till his talent procured his removal to the chapel royal, where he laid the foundation of his future excellence. He became subsequently organist, first to the chapel of Trinity College, Cambridge, and eventually succeeded to a similar situation in his native city, where he remained till his death, in 1776. Few pieces of cathedral music are more generally popular than his anthems "Hear my Prayer" and "My Song shall be of Mercy."

KENTIGERN (ken'te-ger-n), who flourished in the close of the sixth century, is equally celebrated in Scotland and in Wales. He was bishop of Glasgow; but owing to dissensions, he was obliged to leave Scotland and take up his abode in Wales. Here his labors led to the formation of the see of St. Asaph, so called from Asaph, the immediate successor of Kentigern in the diocese. Having established the cause of Christianity in Wales, and peace being again restored in his former charge, he returned to Scotland. When the see of St. Asaph was founded, the first church was of wood. It was burned, and a structure of stone erected. The present cathedral dates from the thirteenth century, when Anian II. began its construction. The walls have stood since 1284, but the roof was destroyed in 1404, and it was altered in subsequent centuries in different parts. In the great rebellion horses and oxen were kept in it, and calves were kept in the bishop's throne and in the choir. But in 1660 it was restored by Dr. Griffith. The situation of the cathedral is exceedingly beautiful. It stands on a rising ground in a large churchyard at the lower end of the vale of Clwyd, between two streams, not far from the sea-coast, in Flintshire. The edifice is plain, and it is small, but comparatively uniform in style. There is no crypt, no cloister, no chapter-house, nor any monuments which deserve notice. It is only 179 feet long, and the transept extends 108 feet.

Small as the cathedral is, it has been enriched by the presence of several of the greatest men that the English Church has produced, among whom may be mentioned Anian II. and Redman, who rebuilt it, Reginald Peacock of Oriel, in Oxford, John Owen, the great preacher in the Welsh tongue, Isaac Barrow, D.D., William Beveridge, D.D., Thomas Janner, D.D., Samuel Horsley, LL.D., and William Cleaver, D.D.

KEPLER (kep-ler), JOHANN, who became celebrated for his great services to the science of astronomy, was born in Wurtemberg, in the year 1571. As a discoverer he takes rank with Tycho Brahe, Galileo, Copernicus and Newton. He encountered almost insurmountable obstacles in his early years, but he succeeded in obtaining a degree, with great honor, at Tubingen, in the year 1591. He entered on theology, from which he

turned aside to mathematics because of a lectureship offered to him at Gratz. The Copernican system was equally discredited in the time of Kepler by Romanists and Protestants. When Kepler submitted his views to the faculty at Tubingen, his conclusions were declared to be heretical. He resided for a time at Prague, whence he removed to Vienna. He died in 1630, having fully established the three great laws which are known by his name: 1. That the planets describe ellipses each of which has one of its foci in the same point—namely, the centre of the sun. 2. That every planet moves so that the line drawn from it to the sun describes about the sun areas proportional to the times. 3. That the squares of the times of the revolution of the planets are as the cubes of the mean distances from the sun.

KERCHIEFS (ker'chefs) occurs twice in the English Bible, but in one passage, Ezek. xiii. 18,

of Dort may be judged of from the fact that he was one of the theologians appointed to draw up the canons of that synod. He was also appointed on the committee to revise an edition of the Scriptures. He was a voluminous writer. Among the most important of his works are—"The Agreement of Passages in Scripture which Appear to be Contradictory," "Theses in Logic and Ethics," "Reply to Cochletius of the Sorbonne touching his Interpolations," "Miscellaneous Tracts on Predestination and the Lord's Supper," "Arguments against Socinianism," a small work against Cellius on the "Essential Existence of Christ," besides translations from the Commentaries of Cartwright on the Proverbs of Solomon. He died in 1646.

KEREN-HAPPUCH (ke'ren-hap'pook), Job's third daughter, born after his restoration to prosperity, Job xlii. 14.



THE KIDRON.—See KIDRON.
See engravings on pages 987 and 1080.

21, as the rendering of a word which is derived from a root signifying to cover; and the more exact rendering would be "coverings" or "mantles," such as are still commonly used by females in the East as an envelope for their heads. The prophet apparently reproves the women of artful and seductive habits for the ornamental articles of this description they used for the purpose of decoying weak souls.

KERCKHOVE (kerk-ho'veh), JAN POLYANDER VAN DEN, has been celebrated as a member of the synod of Dort and a professor of theology at Leyden. He was born in 1568 at Metz, and educated at Embden, at which place his father was minister of the French church. He studied at Bremen, Heidelberg and Geneva, in the last city under Beza. He became pastor of the French church at Leyden in 1591, from which place he removed to Dort, and his next position was that of successor to Arminius in the chair of theology at Leyden. His importance in the Synod

KERIOOTH (ke-ri'oth). 1. A city in the extreme South of Judah, Josh. xv. 25. Some have supposed this the birthplace of Judas Iscariot. It is probably the modern *et-Kuryetein*, to the south of Hebron. Most likely Keriouth-bezron is one name. See HEZRON. 2. A city of Moab, Jer. xlviii. 24, 41, called also Kiriath, Amos ii. 2. Perhaps the word is not a proper name, and should be translated "the cities."

KERO (ke'ro) was one of the monks of St. Gall in the eighth century. He is known by his commentary on the rules of the Benedictine order, of which several editions have been published. The version of the Apostles' Creed and the Lord's Prayer in old High German, and a number of hymns, are attributed to him. The dates of his birth and death are not accurately known.

KEROS (ke'ros), one whose descendants, Nethinim, returned from captivity with Zerubabel, Ezra ii. 44.

KERR (ker), GEORGE, D.D., LL.D., was a native of the county of Antrim, Ireland, where he was born in the year 1814. His family emigrated to the United States; and the young man becoming deeply impressed with religious convictions, he studied at Williams College, Massachusetts, and subsequently at Union Theological Seminary, in the city of New York, so as to prepare himself for the ministry. He settled at Conesville, in Schoharie county, New York, as pastor of the Reformed church, and in 1846 he became principal of the Franklin Academy, which under his influence and fine scholarship became one of the most important institutions of the State. The New York Agricultural College, the Watertown Academy and the institution at Coopersville all enjoyed his services, but the Franklin Academy, knowing his great value, prevailed on him to return, but in the act of removal he died, in 1867.

KERR, HENRY M., who distinguished him-



THE KIDRON GORGE.—See KIDRON.

With the remarkable Convent hewn out of, and built upon, the rocky sides.

self in the ministry of the Presbyterian Church, was born in 1782, in York District, South Carolina. After such an education as he could enjoy in his native place and at Roman Academy, North Carolina, he studied theology, and in 1816 he was ordained. He labored in North Carolina for some time, and afterward in Tennessee, where he became remarkably famous for his success in the formation of new churches. He closed a faithful and successful life near Watervalley, in 1865.

KERR, JOSEPH, D.D., who was an eminent minister in the Associate Reformed Church, was a native of the county of Antrim, in the North of Ireland. He was born in 1778, and educated in the university of Glasgow. He removed to this country in 1801, and settled in Western Pennsylvania, where in the pulpit and as a professor of theology he became greatly distinguished. He closed a useful life in the year 1829, leaving behind him two sons, Joseph R. and Moses Kerr, both of whom entered the ministry and gave promise of great usefulness, but delicacy of consti-

tution prevented them from effecting such a great work as their earnest and cultured minds seemed qualified to achieve. Moses died in 1840, and Joseph R. followed him in 1843.

KESSLER (kes'ler), JOHANN JAKOB, who rose to be dean of St. Gall in 1573, was a native of that place, where he was born in 1502. He studied at Basle; and having set out on a journey to see Luther, he met him at Jena without knowing who the stranger was. He refused to enter the priesthood in consequence of having adopted the tenets of the Reformers, but he began to edify a number of hearers by opening up the Scriptures, and eventually his work so far increased that he was obliged to meet his audience in the church of St. Lawrence. He finally yielded to the solicitation of his friends, and became the pastor of this church, and dean of St. Gall in 1573. He wrote a work on the "Reformation at St. Gall." He died in 1574.

KETTENBACH (ket'ten-bakh), HEINRICH VON, a popular German preacher of the time of the Reformation, was originally a Franciscan, but became very active and zealous in the promotion of evangelical opinions, in consequence of which he was obliged by the Dominicans to leave Ulm, from which place he went to Wittenberg, where he publicly espoused the cause of the Reformation. His influence with his contemporaries was very great, and he made many converts. The date of his birth and of his death is unknown.

KETTLE (ket't'l), 1 Sam. ii. 14, a boiler. In 2 Chr. xxxv. 13 the same word is rendered "caldron;" in Job xli. 20; Ps. lxxxix. 6 a "pot;" and in 2 Ki. x. 7; Jer. xxiv. 2 a "basket."

KETTLEWELL (ket't'l-wel), JOHN, an English nonjuring divine, was born at North Allerton, in Yorkshire, March 10, 1653. He was educated at Edmundhall, Oxford, and entered early into orders. When very young, he wrote his celebrated book, entitled "Measures of Chris-

tian Obedience." In 1682 he was presented with the living of Coleshill, in Warwickshire; but refusing to take the oath to William and Mary at the revolution, he was deprived of it in 1690, and retired to London, where he continued to write and publish books. He died in 1695.

KETURAH (ke-too'rah), the person taken to wife by Abraham after the death of Sarah, and by whom he had six sons, Gen. xxv. 1, 2. She is called also his concubine, 1 Chr. i. 32, either because, as is not improbable, she had occupied an inferior position in the household previously, or because her sons were not to take rank with the son of Sarah, but to have only such a place as was usually assigned to the sons of concubines. Nothing is said of the race or family to which she herself belonged.

KEUCHENIUS (ku-ke'ne-us), PETRUS, learned Dutch theologian, was born at Bois-le-Duc, August 22, 1654, and studied at Leyden and Utrecht. He was successively minister at Alen Tiel and Arnheim, at which last place he died March 27, 1689. He wrote "Annotations on the New Testament." The author's aim in these annotations is to throw light on the New Testament by determining the sense in which words and phrases were used at the time it was written and among those with whom its writers were familiar. For this purpose he compares the language of the New Testament with that of the Septuagint, and calls in aid from the Chaldee and Syriac versions. His notes are characterized by sound learning and great good sense.

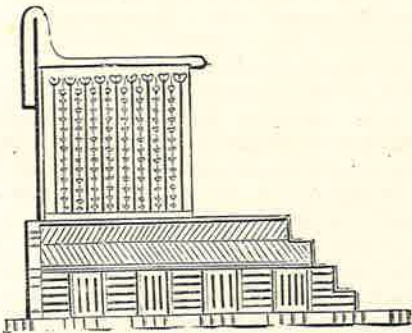
KEY, in its natural sense, as an instrument for turning the lock of a gate or door, has been treated of under GATE. Because of its power to open into or exclude from, all the treasures of a city or house, it is very often in Scripture used as the symbol of power and authority, whether in the Church or State. Thus, in regard to the management of the earthly kingdom of Judah, Isaiah speaks of the key of the house of David going to be laid on Eliakim, as the most influential adviser of the king, Isa. xxii. 22. With reference to the administration of that house in the higher sense, our Lord is represented as having the key of David, receiving and excluding whom he pleases as partakers of its glorious privileges and blessings, Rev. iii. 7. But having constituted the apostles his representative for the establishing and ordering of this spiritual house as an organized institution among men, he committed to them—to Peter first, as the most prominent member of the apostolic body, then to the apostolate collectively, Matt. xvi. 19; xviii. 18—the keys of the kingdom. Whence "the power of the keys" has been among theologians a common term for the authority to exercise discipline in the Church. In a still more extended sense our Lord uses the term "key" in respect to command over spiritual things generally; the scribes, he said, had taken away the key of knowledge, Luke xi. 52, meaning that by their manifold traditions and false interpretations they had deprived people of the means of coming to the right understanding of divine things.

KEYS, POWER OF THE, in Roman Catholic theology, properly signifies the supreme authority in the Church, which Romanists believe to be vested in the pope, as successor of Saint Peter. The phrase is derived from the metaphor addressed by our Lord to Peter in Matt. xvi. 19, and which

Roman Catholic interpreters, relying on the analogous use of the phrase in Isa. xxii. 22; Rev. iii. 7, and again in Rev. i. 18, and also in classical writers, understand as implying the supreme power in the Church. The power of the keys is divided into two branches—that of order, which, though possessed by all bishops and priests, is believed to belong specially and primarily to the pope; and of jurisdiction, which chiefly regards the supreme government of the Church, and embraces the power of enacting laws and dispensing in them, and of directing and governing not only the Christian flock, but also its pastors in their several spheres. The jurisdiction of the keys is exercised in a more limited field and in a subordinate way by patriarchs, primates, archbishops, bishops and other dignitaries, but that, according to the Roman theory, it has its source, as well as its chief seat, in the pope, is implied in the distinctive use of the emblem of the keys as a symbol of papal jurisdiction. The technical phrase, "power of the keys," is also used in a more restricted sense by Roman Catholic theologians as applied to the sacrament of penance, in which use it designates the power of remitting or retaining sin. To this more limited sense of the word is also applicable the same distinction of order and jurisdiction, of which the former is imparted to every priest by his ordination, while the latter is only communicated by an express act of the bishop or other superior.

Protestants in general regard the power of the keys as equally entrusted to the whole ministry of the Church of Christ, and as including *doctrine* and *discipline*. They admit the argument from the use of the key in Scripture as a symbol of authority, but refuse to acknowledge any limitation of that authority inconsistent with their views of Christian doctrine and of the relation of the ministry to the whole Church of Christ, and of Peter to the rest of the apostles.

KEZIA (ke-tzi'a), Job's second daughter, born after his restoration to prosperity, Job xlii. 14.



AN EGYPTIAN THRONE WITH STEPS.—See KING.

KEZIZ (ke'tzis). The valley of Keziz is mentioned among the cities of Benjamin, Josh. xviii. 21.

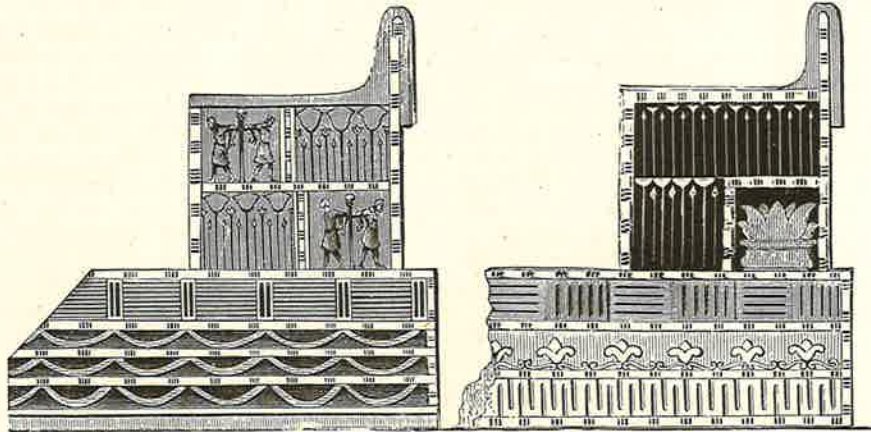
KHAZARS (kha'zarz), or **KHOZARS** (kho'zarz), a semi-barbarous people who formerly inhabited the southern part of Russia, along the shores of the Caspian Sea. They were warlike, and gave serious annoyance to surrounding nations by their frequent incursions. In the eighth century the king and the entire body of nobles embraced the Jewish religion, which was soon extended among the whole people. The Khazars ceased to exist as an independent people in 945.

KHEDR (khe'd'r), AL. See KORAN.

KHLESL (kle's'l), **MELCHIOR**, a Roman Catholic theologian, was born in 1553, at Vienna. Though his parents were Protestants, he entered the order of Jesuits and held several high ecclesiastical offices. He was an earnest advocate of reform among the Romish clergy, but took a livelier interest in political affairs than in those of the Church. He died in 1630.

KHLISTIE (klis'tee), a sect of the RUSSO-GREEK CHURCH, which see.

KIBROTH-HATTA AVAH (kib'roth-hat-



EGYPTIAN THRONES.—See KING.

ta'a-va), one of the stations of Israel in the wilderness, where they murmured for flesh-meat, and where quails were sent them; but while the flesh was between their teeth a great plague destroyed them, and many were buried there, Num. xi. 31-35; Deut. ix. 22.

KIBZAIM (kib'tsa-em), a Levitical city, locally in the territory of Ephraim, Josh. xxi. 22. In the corresponding list we find Jokmeam, 1 Chr. vi. 68.

KID. See GOAT.

KIDDER (kid'der), **RICHARD**, D.D., successively prebend of Norwich, dean of Peterborough and bishop of Bath and Wells. He was born about the year 1635, at Brighton. He was admitted sizar of Emmanuel College, Cambridge, in June, 1649, took the degree of B.A. in 1652, and was elected Fellow of his college in 1655. In 1662 he was ejected for nonconformity from the vicarage of Stanground, in Huntingdonshire; but conforming soon after, he was presented in 1664 to the rectory of Raine, in Essex. In 1674 the Merchant Taylors' Company gave him the rectory of St. Martin's, Outwich. In 1681 he was made prebend of Norwich, and in 1689 dean of Peterborough; two years afterward, on the deprivation of Ken, he was raised to the see of Bath and Wells. He died November 26, 1703, at Wells, being killed in bed by the fall of a stack of chimneys occasioned by the great storm. His Biblical writings are—"A Commentary on the Five Books of Moses" and "A Demonstration of the Messiah."

KIDRON (ke'dron). The Kidron is a mountain ravine, in most places narrow, with precipitous banks of naked limestone; but here and there its banks have an easy slope, and along its bottom are strips of land capable of cultivation. It contains the bed of a streamlet, but during the whole summer, and most of the winter, it is perfectly dry;

in fact, no water runs in it except when heavy rains are falling in the mountains round Jerusalem.

On the broad summit of the mountain ridge of Judæa, a mile and a quarter north-west of Jerusalem, is a slight depression; this is the head of the Kidron. The sides of the depression and the elevated ground around it are whitened by the broad jagged tops of limestone rocks. The valley or depression runs for about half a mile toward the city; it is shallow and broad, dotted with corn-fields and sprinkled with a few old olives. It then bends eastward, and in another half mile is crossed by the great northern road coming down from the hill

Scopus. On the east side of the road, and south bank of the Kidron, are the celebrated "Tombs of the Kings." The bed of the valley is here about half a mile due north of the city gate. It continues in the same course about a quarter of a mile farther, and then, turning south, opens into a wide basin containing cultivated fields and olives. Here it is crossed diagonally by the road from Jerusalem to Anathoth. As it advances southward the right bank, forming the side of the hill Bezetha, becomes higher and steeper, with occasional precipices of rock, on which may be seen a few fragments of the ancient city wall, while on the left the base of Olivet projects, greatly narrowing the valley. Opposite St. Stephen's gate the depth is fully one hundred feet, and the breadth not more than four hundred feet. The olive trees in the bottom are so thickly clustered as to form a shady grove, and their massive trunks and gnarled boughs give evidence of great age. This spot is shut out from the city, from the view of public roads and from the notice and interruptions of wayfarers. May not this be the site of Gethsemane rather than the more public traditional site some distance farther down? A zigzag path descends the steep bank from St. Stephen's gate, crosses the bed of the valley by an old bridge, and then branches. One branch leads direct over the top of Olivet. This path has a deep historical interest; it was by it that David went when he fled from Absalom, 2 Sam. xv. 23. Another branch runs round the southern shoulder of the hill to Bethany, and it has a deep, sacred interest, for it is the road of Christ's triumphal entry, Matt. xxi. 1; Luke xix. 37. Below the bridge the Kidron becomes still narrower, and here traces of a torrent bed first begin to appear. Three hundred yards farther down, the hills on each side—Moriah on the right and Olivet on the left—rise precipitously from the torrent bed, which is spanned by a single arch. On the left bank is a singular group of tombs, comprising those of Absalom, Jehoshaphat and St. James (now so called), while on the right, one

hundred and fifty feet overhead, towers the south-eastern angle of the temple wall, most probably the "pinnacle" on which our Lord was placed, Matt. iv. 5. The ravine runs on, narrow and rocky, for five hundred yards more; there, on its right bank, in a cave, is the fountain of the Virgin; and higher up, on the left, perched on the side of naked cliffs, the ancient village of Siloam. A short distance farther down the valley of the Tyropæon falls in from the right, descending in terraced slopes, fresh and green, from the waters of the Pool of Siloam. The Kidron here expands, affording a level tract for cultivation, and now covered with beds of cucumbers, melons and other vegetables. Here of old was the "king's garden," Neh. iii. 15. The level tract extends down to the mouth of Hinnom, and is about two hundred yards wide. A short distance below the junction of Hinnom and the Kidron is the fountain of En-Rogel, now called Bir Ayûb, "the well of Job." The length of the valley from its head to En-Rogel is two and three-quarter miles, and here the historic Kidron may be said to terminate. Every reference to the Kidron in the Bible is made to this section. David crossed it at a point opposite the city, 1 Sam.



EGYPTIAN REPRESENTATION OF A KING ON HIS THRONE.—See KING.

xv. 23; it was the boundary beyond which Solomon forbade Shimei to go on pain of death, 1 Ki. ii. 37; it was here, probably, near the mouth of Hinnom, that Asa destroyed the idol which Maachah, his mother, set up, xv. 13; and it seems to have been at the same spot, "in the fields of Kidron," that King Josiah ordered the vessels of Baal to be burned, 2 Ki. xxiii. 4. It would seem, from 2 Ki. xxiii. 6, that a portion of the Kidron, apparently near the mouth of Hinnom, was used as a burying-ground. The sides of the surrounding cliffs are filled with ancient rock tombs, and the greatest boon the dying Jew now asks is that his bones be laid in the valley of Jehoshaphat. The whole of the left bank of the Kidron opposite the temple area, far up the side of Olivet, is paved with the white tombstones of Jews. This singular longing is doubtless to be ascribed to the opinion which the Jews entertain, that the Kidron is the "valley of Jehoshaphat" mentioned in Joel iii. 2.

Below En-Rogel the Kidron has little of historical or sacred interest. It runs in a winding course east by south through the wilderness of Judæa to the Dead Sea. For about a mile below En-Rogel the bottom of the valley is cultivated and thickly covered with olive trees. Farther down a few fields of corn are met with at intervals, but these soon disappear, and the ravine assumes the bleak and desolate aspect of the surrounding hills.

About seven miles from Jerusalem the features of the valley assume a much wilder and grander form. Hitherto the banks have been steep, with here and there a high precipice and a jutting cliff giving variety to the scene. Now they suddenly contract to precipices of naked rock nearly three hundred feet in height, which look as if the mountain had been torn asunder by an earthquake. About a mile farther, on the side of this frightful chasm, stands the convent of St. Saba, one of the most remarkable buildings in Palestine, founded by the saint whose name it bears, A. D. 439. The sides of the chasm both above and below the convent are filled with caves and grottoes, once the abode of monks and hermits; and from these doubtless this section of the valley has got its modern name *Wady er-Raheb*, "Monk's Valley." Below Mar Saba the valley is called *Wady en-Nar*, "Valley of Fire," a name descriptive of its aspect, for so bare and scorched is it that it seems as if it had participated in the doom of Sodom. It runs on, a deep, narrow, wild chasm, until it breaks through the lofty line of cliffs at Ras el-Feshkha, on the shore of the Dead Sea.

It will thus be seen that the head of the Kidron is just on the verge of the watershed of the mountain chain of Judah, about two thousand six hundred feet above the sea. Its length, as the crow flies, is only twenty miles, and yet in this short space it has a descent of no less than three thousand nine hundred and twelve feet, the Dead Sea having a depression of one thousand three hundred and twelve feet.

Various opinions have been formed regarding the origin of the name "Kidron." Some derive it from a root signifying "to be black," but they are not agreed as to cause of this name. It may arise from the gloominess of the glen, or from the "turbid" stream, or from the blood and refuse of the temple sacrifices running into it. Others think that it was so called from cedar trees which grew in it. It was doubtless the Kidron valley which was in the mind of the prophet Ezekiel when he described the vision of the holy and healing waters flowing from the temple through the desert into the sea.

KIEF (ke-ef'), or **KIEV** (ke-ev'), COUNCILS OF. At the first of these, held in 1147, the bishops elected Clement as metropolitan to succeed Michael II., and refused to the patriarch of Constantinople the right either of nominating or consecrating. The latter, however, reversed the action of the council, and consecrated Constantine. At the second council, held in 1622, Meletius, archbishop of Polotsk, was censured for having written a book against the orthodox Church, and obliged to do penance therefor.

KIERNANDER (kyer-nan'der), JOHN ZACHARIAH, a zealous missionary, was born in Akland, in Sweden, in 1711. He was educated at the university of Upsal, and under the auspices of the English society for promoting Christian knowledge he was sent out a missionary to Cuddalore, on the surrender of which to the French in 1758, he removed to Calcutta, where he opened a school, and in 1767 he founded a new church, the expense of which fell chiefly on himself. He subsequently accepted the office of chaplain at the Dutch settlement of Chinsura, on the capture of which in 1795 he removed once more to Calcutta, where he died in 1799.

KIFFIN (kif'fin), WILLIAM, a noted English Baptist preacher and founder of the "Particu-

lar Baptists," was born in 1616. He was held in high favor at the courts of Charles II. and James II., and through his influence a number of Baptists under sentence of death were pardoned by the king. For sixty-two years, from 1639, he was minister of the Baptist church in Devonshire Square, London. He died in 1701.

KILDARE (kil'dare) is the name of a small town in the province of Leinster which was greatly distinguished in the early Christian Church of Ireland. A Christian female, afterward known in history as St. Bridget, established a school in this place for educating women in the faith, and a town grew up around the institution. Afterward it became the seat of a bishopric, and the fame of the great St. Bridget has ever afterward been associated with the place. It has been observed, no doubt with truth, that more children have been called after her name than after any person who is not mentioned in Scripture. Among the Irish and the Scots in Scotland, in the islands of the Hebrides and elsewhere her name has been held in great honor. Churches have been dedicated to her memory and called by her name, and thus the piety and eminent services of a Christian lady who died about A. D. 515 have commanded an affectionate remembrance which has continued from generation to generation in many countries for nearly fourteen centuries.

KILHAM (kil'ham), ALEXANDER, was born in 1762, at Epworth, in England. His parents were Methodists, and young Kilham early began to preach. An earnest friend of Wesley's named Brackenbury associated the young preacher with himself, and after a tour in the Channel Islands he was admitted as a regular itinerant minister. He met the usual fate of the itinerant preachers of his day, being often stoned and otherwise abused, but he went on his way with undaunted zeal. During Wesley's life his followers adhered to the Established Church, receiving baptism and the Lord's Supper at the hands of the ministry of that Church, but many earnest men, and Kilham among the number, sighed for freedom on these points, and he took a decided part in the controversies which soon arose about separation from the Church and the introduction of a lay representation in the conference. So far did the controversy go that in consequence of statements which he made he was arraigned and expelled from the connection in 1796, and thus he became one of the most distinguished of the founders of the "New Connection of Wesleyan Methodists." The body thus formed was known for a time as the Kilhamites, and to Kilham belongs the distinction of being the first to advocate with decision and ability the introduction of the lay element in the government of the Methodist body. He was characterized by great vigor and decision of character, eminent for his piety and his love of the denomination to which he was attached. He died in 1798, very shortly after his brethren had censured his course of action in the conference.

KILIAN (kil'yan) is the name of one of the most eminent of the old Irish saints, celebrated for his labors in Thuringia in the seventh century. He had become a monk in his early life; and having undertaken a journey to Rome, he was made a prisoner by the pagans in Thuringia while on his way. He became an earnest missionary among them, succeeded in converting Gosbert, the duke, and many of the chief people. He is said to have

reproved Gosbert for having married Geilana, the widow of his brother; and having declared the marriage invalid, he was murdered at her instigation. Tradition records how insanity overtook her and her agents, but a cloud of uncertainty hangs over the narrative. One thing is certain: Kilian belonged to the noble band of missionaries who went forth from the primitive Irish Church to labor in Scotland, the North of England, Germany, and even among the Apeninnes in Italy. Mosheim says of him: "He exercised his ministerial functions with great success among the Franks, and vast numbers of them embraced Christianity;" and hence he has been always called "the apostle of Franconia." It was a custom of these Irish missionaries to change their names, so as to become more useful in the lands where they labored, and hence among them are many names which give no evidence of any connection with their native land, such as Rumbold, bishop of Mechlin, Florentius, bishop of Strasburg, Albinus, Colman, Clementus, and many others, of whom it has been said most truly by Mosheim, when referring to their views of the independence of the early Irish Church, "They refused a blind submission, and gave much trouble to Rome."

KIMCHI (kim'ke). There have been three eminent Hebraists of this name—**JOSEPH BEN ISAAC** and his two sons **DAVID BEN JOSEPH** and **MOSES BEN JOSEPH**. 1. The father, was compelled to leave Spain on account of the persecutions to which the Jews were subjected by the Mohammedans, settled in Narbonne, where he died about 1180. He devoted his whole life to the science of the Hebrew language and Biblical exegesis, and succeeded, by his clear and independent judgment, in creating a new epoch in the study of the Hebrew Scriptures among his brethren in Southern France by introducing there the learning of Spain and continuing the labors of Ibn Ezra. He wrote commentaries on the Pentateuch, the Later Prophets, Job, Proverbs, and a Hebrew grammar called "The Book of Remembrance," which is the first written by a Jew in a Christian country.

2. Was born in Narbonne in 1160, and died about 1235. Very little is known of the private life of this celebrated commentator, grammarian and lexicographer, who is justly regarded as the teacher of Hebrew of both Jews and Christians throughout Europe. He wrote commentaries on the Pentateuch, The Earlier Prophets, The Later Prophets, The Psalms, Ruth, Chronicles and Job, also "A Refutation of Christianity," in which he tries to explain away some Messianic Psalms. Kimchi does not pretend to originality; he frankly says that his aim is to exhibit the results of the manifold and extensive labors of his numerous predecessors. But though his claims are modest, yet his merits are great, and he became eminent among his brethren. Equally great was his reputation amongst Christians after the revival of learning and at the time of the Reformation, notwithstanding his hostility to Christianity. The first Hebrew lexicons or glossaries compiled by Christians, as well as the grammars and the notes accompanying the Latin Bibles of Munster and Stephen, are derived from Kimchi.

3. The eldest son, flourished about 1160–1170. Though far below his father and brother, yet he has also distinguished himself as a commentator and grammarian. He wrote commentaries on Proverbs, Ezra and Nehemiah, also a grammatical work, entitled "Journey on the Paths of Know-

ledge," which became a manual for both Jews and Christians who were anxious to acquire the rudiments of Hebrew grammar.

KINAH (ki'nah), a place on the southern border of Judah, toward Edom, Josh. xv. 22. It is only once mentioned, and its site is unknown.

KINDRED (kin'dred). This term, or the equivalent "near of kin," repeatedly occurs in Scripture, Lev. xviii. 6, and may be supposed to have a comprehensive meaning. The particular degrees of kindred are noticed under their respective names, to which the reader is referred. See also **MARRIAGE**.

KING. This term is used in the Old Testament Scripture with some latitude, and is often applied where some inferior epithet would correspond better with modern ideas. It occurs first in connection with the leaders of the expedition which called the prowess of Abraham into play, and those who suffered by it, Gen. xiv. Several of the kings in question may have had dominions of some extent. But when one hears of the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboim, all towns lying within a very limited district, and necessarily of moderate size, it is manifest that "king" must be understood much in the sense of local superior or chief ruler.

In regard to the first distinct indication of a kingly government in Israel—that namely in Deut. xvii. 14–20, as what might possibly happen; and if it should happen, perfectly compatible with the ends of the theocracy—there was a point of affinity with the constitution of things in Egypt which it is well to mark, because, though the spirit of all was different in Israel, yet the form sketched by the hand of the lawgiver bore a certain resemblance to what existed in Egypt. There, also, a theocratic element entered into the monarchical regimen, for the king was to a large extent subject to the declared will and ministers of the heavenly powers. It was, therefore, but applying to Israel, with a fitting accommodation to the demands of the theocracy, the polity with which they had been familiar in Egypt, when Moses, contemplating the probable institution of an earthly kingdom, appointed the king, who might be chosen to regard himself as in a peculiar sense the servant of Heaven, and to take counsel daily at the word of God. Even apart from the divine direction which Moses here also doubtless received, the instruction could not be viewed as unnatural; the people of Israel had already been familiar with something akin to it.

The close connection between the king and the priesthood in Israel, and of the king with the higher ends of the covenant, may of itself serve to explain the custom, which was adopted at the very institution of the kingdom, of setting apart or consecrating the person appointed by anointing him with oil, 1 Sam. x. 1, whence the king for the time being came to be called "the Lord's anointed." But for this also there was found, even from very remote times, a prototype in Egypt,

where kings received this mode of consecration from the hands of the priests, and were familiarly called "the anointed of the gods." The spiritual meaning of the ceremony, however, differed materially in the two cases, taking its distinctive character from the spirit of the religions belonging to the respective countries.

KING, EDWARD, a profound and erudite English antiquary, was born in Norfolk, in 1735. He studied at Cambridge University and afterward at Lincoln's Inn, where he completed his education as a lawyer. He was chiefly distinguished for his literary works, most of which were on archaeological subjects. But besides these, he wrote a treatise entitled "Morsels of Criticism, tending to illustrate some few Passages in the Holy Scripture upon Philosophical Principles and an Enlarged View of Things." This production, as well as his "Remarks on the Signs of the Times," displays a



AN ORIENTAL PRINCE AND HIS ATTENDANTS.—See KING.

partiality for fanciful speculation more or less observable in all the works of this learned and ingenious writer. He died in 1807.

KING, HENRY, D.D., an English prelate, was born in 1591, and educated at Westminster School and Christ's College, Oxford. After being ordained, he was made chaplain to James I.; then, in 1638, he was promoted to the deanery of Rochester, and in 1641 he became bishop of Chichester. This preferment he lost on the outbreak of the civil war, but recovered it at the restoration of Charles II. He died in 1669. His works consist of sermons and other religious publications, besides "A Poetical Version of the Psalms."

KING, JOHN GLEN, D.D., F.R.S., F.A.S., an English divine and writer on ecclesiastical antiquities, was born in Norfolk, in 1731, and received his education at Caius College, Cambridge. In 1764 he was appointed chaplain to the English factory at Petersburg. He subsequently obtained the rectory of Wormley, in Hertfordshire,

and afterward officiated as preacher at a chapel in London. He died in 1787. He wrote "The Rites and Ceremonies of the Greek Church in Russia."

KING, PETER, an eminent English lawyer and theological writer, was born in 1669, in the city of Exeter. He was intended for mercantile pursuits; but displaying a strong inclination for literature, he was sent to the university of Leyden, where he turned his attention chiefly to divinity, and the fruit of his studies appeared in a work entitled "An Inquiry into the Constitution, Discipline, Unity and Worship of the Primitive Church," but on his return from Leyden he became a student of the Inner Temple, and in 1699 he was introduced into the House of Commons as member for Beerlston, in Devonshire. He did not, however, relinquish his theological researches, having published in 1702 "The History of the Apostles' Creed," as the author of which he is principally known to the literary world. On the accession of George I., in 1714, he was made chief-justice of the common pleas, and in 1725 he was appointed lord chancellor, when he was raised to the peerage. He died in 1734.



A PERSIAN KING AND HIS ATTENDANTS.—See KING.

KING, ROBERT, became associated with the diocese of Oxford in consequence of the fact that when the priory of Osney had become an abbey, and subsequently was raised to a bishopric, King was made the first bishop, and his church was changed into a cathedral, dedicated to Christ and the blessed Virgin, and Gloucester Hall, now Worcester College, was assigned to him as a palace. Another change was impending, and in 1546, only four years after this arrangement, the see was removed to the priory of St. Frideswide, in Oxford, and it in process of time became the chapel of the great college of Christ Church, as well as the cathedral of the bishop of the diocese.

KING, DR. WILLIAM, archbishop of Dublin, was born in 1650, and educated at Trinity College. He was the author of a celebrated treatise "On the Origin of Evil," wherein he undertook to show how all the several kinds of evil with which the world abounds are consistent with the goodness of God, and may be accounted for without the supposition of an evil principle. He published several other works, and attained the dignity of archbishop in 1702. He died in 1729.

KINGDOM OF GOD. See HEAVEN, KINGDOM OF.

KINGS, FIRST AND SECOND BOOKS OF. The two books of the Kings originally formed one in the Hebrew; but they were divided by the Greek translators and called the Third and Fourth Books of the Kings, the two books of Samuel being the First and Second. They further develop the leading subjects of the last-mentioned books, taking up the history of the Hebrew nation at the period of its greatest glory, then relating its division into two independent states, and tracing their gradual declension to the time of their subversion.

In the history of the monarchy the various characters of the successive kings and the general spirit of their government are faithfully portrayed, together with such of their actions and such national events as had an immediate bearing upon their relation to their divine Sovereign, and consequently upon the religious state of the people. All this is exhibited in particular connection with the promise given to David, 2 Sam. vii. 12-16, which, indeed, furnishes the key to the subsequent history. It is shown that the Lord fulfilled his gracious promise, chastising the seed of David for their sins, and even casting them off, but not for ever. So that the kingdom was not wholly taken from his family for the sin of Solomon, 1 Ki. xi. 32-37; xii. 20; nor was the nation or the family of David extinguished when Jerusalem and the temple were destroyed, 2 Ki. xxv. 27-30.

This view of the special purposes of the history will explain why in some parts more prominence is given to the affairs of the ten tribes than to those of the kingdom of Judah; inasmuch as they offer more exemplary illustrations of the manner in which the invisible Sovereign asserted his supremacy over both kings and people. The introduction and obstinate maintenance of idolatry in the kingdom of Israel made it needful that he should constantly interpose by his servants the prophets, reminding the nation of their backslidings, alarming hardened sinners by signs and wonders, and publicly punishing their kings, who led the people into sin, by frequent changes of the dynasty; so that in the short space of two hundred and fifty years the throne was occupied by nine different families; until at last, after warnings and milder punishments had failed to produce amendment, the kingdom was utterly overthrown, and "Ephraim ceased to be a people," Isa. vii. 8.

In the smaller state of Judah, which continued faithful to the house of David, the existence of the temple-worship and of the Levitical priesthood tended to uphold the authority of Jehovah. Some idolaters appear among the monarchs, but their reigns were generally short, while those of the pious kings were, according to the divine promises by Moses, usually long and prosperous. These princes, with the aid of the prophets and priests, repressed idolatry and revived from time to time the knowledge and service of Jehovah. Thus Judah, though a much smaller country, preserved her national existence for more than a century longer than Israel; but finally, as no lasting reformation was effected, her land also was desolated, and the best of her sons were subjected to a seventy years' exile.

In these books, also, is further displayed the agency and influence of the prophets, who were specially commissioned by the supreme King of Israel to assert his rights and demand obedience to his laws, counseling, guiding and aiding the monarchs and the people when they acted aright and warning and judging them when they sinned. Great prominence is given to the prophetic min-

istry, so that we find it frequently taking part in the affairs of the nation as well as declaring the divine purposes respecting the future. Nathan's interference secures the accession of Solomon, 1 Ki. i. 45. Ahijah announces the division of the kingdom, with its causes, 1 Ki. xi. 29-40. Shemaiah, after the division has taken place, confirms it by directing Rehoboam to disband his army, 1 Ki. xii. 22, 23. By various prophets Jeroboam's idolatry is publicly reprov'd and its punishment threatened, 1 Ki. xiii. 1-3; xiv. 7, judgment is denounced against the house of Baasha, 1 Ki. xvi. 1, and Ahab's doom is distinctly declared, 1 Ki. xxii. 17-28; whilst in the midst of the national history the wonderful works of the two great prophets Elijah and Elisha occupy so much of several chapters that the kings appear to hold but a secondary place, 1 Ki. xvii.; 2 Ki. xiii. And besides these, there were Isaiah, Jeremiah, Hosea and others, whose inspired writings, if carefully compared with the contemporaneous histories, will afford much aid in understanding the national affairs, and particularly the moral state of the times.

Nothing certain is known with respect to the authorship of these books of the Kings, but it appears that narratives of Solomon's reign had been composed by Nathan, Abijah the Shilomite and Iddo, 2 Chr. ix. 29; that a history of Rehoboam had been written by Shemaiah and Iddo, to which the latter had added an account of Abijah, 2 Chr. xii. 15; xiii. 22; that Jehu, the son of Hanani, had recorded the life of Jehoshaphat, 2 Chr. xx. 34; that annals of the kings from Uzziah to Hezekiah had been kept by Isaiah, among whose prophecies may be found narratives almost verbally agreeing with these, see 2 Chr. xxvi. 22; xxxii. 32; Isa. xxxvi.-xxxviii. 1-8, 21, 22; xxxix.; compared with 2 Ki. xviii. 13-37; xix., xx. 1-19; and that Jeremiah had done the same in his days, 2 Ki. xxiv. 18-20; xxv.; Jer. lii. From such records of contemporary prophets some inspired writer, in the time of Nebuchadnezzar and Evil-Merodach, compiled the present books, containing as much as the Holy Spirit deemed necessary, 1 Ki. xi. 41; xiv. 19, 29; xv. 7, 23; xvi. 5, 14, 20. The Jewish tradition which ascribes this work to Jeremiah appears highly probable on comparing the period at which the history closes, 2 Ki. xxv. 27-30, with what we know of the duration of his life, and further observing the occasional resemblance in style and expression to some parts of his writings.

The chronology of this period is not easily settled, and nothing more than an approximation to correctness seems now to be attainable. The parallel histories in the books of the Kings and the Chronicles disagree respecting some dates, and other dates are manifestly erroneous in both. The most careful investigations give from four hundred and twenty-two to four hundred and thirty-two years for the two books—from the accession of Solomon to the capture of Jerusalem—divided into four periods: 1. The undivided monarchy under Solomon, forty years; 2. From the division of the kingdom to the accession of Jehu, who put to death the two kings of Judah and Israel, between eighty-eight and ninety-two years; 3. From the accession of Jehu to the captivity of the ten tribes, between one hundred and sixty-one and one hundred and sixty-seven years; 4. The duration of the kingdom of Judah alone, one hundred and thirty-three years.

The **FIRST BOOK OF THE KINGS** comprehends a period of about one hundred and twenty years, from the accession of Solomon to the death of Jehoshaphat, and may be divided into two parts:

I. The history of the UNDIVIDED KINGDOM under Solomon, including David's old age and death, Solomon's accession to the throne and suppression of Adonijah's conspiracy, 1 Ki. i., ii.; Solomon's vision and prayer, and his wisdom, 1 Ki. iii.; his court and officers, and the extent and prosperity of his kingdom, 1 Ki. iv.; the building of the temple and of Solomon's palaces, 1 Ki. v.-vii.; dedication of the temple, 1 Ki. viii.-ix. 9; Solomon's wealth and magnificence, and the queen of Sheba's visit, 1 Ki. ix. 9; x.; Solomon's wives and idolatry; God's displeasure; Solomon's adversaries, 1 Ki. xi.

II. The history of the TWO SEPARATE KINGDOMS for about eighty years, including Rehoboam's accession and the revolt of the ten tribes, 1 Ki. xii. 1-24; Jeroboam's idolatry and the prophecies against him and his family; 1 Ki. xii. 24-xix. 20; the reigns of Rehoboam, Abijam and Asa in Judah, 1 Ki. xiv. 21-xv. 24, and of Nadab, Baasha, Elah, Zimri, Omri and Ahab in Israel, 1 Ki. xv. 25-xvi.; Elijah's prophetic ministry and the call of Elisha, 1 Ki. xvii.-xix.; war between Israel and Syria, 1 Ki. xx.; murder of Naboth and Elijah's reproof of Ahab, 1 Ki. xxi.; Jehoshaphat's league with Ahab; Micaiah and the false prophets; death of Ahab, 1 Ki. xxii. 1-40; Jehoshaphat's reign in Judah and Ahaziah's in Israel, 1 Ki. xxii. 41-53.

The SECOND BOOK OF THE KINGS is a continuation of the preceding, and comprises a period of about three hundred years, and may be divided into two parts:

I. The further history of the TWO KINGDOMS of Israel and Judah to the end of the former, containing the ministry of Elijah continued; his message to Ahaziah, 2 Ki. i., and his translation to heaven, 2 Ki. 1-11; the ministry and miracles of Elisha, 2 Ki. 11-viii. 15; the reigns of Jehoram and Ahaziah in Judah, 2 Ki. viii. 16-29; reign of Jehu in Israel, 2 Ki. ix., x.; Athaliah's usurpation and the preservation and reign of Joash in Judah, 2 Ki. xi., xii.; reigns of Jehoahaz and Jehoash in Israel; Elisha's last prophecy and death, 2 Ki. xiii.; reign of Amaziah in Judah and of Jeroboam II. in Israel, 2 Ki. xiv.; reign of Azariah in Judah, and of Zachariah, Shallum, Menahem, Pekahiah and Pekah in Israel; Assyrian invasions, 2 Ki. xv. 1-31; reigns of Jotham and Ahaz in Judah, 2 Ki. xv. 32-38, xvi.; reign of Hoshea in Israel; conquest of the country by the Assyrians; overthrow of the kingdom and colonization of the land of Israel by idolaters, 2 Ki. xvii.

II. The history of the surviving KINGDOM OF JUDAH continued to its overthrow by the Chaldeans, comprising Hezekiah's good reign; invasions of the Assyrians and destruction of Sennacherib's army, 2 Ki. xviii., xix.; Hezekiah's sickness and recovery; visit of ambassadors from Babylon, 2 Ki. xx.; wicked reigns of Manasseh and Amon, 2 Ki. xxi.; Josiah's good reign and reforms, 2 Ki. xxii. 1-xxiii. 30; reigns of Jehoahaz, Jehoakim and Jehoiachin; invasions of the Chaldeans and the first transportation of the people to Babylon, 2 Ki. xxiii. 31-xxiv. 17; reign of Zedekiah; capture of Jerusalem by Nebuchadnezzar; destruction of the city and temple and second transportation of the people to Babylon, 2 Ki. xxiv. 18-xxv. 21; Gedaliah is appointed governor, and is killed; the remnant of the people flee into Egypt; mitigation of Jehoiachin's captivity, 2 Ki. xxv. 22-30.

KINGSBURY (kingz'ber-re), WILLIAM, an English independent minister, was born July

12, 1744, in London. From 1765 to 1810 he filled the pulpit of the independent church at Southampton, and during that period founded a seminary for young men. He deserves honorable mention as one of the originators of the London Missionary Society, of which he was the first president. He died February 18, 1818. He wrote "An Apology for Village Preachers."

KING'S COLLEGE CHAPEL, in Cambridge, is one of the most imposing Gothic structures in the world. It was begun in the reign of Henry VI. and finished in that of Henry VII. For decoration it stands pre-eminent, and the senses are overpowered by the beauty and splendor that everywhere meet the gaze. The elaborate magnificence of the doorway astonishes the spectator until the painted windows meet the gaze; and yet these are surpassed by the wondrous roof composed of arches of the most airy, fan-like tracery, compared with which all other decoration—except perhaps in the chapel at Westminster—seems to be insignificant. The whole interior glows with a beauty and fascination which is indescribable; and yet the king, we are told, had aimed at an edifice of a more marvelous splendor. Such magnificence was projected for the chapel of a college, for in this way the monarch exhibited his regard for learning. In the length and elevation of the building this chapel and the Sistine at Rome have been considered as parallel, though it must be admitted the architectural splendor belongs to Cambridge.

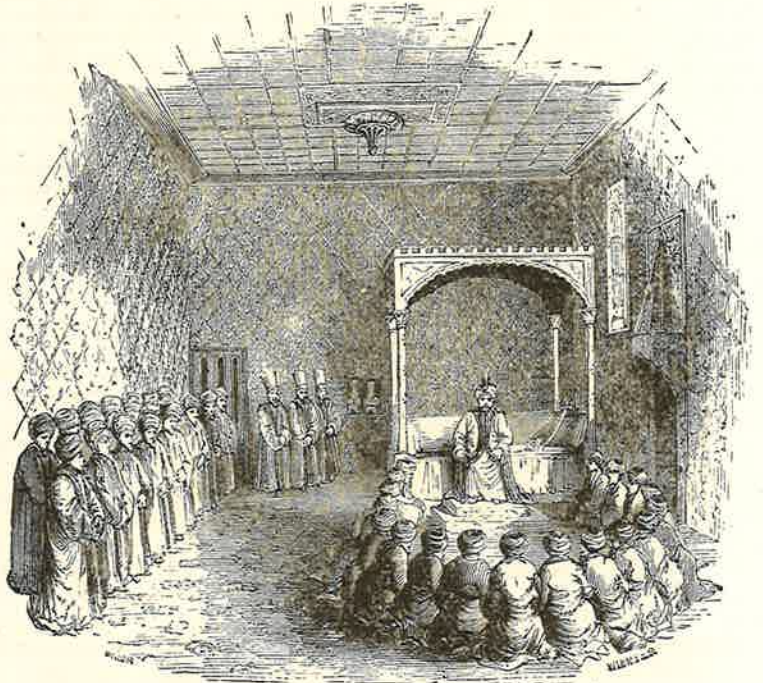
KING'S DALE.

In only two passages of Scripture is this place mentioned, and from neither of them can we get any information as to its position. When Abraham was returning with the spoil of Sodom, the king of Sodom went out to meet him "at the valley of Shaveh, which is the king's dale," Gen. xiv. 17; and in the narrative of the death of Absalom the incidental remark is inserted by the historian: "Now Absalom in his lifetime had reared up for himself a pillar which is in the king's dale," 2 Sam. xviii. 18.

We have no direct indication of the geographical position of the king's dale either in the Bible or any ancient author. Some have supposed that it is identical with the Valley of Jehoshaphat or Kidron, and that the well-known monument now called the tomb of Absalom is the pillar raised by that prince. Others locate the king's dale at Beersheba, others at Lebanon, others near the Jordan. But if we identify Salem with Jerusalem, then doubtless the king's dale was close to that city; and it seems highly probable besides that Absalom should have raised his memorial pillar in the vicinity of the capital. Now, in the immediate neighborhood of Jerusalem there is one place, and only one, which appears to answer to these indications,

and it is the *Plain of Rephaim*. It is on the direct route from the north to Hebron; a practicable road leads down from it through the wilderness to the shore of the Dead Sea; and it is so close to Jerusalem that Melchisedec, from the heights of Zion, could both see and hear the joyous meeting of the princes of Sodom with the victorious band of Abraham and the reclaimed captives.

KING'S EVIL. A form of scrofulous disease was called by this name in England. From the time of Edward the Confessor the belief prevailed that it was curable by the king touching the patient. In 1683 the privy council restricted the time for the public healings from All Saints' day to a week before Christmas, and after Christmas until March 1, to cease then until passion week. So strong was the popular conviction on this point that the ecclesiastical authorities prepared a religious form to be used during the ceremony. The custom was discontinued by George I.

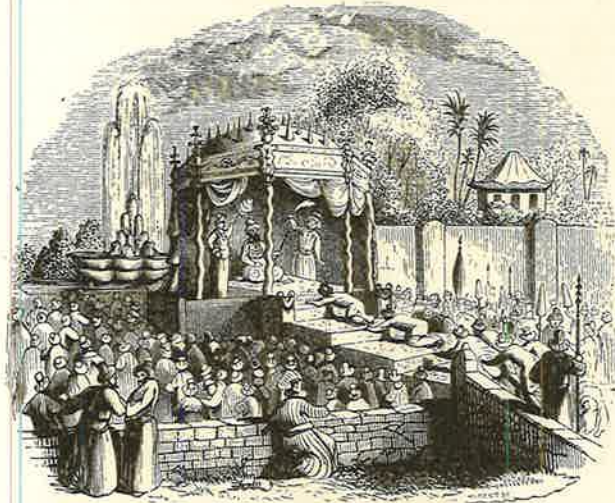


AN ORIENTAL MONARCH IN HIS AUDIENCE CHAMBER.—See KING.

KINGSLEY (kingz'le), CALVIN, D.D., LL.D., a distinguished and greatly beloved bishop of the Methodist Episcopal Church, was born September 8, 1812, at Amesville, Oneida county, New York. His early education was pursued under great discouragements and privations, and he graduated at Alleghany College, Pennsylvania, in 1841, immediately after which he was made professor of mathematics, and at the same time began the work of the ministry. In 1843 he came prominently before the public in a discussion with Luther Lee and Elias Smith on the subject of slavery, and acquitted himself with singular ability. During the two following years he performed ministerial work in the city of Erie, where his labors were followed by deep religious feeling. In 1864 he was elected bishop, and held this office until his death, at Beirut, in 1870, while on his way home from a tour around the world.

KIPLING (kip'ling), THOMAS, an English divine, was born in Yorkshire, in the first half of the eighteenth century. He was educated at St. John's College, Cambridge, where he graduated in

1768, and became D.D. in 1784, and filled the office of deputy regius professor of divinity under Bishop Watson. In 1792 he preached the Boyle Lectures, which were not published. In 1793 he brought out at the University Press a very handsome edition of the famous "Codex Bezae," with fac-simile types, which was immediately assailed with a virulence amounting to personal hostility by the party which had espoused the cause of the once notorious Friend, who was banished the university for Unitarianism, and in whose case Kipling had come forward as promoter, or public prosecutor. Dr. Edwards, the leader of the party, charged him with ignorance and want of fidelity. But though his "Prolegomena" do not manifest much accurate scholarship, and he commits the serious error of printing the corrections instead of the original reading of the text, which he relegated to the notes at the end, Tregelles allows that he "appears to have used scrupulous exactitude in performing his task efficiently, according to the plan which he had proposed to himself," and his work is one of real value. He was rewarded with the deanery of Peterborough, in which dignity he died in 1822.



AN ORIENTAL MONARCH ON HIS THRONE.—See KING.

KIPPIS (kip'pis), **ANDREW**, a dissenting divine, biographer and miscellaneous writer, was born at Nottingham, in 1725. He was the pastor successively of congregations at Boston, Dorking and Westminster, received a doctor's degree from the university of Edinburgh, and was latterly one of the tutors at the new academy or dissenters' college, Hackney. Dr. Kippis laid the foundation of the "New Annual Register," and devoted his principal attention during the latter years of his life to an improved edition of the "Biographia Britannica," of which five volumes were printed; but it was conducted on a plan so elaborate as to afford no prospect of its termination. He also published the lives of Captain Cook, Pringle, Doddridge and Lardner, "A Vindication of the Dissenters," a volume of sermons and "Observations on the late Contests in the Royal Society." He died in 1795.

KIR (ker). 1. A city or district to which the king of Assyria carried away the people of Damascus, 2 Ki. xvi. 9. Kir is also named with Elam, Isa. xxii. 6; and the Syrians are said to have been brought from Kir, Amos ix. 7. A difference of opinion exists in regard to the position of Kir. Very probably it was in Media, the present *Kerend*.

KIRGHIS (ker'ghis), or **KIRGHIS-KAISAKI** (ki'sa-ke), or **COSSACKS OF THE STEPPES**, a people spread over the immense territory bounded by the Volga, desert of Obshtchei, the Irish, Chinese Turkestan, Ala-Tau Mountains, the Sir-Daria and Aral and Caspian Seas. They are a Turkish race and speak the dialect of the Uzbeks, from whom they profess to be descended. They are, in general, nomadic, and are ruled by their own sultans or khans. They are restless and predatory, and have well earned for themselves the title of the "Slave-hunters of the Steppes" by seizing upon caravans, appropriating the goods and selling their captives at the great slave-markets of Khiva and Bokhara. Their wealth consists of cattle, sheep, horses and camels. Their religion is a corrupt Islamism.

KIR-HARESH, **KIR-HERES**, **KIR-HARASETH**, **KIR-HARESETH** and **KIR-MOAB**, a city and important fortress of Moab, 2 Ki. iii. 25. It is now called *Kerak*, seated on a high calcareous rock, rising from a deep and narrow glen, which thence descends westward under the name of *Wady Kerak* to the Dead Sea. It was a place of importance in the time of the crusaders.

KIRIATHAIM (ker-ytha'im), Jer. xlvi. 1, 23. See **KIRJATHAIM**.

KIRIATHIARIUS (ker-ythe-a're-us), 1 Esd. v. 19. See **KIRJATH-JEARIM**.

KIRIOTH (ker-i'oth). See **KERIOTH**.

KIRJATH (ker'jath), a city of Benjamin, Josh. xviii. 28. Some have identified it with Kirjath-jearim.

KIRJATHAIM (ker-jatha'im). 1. A city east of the Jordan, built or fortified by the Reubenites and allotted to them, Num. xxxii. 37. In later times it was in the possession of the Moabites, Jer. xlvi. 1, 23, in which place it is called Kiria-thaim. According to Dr. Porter, it is the modern *Kureiyat*, under the southern side of Jebel Attarus. 2. 1 Chr. vi. 76.

KIRJATH-ARBA (ker'jath-ar'ba), "city of Arba," or, according to the Jews, "city of four," because Adam, Abraham, Isaac and Jacob were buried there, Gen. xxiii. 2. See **HEBRON**.

KIRJATHARIM (ker-jath-a'rim) and **KIRJATH-BAAL** (ker'jath-ba'al), the same with Kirjath-jearim.

KIRJATH-HUZOTH (kir'jath-hu'tzoth), a city of Moab, Num. xxii. 39, perhaps regarded as a place of sanctity.

KIRJATH-JEARIM (kir'jath-je-a'rim), one of the cities of the Gibeonites, Josh. ix. 17. On the allotment of Canaan it was on the border of Judah and Benjamin, but yet belonging to Judah. It was variously called Baalah, Josh. xv. 9, 10, Baale of Judah, 2 Sam. vi. 2, Kirjath-baal, Josh. xviii. 14; Kirjath-arim, Ezra ii. 25. It was to this place that the ark was brought after the catastro-

phie at Bethshemesh, and from thence carried by David to Jerusalem. Some of the families who settled in it are mentioned in 1 Chr. ii. 50, 52, 53; and a number of its inhabitants returned from Babylon after the captivity. Urijah, the prophet put to death by Jehoiakim, was of Kirjath-jearim. The modern *Kuriet el-Aineb* is satisfactorily identified with Kirjath-jearim. It is but a poor village, with a ruined Latin church. On the hill to the north-west probably stood the house of Abinadab, 1 Sam. vii. 1. Dr. Thomson believes it identical with **EMMAUS**, which see.

KIRJATH-SANNAH (ker'jath-san'nah), the same with Debir, Josh. xv. 49, or—

KIRJATH-SEPPER (ker'jath-se'fer), a city, perhaps originally a seat of learning, taken by Othniel, for which he obtained Achsah, Caleb's daughter, in marriage, Josh. xv. 15-17. It was also called Debir, Josh. x. 38, 39, and Kirjath-sannah, Josh. xv. 49.

KIRK (kerk), a word which is commonly used in Scotland to designate a church—thus, the parish kirk, the Kirk of Scotland. It is traced to the Greek word "kuriakon," the house of God, by some, but it no doubt comes more directly into the usage of the Scotch people from the Saxon, and it still appears in the German "kirche."

KIRK OF SCOTLAND. See **PREBYTERIAN CHURCH**.

KIRK SESSION, or **CHURCH SESSION**, the lowest ecclesiastical court in the Presbyterian Church. In every parish in Scotland and in all Presbyterian churches the minister and the ruling elders compose the session. They have charge of the flock and attend to the department of the people. From their decision in all matters of discipline an appeal may be taken to the presbytery, thence to the synod, and thence to the general assembly, where all questions of discipline or of doctrine are finally decided.

KIRKLAND (kerk'land), **JOHN THORNTON**, D.D., LL.D., a distinguished Unitarian clergyman, was born August 17, 1770, at Herkimer, New York. He graduated at Harvard University, where he was subsequently tutor of metaphysics. In 1794 he became pastor of the New South Church, Boston, and preached with distinguished success. In 1810 he was elected president of Harvard University, and the period of his presidency was one of brilliant prosperity in the history of the college. He died April 26, 1840.

KIRKPATRICK (kerk-pat'rik), **JACOB**, D.D., who was long known and much beloved as an eminent Presbyterian minister, was born in 1785, at Baskinridge, in New Jersey. He graduated at Princeton in 1804, and after studying theology, he settled as pastor at Ringoes, New Jersey, where he labored for fifty-six years. He was one of the founders of the society for promoting the circulation of the Bible in Hunterdon county, New Jersey, and after a long and successful ministry, he died in 1866.

KIRKPATRICK, **JAMES**, was one of the most famous of the ministers of the Irish Presbyterian Church in the beginning of the eighteenth century. His father, Hugh Kirkpatrick, a Scotchman, became minister of Lurgan, in Armagh

county, Ireland, where his son James was born. Leaving Lurgan, his father, at the time of the revolution, settled at Dalry, in Scotland, whence he removed to Old Cumnock; but in 1695 he returned to Ireland, and died at Ballymoney in 1712. James, who was educated at Glasgow, at once rose to fame as the minister of the second congregation at Belfast. When Parlia-

KIRWAN, WALTER BLAKE, one of the most eloquent preachers of his day, was born in Galway county, Ireland, in 1754. He received his first education at the college of the English priests at St. Omer, and subsequently at the university of Louvain, where he filled the chair of natural and moral philosophy. Having taken priest's orders, he became, in 1778, chaplain to the Neapolitan embassy in London, where he attracted attention as an able and impressive preacher. In 1787 he conformed to the Protestant faith at St. Peter's, in Dublin. The vivid, earnest power of his discourses "disturbed the repose of the pulpit," and as a preacher for charities he wrought wonders. He was made a prebendary of Howth, rector of St. Nicholas Without, and dean of Killala. Gratian said that with him "the preacher's desk became a throne of light." He died in 1805.

KISH (kish). 1. The father of King Saul, 1 Sam. ix. 1, 3. 2. Another Benjamite of the same family, 1 Sam. viii. 30. 3. A Levite of the family of Merari, 1 Sam. xxiii. 21, 22. 4. A Levite in the reign of Hezekiah, 2 Chr. xxix. 12. But the name may stand for the family instead of an individual, and may be identical with Kishi. 5. An ancestor of Mordecai, Esth. ii. 5.

KISHI (kish/i), a Levite of the family of Merari, 1 Chr. vi. 44, called also Kushaiah, 1 Chr. xv. 17.

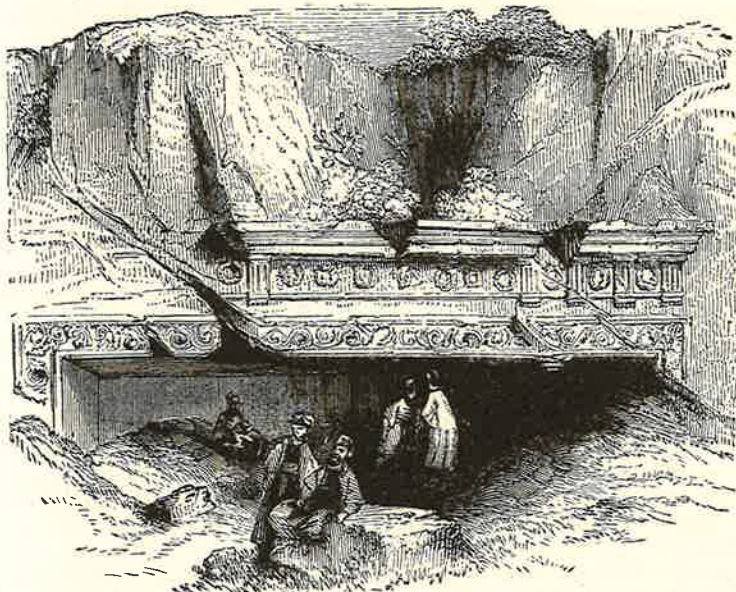
KISHION (kish'e-on) and **KISHON** (ki'shon), a city of Issachar, Josh. xix. 20; xxi. 28, allotted to the Gershonite Levites, but in 1 Chr. vi. 72, Kedesh is substituted.

KISHON, a stream which issues from the mountains of Carmel, and discharges itself after a very short course into the Bay of Acre. It is described as sluggish, with brackish water, passing through a marsh. But there is besides a more remote source near En-gannim—the fountain of Jenin. The water, however, which flows hence, though augmented by winter torrents still farther to the east, fails during the summer and autumn. It is only therefore in certain seasons of the year that the Kishon is full. But what it becomes when swollen with rains may be imagined from the resistless force with which it swept away the flying troops of Sisera, Jud. iv. 7; v. 21. This stream is noted for another great event in Scripture history. It was to its banks that Elijah on the day of Carmel brought down the idol priests for execution, 1 Ki. xviii. 40. The Kishon is now the *Mukutta*.

KISS. As a mode of salutation between near relatives and friends the kiss has been common to all ages and countries, and in that respect there is nothing that can be called peculiar to the Bible. In token of affection and mutual en-

dearment, such persons on meeting or parting with each other naturally exchange a kiss, Gen. xxvii. 26; Luke vii. 45. From being the natural expression of a true affection and regard, it readily becomes the artful token of the hypocrite and seducer, professing a love which they do not feel, Prov. vii. 13; Matt. xxvi. 48. In the early Church the kiss came into use among the Christian brotherhood as a token of relationship and mutual endearment in a spiritual sense, hence the exhortations in some of the Epistles to salute one another with a holy kiss, or with a kiss of charity, Rom. xvi. 16; 1 Cor. xvi. 20; 1 Thess. v. 26; 1 Pet. v. 14. It might perhaps be understood among the members of the Church that the kiss was to be exchanged between persons of the same sex only, though no direction to this effect is found in the apostolic Epistles; and it is known that in process of time the heathen took occasion from the practice to reproach the Christians for looseness of manners. On this account care was taken, as appears from the apostolical constitutions, to maintain in respect to it the distinction of sexes, but the practice itself was kept up for centuries, especially in connection with the celebration of the Supper. It was regarded as the special token of perfect reconciliation and concord among the members of the Church, and was called simply the "peace" or the "kiss of peace." It was exchanged in the Eastern Church before, but in the Western after, the consecration of prayer. Ultimately, however, it was discontinued as a badge of Christian fellowship, or a part of any Christian solemnity.

In Scripture, however, the kiss sometimes appears as the mark of homage and veneration, not less than of love and endearment. Thus, it was given to earthly rulers in respectful and loyal



THE TOMBS OF THE ISRAELITISH KINGS.—See KING, and KIDRON.

ment attempted a system of persecution of the Irish Presbyterians, he wrote a memorable work, entitled "An Historical Essay upon the Loyalty of Presbyterians in Great Britain and Ireland, from the Reformation to the Present Year." The work was published in Belfast, in 1713, and such was the state of the times that the names of the writer and the printer dared not appear in the book, which created a wonderful reaction, and which long continued to be a household book in Ulster. He died in the year 1725.

KIRKTON (kirk'ton), JAMES, was a Scottish divine who flourished in the latter half of the seventeenth century. He is known by his "Secret History of the Church of Scotland from the Restoration to 1678." To be appreciated at its true value, it should be studied in connection with the "History of the Church of Scotland," by W. M. Hethrington, D.D. Kirkton died in 1690.

KIRKWOOD (kirk'wood), ROBERT, was a native of Paisley, in Scotland, where he was born in 1793. He was educated at the university of Glasgow, and after a course in theology under the Rev. Dr. Dick, he accepted an invitation to settle at New York. He began his labors in the missionary society in connection with the Reformed Protestant Dutch Church. He settled as pastor at Cortlandville, New York, in 1830, and in 1839 he went as a missionary to Illinois. Returning to the East in 1857, he connected himself with the Presbyterian Church, and he spent the remaining years of his life at Yonkers, being chiefly engaged in literary engagements. He wrote on the millennium, having adopted the pre-millennial view, on Universalism, on the Offices of Christ, and on the value of the Bible. He died in 1866.

KIRWAN (kir'wan). See MURRAY, NICHOLAS.



ENTRANCE TO TOMBS OF THE KINGS.—See KING, and KIDRON.

acknowledgment of their dignity, whence Samuel kissed Saul immediately after having anointed him, 1 Sam. x. 1, and the exhortation to kiss the Son as anointed King of Zion follows directly on the proclamation of his divine appointment to the office, Ps. ii. 12. The modern practice of kissing the hand of the monarch survives doubtless as a witness of that ancient custom. And from a mark of devotion to early monarchs it passed into a similar mark toward the heavenly powers. To kiss the hand toward the sun or the moon was to do it divine

homage—an act solemnly abjured by Job, ch. xxxi. 27; and where idols were worshiped a kiss was often actually applied to them. More commonly, however, even with respect to images, the kiss was only done toward them, the images themselves being enshrined in a temple. Hence, in 1 Ki. xix. 18; Hos. xiii. 2, the expression used is literally kiss to Baal, or to the calves. A servile imitation of this heathenish custom sprang up in England about the middle of the thirteenth century, and began to spread elsewhere; a table with a crucifix on it, or an image of Christ, was placed for the purpose of allowing the people to get round and kiss it. But the practice was discontinued on account of the strife and wrestling that attended it.

KIST-VAENS (kist'-va-enz). This word is used to designate the Druidical structures in which enormous stones sustain a superincumbent slab, as may be seen in the engraving. These stones, which have been generally considered Druidical, are found in different arrangements in Phœnicia, Persia, India, Portugal, Malta, Germany, Denmark, Sweden, France, and in Great Britain and Ireland. They have been held to be stones of memorial, altars and places of sepulture of heroes, and the great prevalence of these structures, when taken along with the "cairns," which also abound, shows how powerful was the motive which operated among the families of the primitive dispersion.

KITE, an unclean bird, Lev. xi. 14; Dent. xiv. 13. The word, which signifies a cry, occurs again in Job xxviii. 7, where it is rendered "vulture." It may possibly be used as a generic name for various species of hawk, falcon, etc. Or it may be supposed identical with the *Falco cesalon* of Linnæus—merlin. The common kite is well known in Europe, and the Arabian kite is one of the most abundant of birds of prey in Egypt. See GLEDE.

KITHLISH (kith/lish), a town in the plain country of Judah, Josh. xv. 40.

KITRON (kit/ron), a town of Zebulun, Jud. i. 30; it has been thought the same with Kattath, Josh. xix. 15.

KIT'S COTY HOUSE is the name of a good specimen of the Druidical altar-table or cromlech with its supporting stone. It is near Maidstone, in Kent. It is surrounded by a number of large stones, showing that in the dim ages of the past there must have been other structures around it. Two hundred and fifty years ago, Stow, the antiquarian, says of it: "I have myself, in company with divers worshipful and learned gentlemen, beheld it in Anno 1590, and it is of four flat stones, one of them standing upright in the middle of two others enclosing the edge sides of the first, and the fourth laid flat across the other three, and is of such height that men may stand on either side the middle stone in time of storm or tempest, safe from wind and rain, being defended with the breadth of the stones, having one at their back, on either side, and the fourth over their heads." Camden, who wrote at the same time as Stow, describes this as a kist-vaen or stone chest; and Grosse, in his Antiquities, says that the "upright stone on the north or north-west side is eight feet high, eight feet broad and two feet thick, estimated weight, eight tons and a half. Another stone is eight tons, another two tons, and the upper stone, which is irregular, is eleven feet long, eight feet broad and

two feet thick, estimated weight about ten tons seven hundred." According to Camden, a great battle was fought here between the Britons, commanded by Catigern, and the Saxon invaders, under Hengist and Horsa. The Saxons were routed, but Catigern lost his life; and as Lambarde, in 1570, has recorded, the Britons here erected this monument in memory of their valiant leader. The name is said to be "Kit," an alteration of "Cati," and "Coit," which means a flat stone. The idea still prevails, that the vast tables which are found both east and west among rude and primitive races were connected with worship and had a common origin.

KITTIM (kit'tim), Gen. x. 4. See CHITTIM.

KITTO (kit'to), JOHN, D.D., one of the most distinguished of Biblical scholars, was born at Plymouth in 1804. His father, who began life as a master-builder, was reduced to the position of a jobbing mason, in which business young Kitto's help was required at a very early age. While thus occupied, in 1817, a fall from the top of a house totally destroyed his sense of hearing. His previous education had been meagre; but the love of reading, which he had already acquired, became the solace of his loneliness and the foundation of his attainments. In 1819 his parents, being unable to maintain him, placed him in the workhouse; whence he was removed, in 1821, to become an apprentice to a shoemaker, who, however, treated him so ill that he was compelled once more to take refuge in the workhouse. In 1823 he was enabled, by the kindness of two gentlemen of the neighborhood, to publish a small volume of essays and letters, and was placed in a position less unfavorable to self-improvement. The next ten years of Dr. Kitto's life were spent abroad. He journeyed over a large part of Europe and Asia, and acquired that familiarity with the scenery and customs of the East which was afterward of such signal service in the department of literature to which he became devoted. Returning to England in 1833, he gained attention by a series of papers under the title of "The Deaf Traveler," and having married, commenced a course of literary activity which was continued without interruption till within a few months of his decease. His chief productions consist of "The Lost Senses," a "Bible History of the Holy Land," "Palestine," "Physical Geography of the Holy Land;" he also founded and edited "The Journal of Sacred Literature;" but his chief title to fame rests on his "Cyclopædia of Biblical Literature." For several years before his death Dr. Kitto was exposed to pecuniary difficulties which a pension of five hundred dollars a year did not wholly remove. Dr. Kitto's services to the cause of Scripture learning were great in his own sphere. He revived and freshened the study of Eastern manners, and his life itself, with his physical defect and early privations, was a marvel of self-education and heroic perseverance. He died in 1854.

KLARENBACH (klar'en-bakh), ADOLF, who suffered exceedingly for the cause of gospel truth and ultimately became a martyr, was a native of the duchy of Berg, being born near Lennep in the end of the fifteenth century. He was educated at Munster and Cologne, and it is worthy of note that his teachers Zongern and Venradt became his relentless persecutors. He was obliged to flee from place to place, and thus even the virulence of his enemies drove him into new

regions, where he was enabled to declare the truth. Thus he taught in Wesel, Munster, Osnabruck and Cologne. In Cologne he was imprisoned, and here his persecutors refused to obey an imperial requisition, and in March, 1529, he was brought before the inquisitors for final trial. He maintained his testimony with the utmost fortitude, and at length, on September 27, he and his friend Peter Flysteden were led out to execution. A narrative of this sad tragedy was afterward written, and the scenes which it records attest the power of divine grace to sustain the soul amid the tortures of the most relentless cruelty.

KLEE (klee), HEINRICH, was born in the year 1800, near Coblenz, and after an education at Mayence and a course of theology, he became a professor at the age of nineteen years. Ordained to the priesthood in 1823, he entered the chair of Exegesis and Church History, and two years afterward he became professor of philosophy. In the same year he received the degree of D.D. from Wurzburg as an acknowledgement of his treatise on the millennialism of the early ages of Christianity. This work was followed by one on auricular confession and by a commentary on the Gospel of St. John. Klee, as a strict Romanist, differed from Hermes, who desired to base religion on philosophy, while the other held that religion could only rest on faith. In metaphysics and psychology Klee followed Kant, but he was a warm defender of the Church, referring to historical demonstration for the truth of the facts and doctrines which the Church maintained; and thus it has been held that, after all, his system must be fatal to Romanism. As a lecturer his class-room was crowded, especially after he had accepted a call to the university at Bonn. Clement August, the archbishop, was his patron; and when he was banished, Klee accepted a call to Munich in 1839, at which place he died two years afterward.

KLEY (kli), EDWARD, who was born in 1789 in Silesia, became a famous Reformer and a preacher among the progressive Jews in Hamburg, where he also did a great work in connection with education. He was the first preacher among the Jews to use a German liturgy, an organ, and a temple instead of a synagogue. So greatly was he esteemed that when age obliged him to retire his friends raised a fund as a testimony of respect for his services, but he declined it, and arranged that it should be dedicated to the support of aged teachers who had no proper support from the state. His sermons were published, and they have been much esteemed by his brethren. He published homilies also, and a catechism. Kley died in 1867.

KLOPSTOCK (klop'stok), FRIEDRICH GOTTLIEB, a celebrated German poet, was born at Quedlinburg, in 1724. After receiving a liberal education at his native place, he was sent to study theology at Jena, where he wrote a great part of his "Messiah." Klopstock was invited into Switzerland, and while there the people regarded him with a kind of veneration. From thence he was attracted to Copenhagen by the most flattering promises, which were amply fulfilled. In 1771 he went to reside at Hamburg as Danish ambassador and counselor from the court of Baden. He died in 1803, and was buried with great pomp and solemnity. As a lyrical writer Klopstock is, perhaps, amongst the most successful of his countrymen. His tragedies, though not calculated for the stage,

contain beautiful language and the loftiest sentiments; but his greatest work, "The Messiah," though possessing much sublimity, did not fulfill the high expectations of his countrymen, who predicted that it would eclipse the "Paradise Lost" of Milton. Like Milton's great work, it is said to be more commonly praised than read. Margaret, his first wife, whom he married in 1754, and who died in 1758, was a woman of kindred genius and literary accomplishments. Among her productions are—"The Death of Abel," a tragedy, and "Letters from the Dead to the Living."

KLUPFEL (klup'fel), ENGELBERT, who was born in 1733 near Wurtzburg, was educated at that place, and after a short experience with the Augustinians, he retired from the order and entered on a course of philosophy at Freiburg. After he was ordained, he held chairs in philosophy and theology in Mannerstadt, Obendorf, Mentz and Constance. In 1768 he was assigned a chair at Freiburg by the Austrian court with a view to repress the Jesuits, who retaliated by charging him with holding Jansenist views. The empress Maria Theresa recognized his great literary effort, and tendered him aid in his vast undertaking of the "Ecclesiastical Treasury," in seven volumes. In 1776 he brought the wrath of some Romanists on him because of a work on "Indulgences," and he was blamed as being a second Luther; and with the Protestants he also became involved by his recension of Semler's institutes. He wrote on Isaiah vii. 14, on marriage as held by Tertullian, but his "Institutes of Dogmatic Theology" form his greatest work. He died in 1811.

KNAPP (nap), ALBERT, a German poet and author of many of the best modern German hymns, was born in Wurtemberg, in 1798. He studied for the Church, and was the principal clergyman in Stuttgart until his death, June 18, 1864. Knapp has breathed a new life into that long-neglected branch of poetry, the religious hymn. His chief publications are—"Christian Hymns" and "Evangelical Songs for Church and Home."

KNAPP, GEORG CHRISTIAN, a distinguished German theologian, was born in 1753, at Glaucha, near Halle, his father being director of the celebrated orphan asylum and educational institute in this town. His studies were carried on first in the school and afterward in the university of his native town. During a single session he studied at Gottingen. In 1777 he was appointed professor extraordinary of theology at Halle, and in 1782 was placed on the staff of ordinary professors. In 1785 he was also appointed, along with Niemeyer, to the directorate of the institution at Glaucha, and in the division of labor the superintendence of the Bible and missionary department fell to his lot. The duties of these several offices he discharged with honor to himself and to the credit of his university during nearly half a century. He died in 1825. In theology he ranks amongst the expounders and defenders of a Biblical supranaturalism, in opposition to the doctrines of the rationalistic school. Tholuck has described him as the latest offshoot of the old theological school of Halle. His chief Biblical works are—"A Translation of the Book of Psalms, with comments," and a very carefully edited and useful edition of the Greek Testament.

KNATCHBULL (knach'bul), SIR NORTON, an English baronet, and the representative

of an ancient family settled at Mersham Hatch, in Kent, was born in 1601. He was a man of considerable erudition, and devoted himself with some success to the exposition of the New Testament. In 1659 he gave to the world "Observations on the Books of the New Testament," which speedily went through a considerable number of editions, and was reprinted both at Amsterdam and Frankfurt. Knatchbull's remarks are sensible and show very fair learning, but they are entirely wanting in depth, and we cannot read them without wonder at the small amount of knowledge which procured for their author such a widespread reputation. He died in 1684, and was buried at Mersham, his epitaph attributing to him the eloquence of Cicero and Chrysostom and the judgment of Varo and Jerome.

KNEADING-TROUGH (kneed'ing troff), Ex. viii. 3. See BREAD.

KNEPH (nef) is an Egyptian word which signifies "spirit" or "water," and it is the oldest name of the Deity among the ancient dwellers on the Nile. The title appears as "knuphis" and "Num" or "Nef." Perhaps the name has reference to the fact stated in the Hebrew Cosmogony, that "the Spirit of God moved on the face of the waters." At Thebes this was the god which alone was held to be immortal, as all the others were subject to change. In his image a snake is introduced in the form of a ring to indicate his eternal existence. Kneph was specially the god of Upper Egypt, and he was usually depicted as a man with a ram's head and other symbols. There are representations of Kneph engaged at a potter's wheel making the limbs of Osiris, and the god of the Nile is assisting him by pouring water on the clay. The egg, and an egg between the head and tail of a serpent, are also his emblems, indicating his undervalued existence and his being the source and cause of productiveness.

KNIB (nib), WILLIAM, an eminent Baptist missionary, was born at Kettering, Northampton-

shire, in 1803. He was at first apprenticed to a printer in Bristol, but in 1825 he succeeded his brother as teacher of a mission school in Jamaica. A few years later he became pastor of the church at Falmouth, in the island, and was very successful as a preacher. His efforts in behalf of the slaves, however, brought him into trouble, and he suffered a short imprisonment. He afterward paid several visits to England, and was one of the most eloquent and effectual of the abolitionists, carrying on his missionary labors zealously. He died in 1845.

KNIFE (nife). Knives were made variously of



INTERIOR OF KING'S COLLEGE CHAPEL, CAMBRIDGE.—See article.

flint, bone, copper, iron and steel. At first perhaps a single knife, worn in the girdle—a practice still almost universal in the East—was sufficient for all general purposes. But in course of time knives of various shapes and purposes were multiplied. In sacrificing, one was used to kill the victim; there was another, rounded at the top to the fourth of a circle, for flaying it, and a third for dissecting the carcass. Knives were little used at meals, and still meat is usually divided with the fingers.

KNIGHT (nite), JOEL ABRAHAM, who has been recognized as one of the missionary Fathers in consequence of his having been one of the found-

ers of the great London Missionary Society, was born in 1754, at Hull, in Yorkshire. In 1788 he was the preacher at Pentonville Chapel, in London, and thence he was sent to the great tabernacle in Tottenham Court Road, where he remained until his death, in 1808. He was an excellent preacher and a most pious, devoted man. In his theology he insisted with peculiar emphasis on the two facts that, while man is saved through grace, when grace reigns in the soul it is always manifested by godly living and holiness of life. His sermons were published before his death.

KNIGHT, SAMUEL, D.D., an Episcopal minister who became chaplain to George II. and archdeacon of Berkshire, was born in London in 1675, and educated at St. Paul's School and subsequently in Trinity, in Cambridge. His first living was in Cambridgeshire, at Borough Green. He was afterward made rector of Bluntesham, in the adjoining county of Huntingdon, and prebendary in the cathedral at Ely. In 1730 he became court chaplain, and archdeacon in 1735. He wrote a "Life of Dr. John Coles, Dean of St. Paul's," a "Life of Erasmus," and Sermons, which were published between the years 1721 and 1738. He died in the year 1746.

KNIGHTHOOD (nī'thood). The institu-



KIST-VAENS AND CAIRN.—See KIST-VAENS.

tion of knighthood, as conferred by investiture, and with certain oaths and ceremonies, arose gradually throughout Europe as an adjunct of the feudal system. The character of the knight was at once military and religious. The defence and recovery of the Holy Sepulchre and the protection of pilgrims were the objects to which, in the early times of the institution, he especially devoted himself. The system of knight-service, introduced into England by William the Conqueror, empowered the king, or even a superior lord who was a subject, to compel every holder of a certain extent of land, called a knight's fee, to become a member of the knightly order, his investiture being accounted proof that he possessed the requisite knightly arms and was sufficiently trained in their use.

The ceremonies practiced in conferring knighthood have varied at different periods. In general, fasting and bathing were in early times necessary preparations. In the eleventh century the creation of a knight was preceded by solemn confession and a midnight vigil in the church, and followed by the reception of the eucharist. The new knight offered his sword on the altar, to signify his devotion to the Church and a determination to lead a holy life. The sword was redeemed in a sum of money, had a benediction pronounced over it, and was girded on by the highest ecclesiastic present. The title was conferred by binding the sword and spurs on the candidate, after which a blow was dealt him on the cheek or shoulder, as the last affront which

he was to receive unrequited. He then took an oath to protect the distressed, maintain right against might, and never by word or deed to stain his character as a knight or a Christian. A knight might be degraded for the infringement of any part of his oath, in which case his spurs were chopped off with a hatchet, his sword broken, his escutcheon reversed, and some religious observances were added, during which each piece of armor was taken off in succession and cast from the recreant knight.

KNIPSTRO (nīp'stro), JOHN, a German Reformer, was born May 1, 1497, at Sandow, in Silesia, and received his education at Frankfort-on-the-Oder. He was a member of the order of Franciscans; but having read the works of Luther, he soon adopted the views of the latter, and through his public preaching nearly the whole town became his followers. He was obliged, therefore, to seek refuge from the Romish authorities by flight, first to Stettin, thence to Stargard and Stralsund. In 1547 he was made rector of the university of Griefswald, in which he had been professor since 1539. He died October 4, 1556.

KNITTEL (nīt'tel), FRANZ ANTON, a theologian of Germany, was born at Salzdalum, April 3, 1721, and died April 13, 1792. In 1756 he discovered in the library at Wolfenbuttel a manuscript containing some fragments of the Epistles to the Romans in the Gothic version of Ulfias. The manuscript is a palimpsest, the newer surface being occupied with the Origines and some letters of Isidorus Hispalensis. The portions of the Gothic version of the Epistle to the Romans contained in it are, ch. xi. 33-36; xii. 1-5, 17-21; xiii. 1-5; xiv. 9-20; xv. 3-13, and were printed by Knittel. The text is printed on one side of the page in Gothic letters. Under each word is Knittel's reading of it in italics, and under that a Latin translation of each. On the other side there is a Latin version found in the Codex, under that the reading in the Vulgate, and under that the Greek text. The volume contains also two fragments from ancient Greek codices of the New Testament in the Wolfenbuttel library, and a copious critical commentary by Knittel. The book is altogether a splendid one, but its literary merits are not quite equal to its sumptuous appearance. Knittel was not a man of large endowments; his knowledge of Gothic was imperfect, and he was too fond of miscellaneous literature to be very profound or exact in any one department of knowledge. He deserves, however, the praise of great laboriousness, and his honest endeavors to make his work worthy of the acceptance of scholars have enabled him to collect a vast amount of curious matter not elsewhere to be found.

KNOLLIS (nol'lis), FRANCIS, an English statesman, was born at Grays, in Oxfordshire, and educated at Oxford; and when introduced at the court of Edward VI., he was distinguished for his zeal in the cause of the Reformation. He was author of a treatise against the "Usurpation of Papal Bishops." He died in 1596.

KNOP (nop), an ornament of the golden candlestick, Ex. xxv. 31; probably formed like a pomegranate. Also a carved ornament of the cedar work of the temple and the molten sea, 1 Ki. vi. 18, perhaps like wild gourds or cucumbers.

KNOTT (not), EDWARD, a learned English Jesuit, whose real name was Matthias Wilson, and

who is chiefly known by the part which he sustained in the controversy with Chillingworth, was born at Pegsworth, in Northumberland, in 1580. Having already taken priest's orders, he entered among the Jesuits in 1606. He taught divinity at the English College at Rome, and was afterward appointed provincial of England. He died in London in 1656. He was the author of several controversial works, in which he displayed great acuteness and learning. It was in answer to him that Chillingworth wrote his "Religion of the Protestants," to which Knott rejoined by a work entitled "Infidelity Unmasked," in which the latitude of principle displayed by his opponent afforded him several advantages.

KNOWLEDGE (nol'ej), THE TREE OF, a tree placed in the midst of the garden of Eden, possibly in some conspicuous part, of which man was not to eat and not to touch it, under the penalty of death, Gen. ii. 9, 17; iii. 3. It must have been a literal tree, the prohibition against the use of which is not so unreasonable as some are pleased to consider it. For many commandments, afterward given to the world when replenished with inhabitants, were quite inapplicable to the circumstances of a single pair in possession of all their eyes beheld. And it may be added that if the Deity had devised any other kind of test of the obedience of his creatures certain critics would have equally found some ground of objection. We need not try to discover the species of this tree. Naturally the food was wholesome and the aspect of it pleasant, and it had, according to the tempter, marvelous virtue. More than this we cannot know. It was called the tree of knowledge of good and evil, not because God would know by the result of the trial whether man would cleave to good or make choice of evil, but rather because Adam, if he ate, would know—that is, have a practical and experimental acquaintance with—good and evil. Bush is of opinion that the term "tree" is used as a noun of multitude, so that trees of life and of knowledge were interspersed throughout the garden, that Adam might be constantly reminded of the terms on which he held his happiness.

KNOWLES (nōlz), JAMES SHERIDAN, dramatist and theologian, was born at Cork, in 1784. At an early age he was taken to London, where he became acquainted with many of the prominent literary characters of the day, and began writing dramatic pieces, in some of which he acted, but not with full success; and he frequently gave popular lectures. In his old age he became a Baptist preacher and polemical theologian, making speeches at Exeter Hall, and publishing "The Rock of Rome" and "The Idol demolished by its own Priests." He died at Torquay in 1862.

KNOWLES, THOMAS, a learned and pious divine, was born in 1723 at Ely, and educated at the school there and at Pembroke Hall, Cambridge, of which he became a Fellow. He was made lecturer of Bury St. Edmunds and prebendary of Ely cathedral. He wrote, among other works, "The Scripture Doctrine of the Existence and Attributes of a God" and "Primitive Christianity in Defence of the Trinity." He died in 1802.

KNOX (nox), JOHN, the great champion of the Scottish Reformation, was born in 1505, at Gifford, in East Lothian, and was educated at St.

Andrew's. Having been converted from the Romish faith, he became a zealous preacher of the new doctrines. Notwithstanding the opposition he met with from the clergy, he every day grew bolder in the cause, until the castle of St. Andrew's surrendered to the French in July, 1547, when he was carried with the garrison into France, and remained a prisoner on board the galleys until the latter end of 1549. Being then set at liberty, he passed over to England, and arriving in London, was licensed either by Cranmer or the Protector Somerset, and appointed preacher first at Berwick and afterwards at New Castle. In 1552 he was appointed chaplain to Edward VI., and preached before the king at Westminster, who recommended Cranmer to give him the living of All Hallows, in London, which Knox declined, not choosing to conform to the English liturgy. On the accession of Queen Mary he went to Geneva, and next to Frankfort, where he took part with the English exiles, who opposed the use of the liturgy; but the other side prevailing, Knox returned to Geneva, and soon after went to Scotland. While engaged in the ministry, he received an invitation to return to Geneva, with which he complied; and in his absence the bishops passed sentence of death upon him for heresy, against which he drew up an energetic appeal. In 1558 he published his treatise, entitled the "First Blast of the Trumpet against the Monstrous Regiment of Women," chiefly aimed at the cruel government of Queen Mary of England, and at the attempt of the queen regent of Scotland to rule without a parliament. In April, 1559, he would have visited England, but was prevented by the resentment felt by Elizabeth at his late treatise. He therefore proceeded directly to Scotland, where he found a persecution of the Protestants just ready to commence at Stirling. He hurried to the scene of action to share the danger, and mounting a pulpit, aroused the people by a vehement address against idolatry. The strength of his appeal, aided by the indiscretion of a priest, who immediately on the conclusion of this discourse was preparing to celebrate mass, precipitated his hearers into a general attack on the churches of the city, in which the altars were overturned, the paintings and finest works of architecture destroyed, the images broken and the monasteries almost leveled to the ground. From that time forward he never ceased to promote, by all the means in his power, the cause he had espoused. Like other men of great powers and clear discernment who have lived in days of darkness when light begins to break forth, Knox has been misunderstood, and misrepresented as a ferocious and unamiable bigot. It has remained for the historians of the present age to recognize his greatness and to do justice to his work and character. He was the Luther of Scotland and the Calvin of Geneva, and but for him his native land would have been involved in confusion, from which, because of the clearness of his views, it was happily set free. After his death appeared his "History of the Reformation of Religion within the Realms of Scotland." He died November 24, and was buried at Edinburgh, several lords attending; and when he was laid in the grave, the earl of Morton, that day chosen regent, exclaimed, "There lies he who never feared the face of man."

KNOX, VICESSIMUS, D.D., an eminent author and an eloquent preacher, was born in 1752, and received his education at Merchant Taylors' School and St. John's College, Oxford. On the

death of his father he was chosen his successor in the head-mastership of Tunbridge grammar school, over which he presided with great reputation thirty-three years. In theological and classical learning he excelled most of his contemporaries; in an acquaintance with polite literature he was surpassed by none. He held the living of Ramsden, in Essex, and the chaperly of Shipbourne, in Kent, at which latter place and at Tunbridge he for many years officiated. His chief works consist of—"Essays, Moral, and Literary," "Liberal Education," "Winter Evenings," "Sermons," and a pamphlet on the "National Importance of a Classical Education." He died in 1821.

KNUTZEN (nutz'en), **MATTHAIS**, a formal professor of atheism of the seventeenth century. He was a native of Holstein, but first broached his opinions at Konigsberg, in Prussia; and in consequence of assuming that all ideas of God and religion should be laid aside, and the dictates of reason and conscience be alone pursued, his followers were denominated Conscientiarists. He gave the substance of his doctrines in a letter dated from Rome, from which it appears that he denied the existence of both a good and evil principle, deemed churches and priests useless, and held that there is no life beyond the present, for which conscience is a sufficient guide. He died probably about 1678.

KOA (ko'a). This word is found only in Ezek. xxiii. 23, where it is used with shoa, "wealthy," in paronomasia.

KOBUDAISI (ko-bu-di'si), a Japanese Buddhist, was born in 774. He early devoted himself to religious studies, for that purpose traveling to China and Hindoostan, where he obtained books and information. Through his preaching the Japanese emperor became a convert to Buddhism. He died in 835.

KOCH (kokh), **JOHN HENRY**, a Methodist minister, was born February 14, 1807, in Wollmar, Germany. In 1834 he came to America, and in 1845, as a member of the Kentucky conference, began preaching among the German Methodists in the West. He was a zealous minister, and his preaching was attended with encouraging results. He died October 1, 1871.

KOFFLER (kof'ler), **JOHN**, a Roman Catholic missionary of whose early life very little is known. In 1740 he went to Cochin China, where, after a residence of fourteen years, he was arrested with several other missionaries and carried to Portugal. Through the intervention of Maria Theresa he was released in 1765, and went to Transylvania, where he died in 1780.

KOHATH (ko'hath), one of the sons of Levi, from whom the great Kohathite branch of that tribe was descended, Gen. xlvi. 11.

KOHATHITES (ko'hath-ites), one of the three great families of the tribe of Levi, descended from Kohath, Levi's son, distinguished into four branches, Amramites, Izeharites, Hebronites and Uzzielites, after Kohath's four sons, and comprising at the first census eight thousand six hundred males from a month old, two thousand seven hundred and fifty between the ages of thirty and fifty. They were to encamp in the wilderness on the south side of the tabernacle, and were to have

charge of the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary, and the service thereof, Num. iii. 27-31; iv. 2-15, 34-37. These, when they were covered by the priests, the Kohathites carried on their shoulders on a march; and therefore not any of the wagons given by the princes were apportioned to them, Num. vii. 9. When the Israelites entered Canaan, the priests who were sons of Kohath had thirteen cities allotted them in Judah, Benjamin and Simeon, and the rest of the Kohathites, ranking from their closer connection with the priests as first of the Levites, ten cities from the territories of Ephraim, Dan and Western Manasseh, Josh. xxi. 4, 5, 20-26; 1 Chr. vi. 61, 66-70. Their service was afterward arranged with that of the other Levitical families by David, when the whole were divided into courses and had special offices assigned, 1 Chr. xxv., xxvi.

KOHEN (ko'en), **NAPHTHALI**, a Polish rabbi, was born about 1660, at Ostraw. In early life he followed the occupation of a shepherd, but his mental impulses manifested themselves, and he became proficient in cabalistic learning as well as the Talmud. He was afterward



KIT'S CORY HOUSE.—See article.

chief rabbi at Posen, and enjoyed an extraordinary reputation for the possession of cabalistic powers, which having been unsuccessfully put to the test during a conflagration in the Jews' quarter at Frankfort-on-the-Main, he was obliged to flee from the popular indignation, and he ended his days in his native place.

KOHLER (ko'ler), **CHRISTIAN** and **JEROME**, two enthusiasts of the eighteenth century, were born at Brugglen, and led a vagrant sort of life till their conversion during a revival in 1745. They pretended to have supernatural revelations, and to have the power of saving souls from purgatory. They had large numbers of disciples, and for purposes of mere gain shamefully imposed upon popular credulity, but their career was cut short. On January 16, 1753, Jerome was executed, and his brother was about the same time taken prisoner, but there is no account of his fate.

KOLAIAH (ko-la'yah). 1. A Benjamite, Neh. xi. 7. 2. The father of the false prophet Ahab, Jer. xxix. 21.

KOLLAR (kol'lar), **JAN**, one of the most conspicuous Slavic poets and scholars, was born in 1793, at Moschowze, in Hungary, studied at Pres-

burg and Jena, and in 1819 became pastor of a Protestant congregation at Pesth. His first work was a volume of songs and poems; this was followed by his "Daughter of Glory," regarded by his countrymen as his greatest work. His fame, however, rests more on his being one of the earliest and most zealous advocates of Panslavism. The work in which this tendency first appears is entitled "Literary Mutuality between the Races and Dialects of the Slavic Nation." The revolution in Hungary compelled him to abandon his country. He withdrew to Vienna, where he was made professor of archaeology in 1849. He died January 29, 1852.

KOLLOCK (kol'lok), HENRY, D.D., a Presbyterian divine, was born at New Providence, New Jersey, December 14, 1778, and pursued his studies at the college of New Jersey, where he graduated in 1794. After serving a few years as tutor in his Alma Mater, he preached for a brief period at Princeton, and delivered a course of sermons on the life and character of St. Peter which attracted considerable attention at the time. He removed thence to Elizabethtown, returned to Princeton for three years, and in 1806 became pastor of the Independent Presbyterian church at Savannah, Georgia. He died December 29, 1819.

KOMANDER (ko-mand'er), JOHANN, the chief promoter of the Reformation in the Bunden region, left the Romish Church and priesthood in 1525. At the Bundestag held at Ilanz during the previous year there had been presented a complaint against the vices of the clergy, and Komander was in consequence appointed to the charge of Saint Martin's Church, where he labored for thirty-three years in the face of malignant opposition, though his efforts were highly successful. He died in 1557.

KOPPE (kop'pe), JOHANN BENJAMIN, an eminent Biblical scholar, was born at Dantzig, August 19, 1750. He received his early education in the gymnasium of his native city, and afterward studied at Leipzig and at Gottingen. In 1774 he was appointed to the chair of Greek in the recently formed gymnasium of Mittau. In 1776 he was called to a chair of theology in Gottingen, to which were shortly afterward added the offices of preacher to the university and director of the seminary for preachers. In 1784 he was invited to Gotha, and to the high offices of superintendent-general, counselor of the superior consistory and chief pastor. In 1788 he was appointed preacher to the court and counselor of the consistory at Hanover. He died February 12, 1791. Koppe is chiefly known by the edition of the New Testament which he projected. The first volume, containing the Epistles to the Galatians, Ephesians and Thessalonians, was intended to exhibit the plan of the entire work. It contained a corrected text, the more important various readings, prolegomena, philological notes and excursus on those passages and phrases which needed a more lengthened discussion. His purpose was to supply the Biblical student with the same kind of assistance toward the determination of the grammatical sense of the writings of the New Testament as was provided for the classical student in the better editions of the Greek and Roman authors. Accordingly, he abstained from all doctrinal discussions, and labored chiefly to illustrate the phraseology, to explain historical and archaeological references and to exhibit the order of the writer's thoughts. Koppe's early death prevented the completion of his purpose.

KORAH (ko'rah). 1. A son of Esau of whom nothing further is known, Gen. xxxvi. 5, 14. 2. A son of Eliphaz, and of an Edomitish tribe of which he was the head, Gen. xxxvi. 16. 3. A Levite, son of Izhar, and grandson of Kohath, Ex. vi. 18, 21, 24. Korah is notable as a ringleader of a rebellion excited, in conjunction with Dathan and Abiram, against Moses and Aaron. These conspirators were fearfully punished. The earth opened and swallowed Dathan and Abiram, with their immediate adherents, while two hundred and fifty who offered incense, together with Korah, perished by fire. Korah's children, however, survived, not being partakers in his guilt, Num. xvi.; 1 Chr. vi. 22, 37. Some discrepancy has been imagined in the history given of Korah's rebellion, but the charge cannot be sustained. Indeed, Professor Blunt has shown that there are minute coincidences which go to prove the exact accuracy of the sacred writer. Korah is called "Core" in Jude 11. 4. A descendant of Judah, 1 Chr. ii. 43.

KORAHITE, KORHITE or KORATHITE (ko'rath-ite), a descendant of Korah, used of those who are usually called sons of Korah. To them was assigned an important part in the conducting of the temple music. They had also the office of keeping the door in the temple assigned to them. The appointment of the Korahites to this office dated from the time of David.

Of the Psalms, several, Ps. xlii., xlix., lxxxiv., lxxxv., lxxxvii., lxxxviii., are inscribed "for the sons of Korah." Whether this implies that they were the composers of these Psalms, or merely that they received them to set them to music or to sing them in the temple service, is matter of dispute. These psalms are marked by peculiar elevation of sentiment and poetical power.

KORAN (ko'ran), a term first applied to every single portion of Mohammed's "Revelations;" at a later period used for a greater number of these; and finally for their whole body, gathered together into the one book which forms the religious, social, civil, commercial, military and legal code of Islam. The Koran is, according to the Moslem creed, coeval with God, uncreated, eternal. Its first transcript was written from the beginning in rays of light upon a gigantic tablet resting by the throne of the Almighty; and upon this tablet are also found the divine decrees relating to things past and future. A copy of it in a book bound in white silk, jewels and gold was brought down to the lowest heaven by the angel Gabriel, in the blissful and mysterious night of Al-Khadr, in the month of Ramadan. Portions of it were during a space of twenty-three years communicated to Mohammed, both at Mecca and Medina, either by Gabriel in human shape, "with the sound of bells," or through inspirations from the Holy Ghost "in the prophet's breast," or by God himself, "veiled and unveiled, in waking or in the dreams of night."

Mohammed dictated his inspirations to a scribe in finished chapters, and from this copy the followers of the prophet procured other copies, unless they preferred learning the oracles by heart from the master's own mouth. The original fragments were, without any attempt at arrangement, promiscuously thrown into a box, and a certain number were entirely lost. A year after the death of Mohammed the scattered portions were collected and faithfully copied, without the slightest attempt at moulding them into shape or sequence, together with all the variants, the repetitions and the gaps.

This volume was entrusted to the keeping of one of the prophet's wives. A second digest was made in the thirtieth year of the Hejirah, by Calif Othman, not for the sake of arranging and correcting the text, but in order to restore its unity, many different readings being current among the believers. He ordered new copies to be made from the original fragments, in which all the variants were to be expunged, but without any further alteration, and the old copies were all consigned to the flames: With respect to the succession of the single chapters—one hundred and fourteen in number—no attempt was made at establishing continuity, but they were placed side by side according to their respective lengths; so that immediately after the exordium follows the longest chapter, and the others are ranged after it in decreasing size. They are not numbered in the manuscripts, but bear distinctive, often strange sounding, headings, as, the Cow, Congealed Blood, the Fig, the Star, the Towers, Saba, the Poets, etc. taken from a particular matter or person treated of in the respective chapters. Every chapter begins with the introductory formula, "In the name of God, the Merciful, the Compassionate." It is further stated at the beginning whether the chapter was revealed at Mecca or at Medina.

As to the contents of the Koran, it may be briefly stated here that the chief doctrine laid down in it is the unity of God and the existence of but one true religion, with changeable ceremonies. When mankind turned from it at different times, God sent prophets to lead them back to truth, Moses, Christ and Mohammed being the most distinguished. Both punishments for the sinner and rewards for the pious are depicted with great diffuseness, and exemplified chiefly by stories taken from the Bible, the Apocryphal writings and the Midrash. Special laws and directions, admonition to moral and divine virtues, more particularly to a complete and unconditional resignation to God's will, legends, principally relating to the patriarchs and almost without exception borrowed from the Jewish writings, form the bulk of the book, which throughout bears the most palpable traces of Jewish influence, evidenced by the frequency of ideas and notions taken bodily, with their Arabicized designations, from Judaism. The general tendency and aim of the Koran is found pretty clearly indicated in the beginning of the second chapter: "This is the book in which there is no doubt; a guidance for the pious who believe in the mysteries of faith who perform their prayers, give alms from what we have bestowed upon them, who believe in the revelation which we made unto thee, which was sent down to the prophets before thee, and who believe in the future life." To unite the three principal religious forms which he found in his time and country—viz., Judaism, Christianity and Paganism—into one was Mohammed's ideal, and the Koran, properly read, discloses constantly the alternate flatteries and threats aimed at each of the three parties. No less are certain abrogations on the part of the prophet himself of special passages in the Koran due to the vacillating relation in which he at first stood to the different creeds and the concessions first made and then revoked.

The language of the Koran is of surpassing elegance and purity—so much so that it has become the ideal of Arabic classicality; and no human pen is supposed to be capable of producing anything similar—a circumstance adduced by Mohammed himself as a clear proof of his mission. The style varies considerably, sometimes concise and bold, sublime and majestic, impassionate and harmo-

nious; it at other times becomes verbose, sententious, obscure, tame and prosy; and on this difference modern investigators have endeavored to form a chronological arrangement of the Koran whenever other dates fail. But none of these attempts can ever be successful. Full manhood, approaching age and declining vigor are not things so easily traced in the writings of a man like Mohammed. The Koran is written in prose, yet the two or more links of which generally a sentence is composed rhyme with each other—a peculiarity of speech used by the ancient soothsayers of Arabia, only that Mohammed used his own discretion in remodeling its form and freeing it from conventional fetters; and thus the rhyme of the Koran became an entirely distinctive rhyme. Refrains are introduced in some chapters, and plays upon words are not disdained.

The outward reverence in which the Koran is held throughout Mohammedanism is exceedingly great. It is never held below the girdle, never touched without previous purification, and an injunction to that effect is generally found on the cover which overlaps the boards, according to Eastern binding. It is consulted on weighty matters, sentences from it are inscribed on banners, doors, etc. Great lavishness is also displayed upon the material and binding of the sacred volume. The copies for the wealthy are sometimes written in gold, and the covers blaze with gold and precious stones. Nothing also is more hateful in the eyes of a Moslem than to see the book in the hands of an unbeliever.

KOZ (koz), a priest, head of one of the courses, 1 Chr. xxiv. 10. The article is prefixed, and here our translators have given it as part of the name Hakkoz. But in other places where descendants of this person are mentioned, Ezra ii. 61; Neh. iii. 4, 21; vii. 63, our version has rightly Koz. It appears that the pedigree of the family was not accurately preserved.

KRANTZ (krantz), **ALBERT**, a celebrated historian and divine, was born at Hamburg toward the middle of the fifteenth century. He received a classical education, and after traveling for improvement became professor of canon law and theology in the university of Rostock, and rector of it in 1482. He was made doctor in theology about 1490, and removing to Hamburg, was elected dean of the cathedral there. He died in 1517. Among his writings are—"History of the Vandals," "Ecclesiastical History of the Saxons."

KRASINSKI (kra-sin'ske), **COUNT VALE-RIAN**, a scion of an illustrious Polish family that had early adopted the Protestant religion, was born about 1780. Being possessed of great natural abilities, improved and matured by a thorough education, he was appointed one of the chief officials in the bureau of public instruction for Poland. He strenuously exerted himself to promote education among the various classes of dissenters, and with a view to this introduced, at great personal expense, the process of stereotyping. When the Poles rebelled in 1830 and set up an independent government, Krasinski was sent as their representative to London, where he remained as an exile for twenty years, and then removed to Edinburgh, where he died, December 22, 1855. Being a man of extensive learning, and possessing a profound knowledge of the history and literature of the Slavonic nations, his works are of considerable authority. The chief of them are—"The Rise,

Progress and Decline of the Reformation in Poland," "Lectures on the Religious History of the Slavonic Nations," together with several religious works and political pamphlets on the subject of Poland.

KRAUSE (krows), **JOHANN FRIEDRICH**, D.D., professor of theology at Königsberg, was born at Reichenbach, October 26, 1770, and died March 31, 1820. His Biblical writings consist of several academical programmes, two on the Epistle of the Philippians, one on the First Epistle of Peter and four on the Second Epistle to the Corinthians, besides some discussions pertaining to philosophy and theology.

KREBS (krebz), **JOHANN FRIEDRICH**, a German theologian, was born at Bayreuth, March 5, 1651. He studied at Jena, and became rector of the gymnasium at Heilsbrunn in 1675, where he afterward filled the posts of professor of theology and Hebrew and inspector. He died August 16, 1721. He was a copious writer, and his works embrace natural and moral philosophy, historical and political science and theology. His only direct contribution to Biblical literature is a work on the first five chapters of Genesis, illustrated from the Syriac, Chaldee, Persian, Æthiopic and other Oriental languages.

KREBS, **JOHANN TOBIAS**, a German theologian, was born at Buttstadt in 1718. From his twentieth year he studied theology and philology at Leipsic, where, in 1740, he became magister, and read lectures on the New Testament. He died in 1782, rector of the furstenschule at Grimma. He was the compiler of a work of considerable value for the illustration of the facts and language of the New Testament, "The Utility of Roman History in the Interpretation of the New Testament."

KRUDENER (kroo'de-ner), **BARBARA JULIANA VON**, a noted religious enthusiast, was the daughter of the Russian count Wittowkoff, governor of Riga, where she was born in 1765. At an early age she married Baron Krudener, the Russian ambassador to the court of Berlin, and subsequently to Venice. Here the secretary of legation fell in love with her and committed suicide, on which event she wrote a romance, entitled "Valorie," which created a considerable sensation. After many adventures she went to Berlin, where she was admitted to the close intimacy of the queen Louisa, of all whose projects she was the confidante and sharer. The shock occasioned by the death of this princess is said to have disturbed the balance of Madame von Krudener's mind, and from that date she became a zealous disciple of the celebrated pietist Jung, and ultimately gave herself up to religious mysticism in its most exaggerated form. From Berlin she

removed to Paris, where she appeared as a prophetess and the herald of a new religious era; and she attracted such notice by the fulfillment of certain of her predictions of public events—as of the fall of Napoleon, his return from Elba and the final crisis of Waterloo—as to obtain access to the emperor Alexander, and eventually to acquire much influence over him. Her gigantic schemes for the elevation of the social and moral condition of the world caused her to appear a dangerous character in the eyes of persons in authority, and she was obliged to withdraw from France and other countries in succession. In consequence, she retired to one of her paternal estates near Riga, where she entered into relations with the Moravian Brethren, but her restless disposition soon carried her into fresh enterprises, the latest of which was the formation of a great correctional establishment in the Crimea for the reformation of crimi-



ST. PAUL'S CROSS.—See KEMP.

nals and persons of evil life. In the midst of her efforts for this object she died, December 13, 1824.

KRUG (kroog), **WILHELM TRAUOGT**, a celebrated Prussian philosopher, was born June 22, 1770, at Radis, and was educated at the university at Wittenberg, where he afterward held the position of adjunct professor. In 1801 he was appointed to the department of philosophy in the university of Frankfort-on-the-Oder, and while there he brought out the work on which his fame chiefly rests—"Fundamental Philosophy." In this work he promulgated a system which he styled "transcendental synthetism," the object of which he professed to be the reconciliation of realism and idealism. Upon the death of Kant he was made professor of logic and metaphysics at Königsberg. From 1809 to 1831 he was professor of philosophy at Leipzig, where he died, January 13, 1842.

KRUMMACHER (krum'ma-kher), **FRIEDRICH ADOLPH**, a German religious writer,

whose "Parables" and many other works are well known in this country, was born at Techlenburg in 1768, and became successively minister of Crefeld, Kellwick and Bernberg, and ended a long and useful career as an efficient preacher and writer at Bremen, 1845, where he had labored for twenty-one years.

KRUMMACHER, FRIEDRICH WILHELM, the son of F. A. Krummacher, a popular and eloquent clergyman of Germany, was born in 1796, at Mors on the Rhine. According to the usual German custom, he was trained at the Gymnasium, after which he prosecuted his studies at Halle, entering the university in 1815. Among his instructors he had Gesenius, De Wette, Wegscheider and Knapp. From Halle he went to Jena with excited hopes that he would profit in philosophy and theology under Fries and Schott; but he was miserably disappointed, and he left it on record that "nothing remained but to seek refuge from this spiritual famine in reading." He settled in 1819 at Frankfort-on-the-Main in a German Reformed congregation. Four years afterward he removed to Ruhort, near Dusseldorf, where he remained but a short time. After nine years' ministry at Gemarke, he was called in 1834 to Elberfeldt, and during his pastorate at that place he declined an urgent call to a professor's chair at Mercersburg, Pennsylvania, and after his declination the place was happily filled by the Rev. Dr. Schaff. By this time his fame as a preacher had spread over Germany, and in 1847 Frederick William IV. of Prussia brought him to Trinity Church, in Berlin, as the pulpit was vacant by the death of Marheinecke. In 1849 he was made court-preacher at Potsdam, where the royal family sojourns during summer. He had now reached the summit of earthly promotion, and his life was spent in disseminating among the upper classes the evangelical views which he had so earnestly proclaimed during all the years of his ministry. He was a splendid orator, fluent in diction, fertile and vivid in imagination, with a flexible and yet powerful voice; his commanding presence arrested attention, while his fervid appeals affected all audiences as only the utterances of real eloquence can make men feel. He distinguished himself by his zeal for old Lutheranism, and also as an opponent of the rationalists. He was a voluminous writer, and some of his works, particularly his discourses on the history of Elijah the Tishbite, have not only acquired a great popularity in Germany, but by means of translations they have had an immense circulation in Great Britain and America. Along with this may be named his discourses on the "Life of Elisha." He died December 19, 1868.

KUFIC WRITING, an ancient form of Arabic characters which came into use shortly before Mohammed, in which the first copies of the Koran were written. The alphabet was arranged like the Hebrew and Syriac, and this order, though now superseded by another, is still used for numerical purposes.

KUHLMANN (kūl'man), **QUIRINUS**, a visionary enthusiast of Germany, was born in 1651, at Breslau. In early life he was a youth of great promise; and when only fifteen years of age, he wrote a treatise on ethics and a book of epigrams; but being attacked with a severe illness in his eighteenth year, his brain became affected, and on the recovery of his bodily strength his diseased imagination gave vent to the wildest absurdities.

He pretended to have acquired the faculty of foreknowledge and of holding communion with invisible spirits. These day-dreams acquired additional force from the perusal of Jacob Behmen's works, which he met with in Holland, while, the more to confirm him in his extravagances, there appeared in the same country one John Rothe, a self-styled prophet. To this fanatic Kuhlmann dedicated a treatise, in which he expressed the utmost faith in his pretensions and the most unbounded veneration for his person. His thoughts, however, appear not to have been so exclusively confined to spiritual subjects as he would have had it believed, for he was neither averse to the pleasures of the table nor to female society of equivocal description. After visiting several parts of Europe, he traveled into the East, till on his return through Russia one of his prophecies was of a nature so distasteful to the government there that he was seized and brought to the stake, at which he perished with the fortitude of a martyr, October 3, 1689.

KUINOEL (kwe'nol), **CHRISTIANUS THEOPHILUS**, a German theologian, was born in Leipzig, January 2, 1763, and educated at the university of his native city. After taking the double degree of D.D. and Ph. D., he commenced to deliver, as a privat-docent, courses of lectures on Greek and Latin philosophy, and on Biblical exegesis. In 1790 he was appointed extraordinary professor of philosophy, and in 1796 preacher at St. Paul's, the university church. In 1801 he was appointed to the chair of poetry and eloquence in the university of Giessen, and in 1806 to one of the theological chairs. He died at Giessen, October 15, 1841. He was a man greatly beloved by his students, and distinguished by the power of securing the strong attachment of persons of various sentiments. His published works are numerous. Of those which are devoted to the elucidation of the Scriptures, the following are the most important: "Commentary on the Historical Books of the New Testament," "Metrical Translation of the Psalms, with Comments," and "Commentary on the Epistle to the Hebrews." Kuinoel's commentaries are still valuable for the stores of philological learning which they contain, but are wanting in spiritual insight.

KUSTER (kus'ter), **LUDOLPH**, one of the ablest Greek scholars of his day, was born at Blomberg, in Westphalia, in 1670, and educated at the Joachim College at Berlin. The attention attracted by his ability as a student obtained for him the reversion of a professorship in the college. While waiting for a vacancy he visited many of the chief seats of learning in Europe, consulting libraries, examining and collating manuscripts and cultivating the society of scholars. His long-expected chair proved anything but a position of comfort; so, after holding it about a year, he gave up the post in disgust, and retired to Amsterdam. Having removed to Paris, where he joined the Romish Church, he was brought to the notice of Louis XIV., and was rewarded with a handsome pension and admission into the academy of inscriptions. He was planning new and important works when he died, October 12, 1716. His claim to a place in a Biblical cyclopædia rests on his edition of Mill's Greek Testament.

KYNEGILS (kin'e-gilz) is the name of a man who stands at the head of a long list of great worthies. On the top of the partition in the screen of

the sanctuary in Winchester Cathedral, in England, is a range of six mortuary chests, which contain the bones of several exalted personages that have been interred in the cathedral. Each chest is carved, painted and gilt, and inscribed with the name of the illustrious characters whose remains it contains. The inscriptions are in Latin, and on the first is recorded the fact that "The bones of Kynegils and of Adolphus lie together in this chest; the former was the founder, the latter the benefactor, of this church." In other of these chests are the bones of Kings Egbert, Canute, Rufus, Edmond, and Bishops Wina and Alwyn. The church was founded and endowed by Kynegils, the first Christian king of the West Saxons, A. D. 634. He granted to the church all the lands within seven miles' distance. His son Kenelwach confirmed the grant, and added to it the manors of Arlesford, Downton and Worthe.

KYPE (kipe), **GEORG DAVID**, a learned German Orientalist, was born at Neukirk, in Pomerania, October 13, 1724. He studied at Königsberg and Halle, and at the latter university took a degree in philosophy in 1744. In 1746 he was appointed professor extraordinary of Oriental languages at Königsberg, and in 1755 ordinary professor of the same. He died May 28, 1779. He was the author of several works intended to aid in the study of the Hebrew and Chaldee languages, and published at different times numerous programmata on various passages of the Old Testament.

KYRIE ELEISON (ki're-ay el-ay'e-son), a form of prayer which occurs in all the ancient Greek liturgies and is retained in the Roman Catholic mass, and since the Reformation in some of the Protestant churches. It follows immediately after the introit, and forms the introduction to the hymn of praise, "Glory to God on high." The retention of the Greek language in this prayer is one of many evidences of the predominance of the Greek element in the early Roman Church.

KYRLE (kurl), **JOHN**, who became well known and greatly esteemed as a philanthropist, was born in Gloucestershire, in England, in 1637. Like the venerable John Howard, he spent his life in doing good, and with a very moderate fortune he accomplished a remarkable result in the founding of orphanages, asylums and other benevolent institutions. Pope, the poet, has enshrined his name in his works under the title of "the man of Ross." He died in 1754.

KYTE (kite), **JOHN**, who became the twentieth bishop of Carlisle, was a man of decided ability and learning. He had aided Wolsey in his measures so generally that it became a matter of surprise when it was found that he took the king's side in the matter of the divorce. Still, he held on to Wolsey, defending him with great earnestness in all his trials; and during his great reverse of fortune Kyte never deserted him. Kyte had filled the office of archbishop of Armagh for some time; but preferring the associations of his native land, he succeeded in obtaining the see of Carlisle, whereupon he resigned the primacy of Ireland. As an index of the regard to rank and title which then prevailed, he took the title of archbishop of Thebes, to show that, though discharging the duties of the see of Carlisle, he still claimed the style and title of the higher position. He was elected in 1521 and died in 1537, and was buried at Stepney.

L.

LAADAH (la-da), one of Judah's descendants, 1 Chr. iv. 21.

LAADAN (la'dan). 1. An Ephraimite, ancestor of Joshua, 1 Chr. vii. 26. 2. A Gershonite Levite, 1 Chr. xxiii. 7, 8, 9; xxvi. 21. He seems to have been identical with Libni, Ex. vi. 17.

LABADIE (la-ba-dye'), **JEAN**, a French fanatic, born in 1610, was educated by the Jesuits; but giving himself out to be the Baptist, he left their society to carry on his supposed mission. He forsook the Roman communion and joined the Reformed, and became pastor at Montauban, but was banished in consequence of his conduct. He was condemned by the synod of Dort, and driven from different places by the civil authorities, his teaching leading to great licentiousness. He died in 1764.

LABAGH (la-baw'), **PETER**, D.D., was born in 1773, in New York. After a regular education, he entered the ministry of the Reformed Dutch Church, being licensed in 1796. After a missionary tour, he was successful in organizing a church in Mercer county, in Kentucky, but his first charge was at Greenbush, Rensselaer county, New York, where he remained until 1809, when he removed to Shannock and Harlingen, where he labored until his increasing years obliged him to retire, in 1844. He was famed for the solidity of his mind, the accuracy of his judgment and his wisdom as a counselor. He was greatly blessed in his ministry, and in 1831 he was favored with such a revival in his church as affected the country all around. He closed an active, honored and useful life in the year 1858.

LABAN (la'ban), a son of Bethuel, and grandson of Nahor, the brother of Abraham, Gen. xxviii. 5, also brother to Rebekah, who became Isaac's wife. When Abraham's servant arrived at Charran with proposals of marriage to Rebekah, Laban entreated the stranger courteously and gave his consent. But the manner in which at a much later period he acted toward Jacob, when he fled to Padan-aram from the face of his brother Esau, shows him to have been a person of selfish disposition, and by no means scrupulous as to the means he employed to effect his purposes. In him Jacob met with one who was well able to mete to him his own measure in artful cunning, and one who, in some respects, proved even more than a match for him. His conduct in making Jacob, who stood to him in the relation of nephew, serve seven years for his daughter Rachel, and then on the wedding-night substituting Leah for Rachel, was utterly base and heartless; and his future behavior toward Jacob betrayed such a keen regard to his own interests at the expense of Jacob's that the latter at last formed the resolution of stealing away from him by night with his family and possessions, lest some wholesale robbery should have been practiced on him. It is too plain, indeed, that Laban pursued after his son-in-law with some intention of that sort; but being warned by God in a dream to do no violence to Jacob, the two relatives met on Mount Gilead, and after some altercation parted again in peace, Gen. xxxi. From this time nothing more is heard in sacred history of the family of Laban or of his Syrian relatives. Wives were no longer fetched from that region for the posterity of Abraham; and the re-

moval, a few years later, of the household of Jacob to Egypt, and their sojourn there for hundreds of years, entirely separated them from the kindred races in Mesopotamia. Indeed, the grasping policy, domestic corruption and incipient idolatry which had already obtained a footing among even the better portion of those races, rendered it manifest that the chosen family could henceforth derive little from them of a wholesome and elevating influence.

LABAN appears also to have been the name of a town on the Arabian or Eastern side of the Jordan, and in the direction of the Red Sea, but nothing certain is known of its position or character, Deut. i. 1.

LABANA (la'ba-na), 1 Esd. v. 29, Lebanah, Ezra ii. 45.

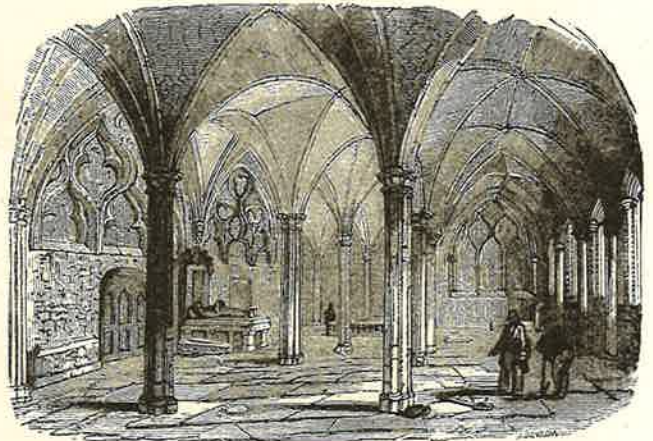
LABARUM (lab'a-rum), the celebrated imperial standard used by Constantine the Great. Near the extremity of the shaft of a lance, sheathed in plates of gold, was affixed, in a horizontal position, a small rod, so as to form the exact figure of a cross. From this transverse little bar hung drooping a small purple veil of the finest texture, interwoven with golden threads and starred with brilliant jewels. Above this rose the sacred monogram of JESUS CHRIST encircled with a golden crown. Under this banner were his victories gained. It was carried near the emperor, and defended specially by the flower of his army. The etymology of the word is utterly unknown.

LABAT (la-bah'), **JEAN BAPTISTE**, a Dominican missionary, was born in Paris, in 1663. He possessed great mathematical knowledge, and while in America, where he remained twelve years, he acted as an engineer in defence of Guadaloupe when attacked by the English in 1703. On his return to Europe, in 1706, he accurately surveyed the coast of Andalusia, traveled into Italy and other parts, and finally returned to Paris, where he died in 1738. He wrote many works, the chief of which are his "Voyage to America," "Travels in Spain and Italy," and a "Description of the Countries of Western Africa."

LABBE (lab-bay'), **PHILIPPE**, a learned French Jesuit, was born at Bourges, in 1607. He taught philosophy, divinity and languages with great success, and was a most laborious writer as well as a sound critic. He died at Paris, in 1667. His chief work is the "Collection of Councils."

LABOR (la'bor), or the exercise of the limbs both for obtaining subsistence and for the benefit of health, was ordained by God as soon as man was created. We are told that even before his fall Adam was to work in Paradise. After the fall, however, pain and exhaustion were, as a consequence of sin, to be connected with the labor which from the beginning was designed to be a pleasant pastime and healthy exercise. It is, there-

fore, the prostration of strength, wherewith is also connected the temporary incapacity of sharing in the enjoyments of life, and not labor itself, which constitutes the curse pronounced on the fallen man. Hence we find that, in primitive times, manual labor was neither regarded as degrading nor confined to a certain class of society, but was more or less prosecuted by all. It was enjoined on all Israelites as a sacred duty in the fourth commandment; and the Bible entertains so high a respect for the diligent and skillful laborer that we are told in Prov. xxii. 29, "Seest thou a man skilled in his work, he shall stand before kings." Among the beautiful features which grace an excellent housewife, it is prominently set forth that "she worketh willingly with her own hands," Prov. xxxi. 13. With such an honorable regard for labor, it is not to be wondered at that when Nebuchadnezzar carried the Jews away into captivity he found among them a thousand craftsmen and smiths, 2 Ki. xxiv. 14-16; Jer. xxix. 2. The ancient rabbins, too, regarded manual labor as most honorable, and urged it upon every one as a duty. The great apostle of the Gentiles honored and sanctified labor by engaging in it with his own hands; and he could



LADY CHAPEL OF ST. MARY OVERY.—See LADY CHAPEL.

boast that he worked hard day and night for maintenance, even when a preacher of the gospel, rather than be dependent upon any one, 2 Cor. xii. 13, 14; 1 Thess. ii. 9. He could therefore teach others by example how to labor with their hands, and to use the wages of labor for holy purposes, Acts xx. 33-35. For the different kinds of labor in which the Hebrews were engaged, see **HANDICRAFT**.

LABROUSSE (la-broos'), **CLOTILDE SUZAN COURCELLES DE**, a noted enthusiast, was born in 1747, at Vauxain, in France. At an early age she imbibed mystical ideas, and was so impressed with the notion that she was destined to become a saint that she attempted suicide when only nine years of age, that she might the sooner fulfill her destiny. When nineteen years old, she entered the third order of St. Francis, and shortly afterward announced that she had been divinely commissioned to convert sinners, but was detained by the superior of her order. At the outbreak of the Revolution she went to Paris, and afterward to Rome, preaching to the people on her way wherever she could gather an audience. At Viterbo she was taken into custody and imprisoned in the castle of San Angelo, where she remained until

the capture of Rome by the French, in 1798, when she returned to Paris. She died in 1821.

LACE, Ex. xxviii. 23, 37. The word so rendered is translated "bracelets" in Gen. xxxviii. 18, 25, but it means there the cord or string by which the signet ring was suspended. It signifies twisted, and must be in the places where it is called lace a thread or cord.

LACEDÆMONIANS (las-e-de-mo'ne-anz), 1 Macc. xii. 2, 5, 6; 2 Macc. v. 9. See SPARTA.

LA CHAISE (la-shayz'), FRANCOIS DE, the celebrated confessor of Louis XIV., was born at Forez, in 1624. He obtained the above-named post in 1675, and at once exerted himself to check the power of Madame de Montespan. He was a great patron of the Jesuits, and was the real founder of the college of Clermont. The revocation of the Edict of Nantes and the cruel treatment of the Protestants were ascribed to his influence with the king. The famous cemetery at Paris, Pere la Chaise, had been his residence. He died in 1709.



POMPEIAN LAMPS AND STANDS.—See LAMP.

LA CHALOTAIS (la-sha-lo-tay'), LOUIS RENE DE CARADEUC DE, an eloquent French writer and a great opponent of the Jesuits, was born in 1701. He wrote "An Account of the Constitutions of the Jesuits," which contributed to the downfall of that order. This brought him into trouble, and he was for a long time imprisoned, and exiled for ten years. He died in 1785.

LACHISH (la'kish), a city of Canaan captured by Joshua, Josh. x. 3, 5, 23. It was situated in the plain country of Judah, and was fortified by Rehoboam, 2 Chr. xi. 9. King Amaziah was killed here, 2 Ki. xiv. 19. Lachish was besieged and probably taken by Sennacherib, 2 Ki. xviii.; 2 Chr. xxxii. 9. A description has been deciphered at Kouyunjik to this effect: "Sennacherib, the mighty king, king of the country of Assyria, sitting on the throne of judgment, before the city of Lachish; I give permission for its slaughter." There is also sculptured a representation of the siege. This city is mentioned in Jer. xxxiv. 7; Mic. i. 13, and was inhabited after the return from Babylon, Neh. xi. 30. The site of Lachish has not been identified. There is indeed still a village on a knoll between Gaza and Beit Jibrin called

Um Lakis; but the city was probably farther to the south. According to Eusebius, it lay seven Roman miles south of Eleutheropolis.

LACHMANN (lak'man), KARL KONRAD FRIEDRICH WILHELM, an eminent philologist of Germany, was born at Brunswick, March 4, 1798. His academical career was principally pursued at Gottingen. In 1816 he was appointed to a professorship at Konigsberg, where he remained till 1825, when he removed to Berlin. In this city the rest of his life was spent. He died March 13, 1851. The studies to which Lachmann chiefly devoted himself belong to the department of philology, but in this his range was wide. Besides editions of classical authors, he edited some of the remains of early Teutonic literature. In 1831 he issued an edition of the Greek New Testament, followed, in 1842, by the first volume of his larger critical edition of the original text, the result of the united labors of himself and the younger Buttmann. In this he aimed at presenting the text as it was in the authorized copies of the fourth century. On its first appearance his work

was subjected to much hostility, but his great services to the cause of New Testament criticism are now universally admitted.

LACOMBE (la-kōm'), PERE, who became well known in France as a companion and follower of Madame Guyon, was born in Savoy in the close of the seventeenth century. Molinos, the propagator of Quietism, was condemned in 1687; and as Lacombe had heartily adopted his views, he was seized and imprisoned. His intimacy with Madame Guyon was the occasion of an unjust scandal, and his sufferings on this account,

added to the effects of his confinement, at length unbalanced his mind, and his afflictions became so heavy that he died in the prison in 1699. His "Analysis of Mental Prayer and Praise" was forbidden to be circulated in 1688, and this also added to his distress.

LACORDAIRE (la-kor-dayr'), JEAN BAPTISTE HENRI, a distinguished French preacher, was born in 1802. He was brought up as an advocate, and quickly obtained celebrity as a pleader. But the dry facts of law did not suit his taste; he had higher aspirations than it could gratify. He therefore entered holy orders, and threw the whole force of his ardent soul into the work of the ministry, equally eager in his search after truth and in his conveyance of it to others. He assisted in conducting the "Avenir," but retired when it was condemned by the pope. In the pulpit of Notre Dame he preached for several years with a force and eloquence to which even the French were strangers. He became a Dominican, and journeyed through the departments as an itinerant preacher until the French Dominicans were formed into a regular order, with himself at their head. The abbé Lacordaire was considered to have eclipsed

all who ever preceded him in France as a preacher. He died in 1861.

LACOUR (la-koor'), DIDIER, DE, born in 1550, was prior of the Benedictine abbey of St. Vannes, at Verdun, his native place. The reforms which he introduced eventuated in his being the founder of the celebrated congregations of Benedictines of St. Vannes and St. Maur. He died in 1623.

LACTANTIUS (lak-tan'sh'us), LUCIUS CÆLIUS, or CÆCILIANUS FIRMIANUS, an eminent Father of the Church, was by some esteemed an African and by others a native of Fermo, in Ancona. He studied rhetoric under Arnobius, and by his "Symposium" he obtained such renown that Diocletian appointed him to teach rhetoric in Nicomedia. Subsequently he was appointed tutor to Crispus, the son of Constantine, who dying not long after, Lactantius was neglected. He wrote many works in vindication of Christianity, from the style of which he has been honored with the name of the Christian Cicero. His principal work is the "Institutiones Divinæ." He died probably about 325.

LACUNARY ROOFS. The ceiling of any part in architecture receives this name when it consists of compartments sunk or hollowed. These are frequently richly ornamented.

LADAN (la'dan), 1 Esd. v. 37, probably a corruption of Delaiah, Ezra ii. 60.

LADDER OF TYRUS, 1 Macc. xi. 59, a mountain north of Acre, rising immediately from the sea, a natural barrier between Palestine and Phœnicia. It is the modern Ras-en-Nakhurah, and is crossed by a zigzag path.

LADISLAS (lad'is-laws) II., king of Poland, was born in 1348, in Lithuania. He came to the throne in 1386, and shortly afterward was converted to Christianity, which he introduced into his kingdom, where it soon became the prevailing religion. He died in 1434.

LADY CHAPEL. Before the Reformation the services paid in honor of the Virgin Mary had rapidly increased, and eventually altars and chapels were erected in her honor. In cathedrals these chapels were usually placed at the east end of the choir, with a view to intimate a peculiar reverence and sanctity. Lady chapels were finished in the most perfect style and with the richest adornments. The carving of the altar, the leafage around the capitals of the columns, the groining of the roof and the gorgeousness of the windows, all united to show the intense fervor of devotion that was rendered to the mother of the Saviour. Popularly she was styled "Our Lady." In parish churches where Lady chapels were erected, they were usually placed at the side of the chancel. In Westminster Abbey the chapel of Henry VII. occupies the place usually assigned to the Lady chapel.

LADY DAY. See ANNUNCIATION.

LADY FAST, a species of penance, voluntary or enjoined, in which the penitent had the choice of fasting once a week for seven years on that day of the week in which Lady Day happened to fall, beginning his course from that day, or of finish-

ing his penance sooner by taking as many fasting days together as would amount to an entire year.

LAEL (la'el), a Gershonite Levite, Num. iii. 24.

LÆTARE (lay-ta'ray) **SUNDAY**, called also **MID LENT**, is the fourth Sunday of Lent. It is so named from the first word of the introit of the mass, which is from Isaiah lxvi. 10. From this name the characteristic of the services of the day is joyousness, and the music of the organ, suspended throughout the rest of Lent, is on this day resumed.

LÆTICIANA (lay-tish-e-ah'nah), an ecclesiastical term designating certain kinds of food the use of which was prohibited during Lent, and included all articles obtained from mammalia, such as butter, cheese and milk.

LAFITAU (la-fe-to'), **JOSEPH FRANCOIS**,

LAHAD (la'had), a descendant of Judah, 1 Chr. iv. 2.

LAHAI-ROI (la'hi-roy), Gen. xxiv. 62. See **BEER-LAHAI-ROI**.

LAHMAM (lah'mam), a town in the plain country of Judah, Josh. xv. 40.

LAHMI (lah'me), the brother of Goliath, slain by Elhanan, 1 Chr. xx. 5. See **ELHANAN**.

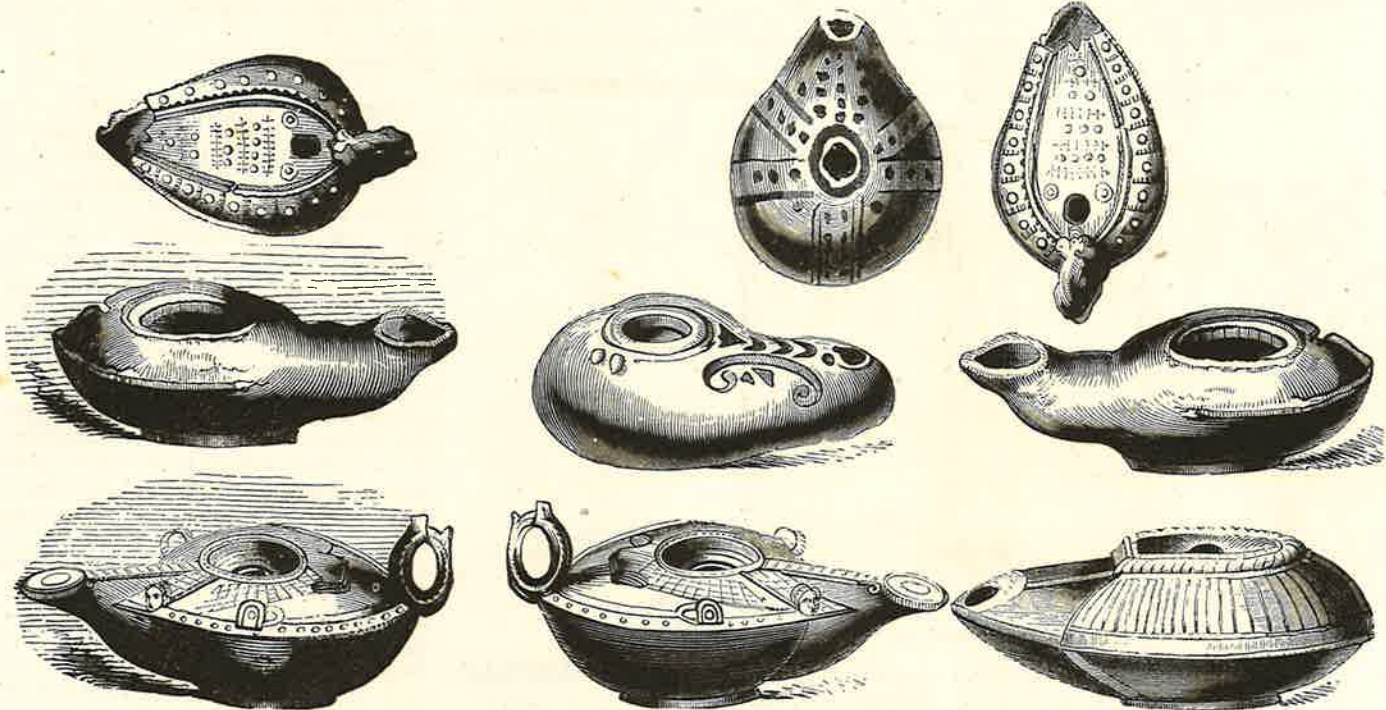
LAILIE (laid'le), **ARCHIBALD**, D.D., who became greatly distinguished in the ministry of the Reformed Dutch Church, was born at Kelso, on the Tweed, Scotland, in 1727, and educated at Edinburgh. In 1759 he was appointed to the Scotch church at Flushing, in Holland, where he learned the Dutch language thoroughly and became intimately acquainted with the state of the Church. He was thus prepared in a remarkable

was associated with Loyola in the formation of the Society of Jesus, and was the author of its famous Constitutions. He succeeded the founder as general of the order, and gave to it its spirit of intrigue and ambition. He took an active part in the Council of Trent, and disputed with Beza and Martyr at Poissy. He died in 1565.

LAISH (la'ish), a person to whose son Michal, David's wife, was given, 1 Sam. xxv. 44.

LAISH. 1. Jud. xviii. 7, 14, 27, 29. See **DAN**. 2. A place near Jerusalem, Isa. x. 30, which passage would be more properly rendered, "Listen, O Laish!" Nothing more is known of this Laish.

LAITY (lay'e-te), the name given in the Roman Catholic Church to all persons who do not belong to the clergy. The name appears to have originated as early as the second century, when the idea grew up that the priesthood formed an intermedi-



ANCIENT EGYPTIAN LAMPS.—See LAMP.

a Jesuit missionary in North America, wrote "Habits of the Savages of America compared with the Habits of Early Times," a work of great value as giving a faithful account of the aboriginals of North America. He died in 1740.

LAGARAYE (la-ga-ray'), **CLAUDE TOUS-SAINT MAROT DE**, a noted philanthropist, was born at Rennes, in 1675. He devoted his entire life and fortune to alleviating the wants and miseries of his fellow-creatures, founding schools for the young and hospitals for the sick and aged. He died in 1755.

LAGOMARSINI (la-go-mar-se'ne), **GIROLAMO**, a learned Jesuit and philologist, was born at Genoa, in 1698. He was professor of rhetoric at Florence twenty years, and in 1750 he was appointed professor of Greek in the college at Rome, where he died in 1773. He published many classical works, and left in MS. a collection in thirty volumes, having for its object the justification of his order from all the odious imputations that had been cast upon it.

138

manner for the work which he accomplished in New York; for being called to the Collegiate church, he practically settled a dispute which had long agitated the denomination about the use of the English tongue in divine service. In April, 1764, he preached an elaborate and carefully prepared sermon of two hours' length in the Middle Dutch Church, and thus he introduced an era which Dr. Livingston said should have been inaugurated a century previous. During the war of the Revolution he retired to Red Hook, where he died at the early age of fifty-one, in the year 1778, thus closing a ministry of great vigor in the midst of unbounded usefulness. It is worthy of note that several of the most influential families that had resisted the introduction of English into the services, left the Dutch Church and entered the Episcopal Church, where the worship is conducted wholly in that tongue, thereby illustrating a phase of human nature which is confined to no age and no denomination.

LAINÉZ, **LAYNEZ** or **LEYNEZ** (li-neth'), **JAGO**, a Spanish Jesuit, was born in 1512. He

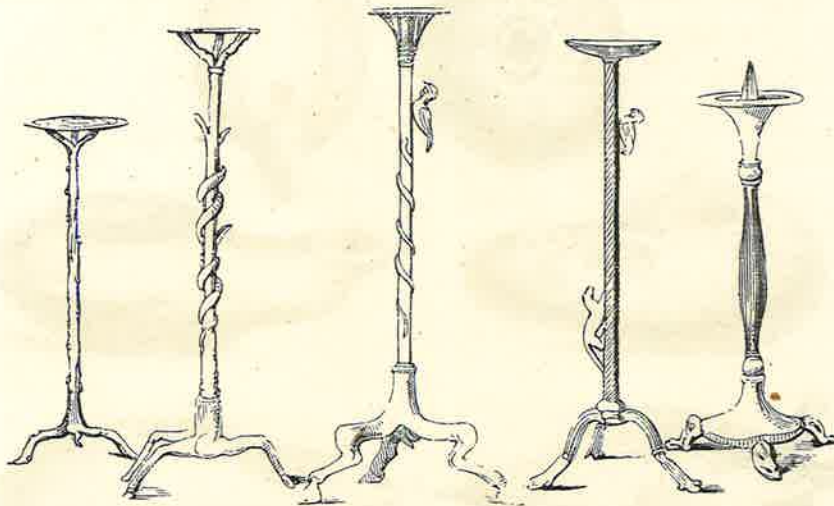
ate class between Christ and the Christian community. The influence which the laity had at first exercised in the government of the Church gradually declined as the power of the hierarchy increased; and although, as late as the end of the third century, cases occur in which learned laymen taught publicly with the approval of bishops, still this liberty was ever more and more narrowed, until finally, in 502, a synod, held at Rome under the bishop Symmachus, forbade laymen to interfere in any way in the affairs of the Church. The Protestant Church, in general, maintains on Scriptural grounds the common and equal priesthood of all Christians; still, as marking a visible distinction of office, the words continue in very general use, the depth of the distinction implied varying with the denominational views of those employing them.

LAKE. There are several noticeable lakes in Palestine, as that of Sodom or the Dead Sea, known by several other names; that of Gennesaret, which also had other appellations, and the waters of Merom, which lies nearer the source of the Jordan. These are described under their own names.

LAKE, ARTHUR, an eminent prelate, was born about 1550, at Southampton, and graduated at New College, Oxford. Passing successively through several preferments, he was, in 1616, made bishop of Bath and Wells. He endowed a professorship of Hebrew and one of mathematics in New College, and contributed liberally to its library. He distinguished himself not only as a preacher, but as a profound scholar. His death occurred in 1626.

LAKUM (la'kum), a town on the border of Naphtali, Josh. xix. 33.

LA LUZERNE (la-zayrn'), **CÉSAR GUILLAUME DE**, an eminent prelate, was born at Paris, in 1738, and having studied at the seminary of Saint Magloire, and then at the house of Navarre, obtained orders in 1762. He was one of the first who proposed the establishment in France of a representative system like that of England; and he advocated other patriotic measures for the relief of his country. He held several high offices, including that of vicar-general of Narbonne and bishop of Langres. He died in 1822. His works.



ANCIENT ROMAN CANDELABRA, OR LAMP-STANDS.—See LAMP.

which are numerous, include the following: "Dissertation on Human Liberty," "On the Existence and Attributes of God."

LAMAISM (lam'a-izm) is the name of the religion prevailing in Thibet and Mongolia. It is Buddhism corrupted by Sivaism and by Shamaism, or spirit-worship. As ancient Buddhism knows of no worship of God, but merely of an adoration of saints, the latter is also the main feature of Lamaism.

LA MARCK (la-mark'), **EVARD DE**, was born at Liege, in 1475. The influence of his family secured his election as bishop of that city, which he ruled with much wisdom and energy. Louis XII., grateful for his services, made him bishop of Chartres; but the duchess of Angoulême having secured a cardinal's hat which he expected, he joined Austria against France, and went so far as to assail his own brother, who had made peace with the French king. He was made archbishop of Valencia because he favored Charles V. as emperor of Germany; and when he was made a cardinal, in 1521, he forthwith began to oppose the Reformation. He became a ferocious persecutor, banishing, imprisoning, and even putting to death, the professors and teachers of the Reformed faith, while their goods were seized and sequestered.

For a time he favored Erasmus; but when he became aware of his real views, he assailed him with opprobrious names, calling him a heathen and a publican. He lent his aid to the war against the Turks in 1532; and in the next year, being appointed a legate, he set himself to extirpate heresy with renewed diligence, even going so far as to engage all his clergy to enter practically into his views. He died suddenly in 1538 before he had succeeded in his plans, as he found his clergy unwilling to carry out his views.

LAMB. This word, according to our usage, signifies the young of the sheep. More than one Hebrew word is so rendered, some including also a kid, the young of the goat. A lamb or a kid without blemish was to be the paschal-offering, to be killed and eaten at the passover, Ex. xii. 3-10. See **PASSOVER**. Lambs also were continually offered in the various sacrifices of the law; daily, Ex. xxix. 38, 39, weekly, Num. xxviii. 9, monthly, Num. xxviii. 11, at the great yearly festivals, Lev. xxiii. 18-20, and on various special occasions.

LAMBERT (lam'bert) **OF HERTZFELD**,

commonly called **LAMBERT OF ASCHAFFENBURG**, one of the best German chroniclers of the Middle Ages, was born probably about 1020. He became a Benedictine monk, and entered the monastery of Hertzfeld in 1058; was ordained priest at Aschaffenburg the same year, and made a pilgrimage to Jerusalem. Returning in 1059, he spent the rest of his life in his monastery, was charged with various ecclesiastical missions, wrote several works and died about 1080. His most important work is the "Chronicon," a most accurate and impartial record of the events of his time down to the year 1077, prefaced, as usual, by a universal history, compiled from Bede and other writers. Lambert had the best opportunities of informing himself of passing events, frequently saw the emperor Henry IV. at the monastery, and has told what he knew with singular fairness, clearness and elegance. The manuscript of his "Chronicon" was discovered by Melancthon in the monastery of the Augustines, at Wittenberg, and was first printed in 1525.

LAMBERT OF MÆSTRICHT, so called because of the place of his birth, was born about the middle of the seventh century. He succeeded Bishop Theodard in the see of Mæstricht, who suffered as a martyr in the year 668. For seven

years he was deprived of his position by the violence of Ebroin, but on the accession of Pepin d'Heristal to power he was restored. In consequence of his resisting the rapacity of a Frankish chieftain named Dodō, and his reproof of improper intimacy of Pepin and a sister of Dodo, Lambert was murdered at the instigation of Dodo in revenge. He was held in great veneration for his sanctity, and a church was built at Liege in 714 in order to perpetuate his memory.

LAMBERT, RALPH, D.D., was a noted Irish prelate who lived in the close of the eighteenth century. He was made dean of Down, in the diocese of Dromore, and he was afterward promoted to that see, whence he was removed to the oversight of the diocese of Meath. He lived at a time when very vigorous efforts were made by the Irish Episcopal clergy to repress all dissent, and Bishop Lambert distinguished himself by his zeal in the attempt which was made at the time to prohibit all Presbyterian ministers from celebrating the rite of marriage. He left sermons which were published in the years 1693, 1702 and 1703.

LAMBERT, SAINT DE CHARLES FRANÇOIS, who was born in 1716, in Lorraine, became famous as an infidel philosopher and literary associate of Voltaire in preparing the French "Encyclopædie" along with Rousseau and others of the same views. His philosophical views were set forth very clearly in his "Universal Catechism, or the Principles of the Morals of all Nations," in which he utterly ignores all moral feeling, moral law and moral sanctions. His position was utterly Epicurean, holding as he did that "Man, when he first enters on the stage of life, is simply an organized and sentient mass, and that, whatever feelings or thoughts he may afterward acquire, still they are simply different manifestations of the sensational faculty, occasioned by the pressure of his various wants and necessities." With regard to ethics, he maintains that, as man possesses only sensations, his sole good must be personal enjoyment, his only duty the attainment of it; and that, as we may be mistaken as to what objects are really adapted to promote our pleasure, the safest rule by which we can judge of duty in particular cases is public opinion." His life, which was immoral, was an illustration of such licentious principles. He died in 1803.

LAMBETH (lam'beth) **ARTICLES.** See **ARTICLES, LAMBETH.**

LAMB OF GOD, a title repeatedly given to the Lord Jesus Christ, John i. 29, 36. It had been predicted that Messiah should be, like a lamb, patient under suffering, Isa. liii. 7; and the passage in which this was declared was distinctly applied to Jesus by the early Christian teachers, Acts viii. 32-35; 1 Pet. ii. 24. But the special idea with its peculiar application is taken not from a lamb generally, its gentleness and harmlessness, but from the fact of a lamb being selected, without blemish, as a sacrificial offering. Thus for the passover a male of the first year was to be set apart and slain, Ex. xii. 3, 5-7. And so Christ is called the "passover," "sacrificed for us," 1 Cor. v. 7. Lambs of the first year without spot were also to be offered day by day, in the morning and at even, for a continual burnt-offering, and on various other occasions, Num. xxviii. 3 and elsewhere; see last article. And thus redemption was made "with the precious blood of Christ without blemish and without spot," 1 Pet.

i. 18, 19. Further, when St. John beheld the Lamb in heavenly glory, it was "as it had been slain," Rev. v. 6. Christ, therefore, is the Lamb of God, in that he was offered a sacrifice and propitiation for the sins of the world, 1 John ii. 2.



ROMAN CANDELABRUM, OR LAMP-STAND.—See LAMP.

LAMBRUSCHINI (lam-broos'ke-ne), **LOUIS**, who was born in 1776, at Genoa, became well known as a cardinal and a public character in the papal court. His first promotion was to the bishopric of Sabine, after which he became archbishop of Genoa. During the reign of Charles X. he served as nuncio at the court of France, and in 1831 he was made a cardinal. Under Gregory XVI. he became secretary of state for foreign affairs. A thorough opponent of all change, he went heartily into all the persecuting policy of the pope. On the death of Gregory he had a large number of votes among the cardinals for the pontificate, but Pius IX., who had been successful, induced him to accept the secretaryship and the librarianship of the Vatican, which he had resigned. Favors were still conferred on him, for in 1847 he was made sub-dean of the Sacred College, chancellor of the pontifical orders and bishop of San Rufina and of Civita Vecchia. On the outbreak of the Revolution he fled to Naples and thence to Gaeta, returning in 1850 with Pius to Rome. He wrote on "The Immaculate Conception," on "The Sacred Heart of Jesus" and "Meditations on the Virtues of St. Theresa." He appeared to have seen the need of a change in the policy of public affairs, but Antonelli, who had succeeded to power, rejected his suggestions. He died in 1854.

LAMECH (la'mek), an antediluvian of the line of Cain. He had two wives and was the father of distinguished sons: one, Jubal, was a musician; another, Tubal-cain, a worker of metals. Lamech had, it does not appear how, slain some one; and some verses are preserved, the oldest snatch of poetry known, in which he addresses his wives, expressing his conviction that if Cain was to be avenged seven-fold on any who slew him, vengeance seventy-and-seven-fold would be exacted for Lamech himself. This may intimate that the homicide he was chargeable with was accidental or in self-defence, Gen. iv. 18-24. 2. An antedi-

luvian patriarch, son of Methuselah and father of Noah, 1 Chr. i. 3.

LA MENNAIS (la-meh-nay'), **HUGUES FÉLICITÉ ROBERT DE**, a celebrated French writer, was born in 1782. He entered holy orders, and devoted himself to the promotion of religion. His "Essay on Indifference" fell like a thunder-bolt on the public and gave a great impetus to the religious revival in France after the fall of the empire. In it he upheld extreme ultramontane views, and on a visit to Rome was most warmly received by Leo XII., who offered him a cardinal's hat. He was a bitter opponent of the monarchical régime; and his ardent nature and deep convictions leading him into the wildest radicalism, he came into contact with the civil tribunals. In the columns of "L'Avenir" he, with the help of Lacordaire and Montalembert, strove to propagate his views, declaiming against the temporal abuses of the Church, calling for a separation of Church and State and advocating religious propagandism among the masses of the people. These views were distasteful to the French episcopate, which procured their formal condemnation by Gregory XVI., who forced La Mennais to a recantation. Retiring to La Chenaie, he composed "Words of a Believer." Its publication the next year completed that rupture with the Church of Rome. The appearance of this work was followed by

an outburst of enthusiastic applause and of bitter malignity. In an encyclical dated July 7, 1834, the pope condemned the book, "little in its size, but immense in its perversity." He now became an acknowledged leader of the republican party, and vigorously employed his pen in its behalf. Disappointed in the results of the revolution of 1848, he retired from active political life, though, as a member of the Constituent Assembly, he supported republicanism by his vote. But the *coup d'état* completely overwhelmed him, and he spent the remainder of his life in translating "La Divina Commedia." La Mennais was a remarkable man, but it must be confessed that his forte lay rather in pulling down than in building up. He died in 1854.

LAMENTATIONS (lam-en-tay'shunz), **BOOK OF**. This book is an appendix to the prophecies of Jeremiah, of which in the ancient Scriptures it formed a part. It consists of five elegies, in which the prophet pathetically expresses his grief for the miseries of famine, the destruction of the city and temple of Jerusalem, the cessation of public worship and the other calamities with which his countrymen had been visited for their sins. His great object evidently was to teach the suffering Jews neither "to despise the chastening of the Lord, nor to faint when rebuked of him," but to turn to God with deep repentance, confessing their sins and humbly looking to him for pardon and deliverance.

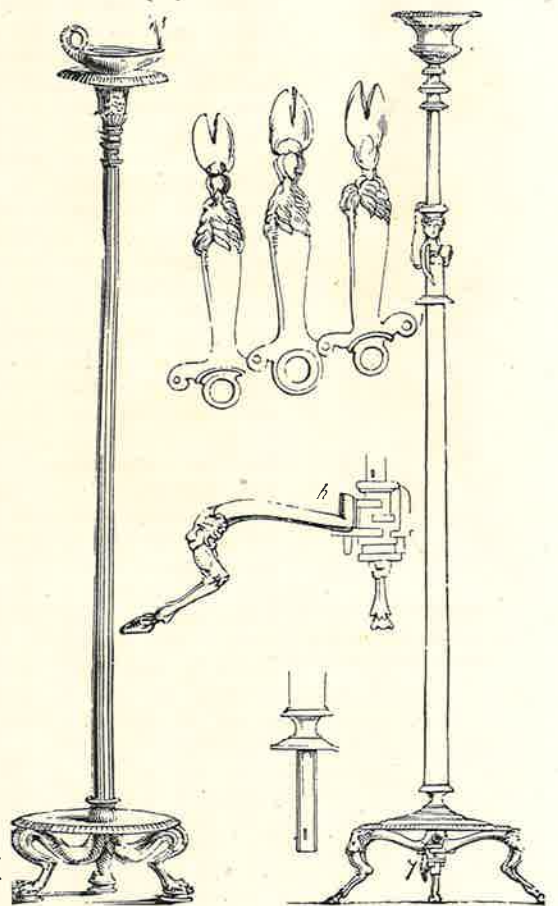
As a composition this book is remarkable for the great variety of pathetic images which it contains, all expressive of the deepest sorrow and worthy of the subject which they are designed to illustrate.

Each of these poems consists of twenty-two stanzas. All but the last are in the Hebrew alphabetical acrostics, and the lines are longer than

is usual in Hebrew poetry. The first three consist chiefly of triplets, and the stanzas commence with the successive letters of the Hebrew alphabet in regular order. The third has this further peculiarity, that all the three lines in each stanza begin with the same letter. In the fourth, each stanza consists only of two lines, and the last resembles in its structure the ordinary poetry.

LAMMAS-DAY (lam'mas-day), the first of August, is one of the cross-quarter days or half-quarter days, in England. On this day, which is the feast of "Saint Peter's Chains," it was customary in early times to make offerings of the first-fruits of the harvest, and hence the feast took the name of "loaf-mass," afterward corrupted into Lammas. In Scotland it is the practice with farmers to pay the half year's rent due at Whit-sunday on Lammas-day.

LAMOURETTE (la-moo-ret'), **ADRIEN**, a French ecclesiastic, was a conspicuous character in the Revolution. He became a Lazarist, and in 1789 was grand-vicar of Arras. He much assisted Mirabeau, and in 1791 he was admitted to the Legislative Assembly, where he distinguished himself by his moderation. After the massacres in September, 1792, he retired to Lyons, but on the



ANCIENT ROMAN CANDELABRA, OR LAMP-STANDS.—See LAMP.

taking of the city by the republicans he was captured and sent to Paris, where he was guillotined, in 1794.

LAMP. We have frequent mention of lamps in Scripture, but little or no indication of their shape or of the material of which they were made. But as Egyptian and Assyrian lamps have been

found of terra cotta, baked clay, bronze, etc., we may very well suppose that those used by the Hebrews were of similar materials, and very probably of similar shapes. The "lamps" which were carried by Gideon's soldiers in pitchers, Jud. vii. 16, 20, must have had handles, and have been so formed as that the oil could not easily be spilled. Not improbably, however, these were torches or flambeaux, which, when the pitchers were broken, would make a stronger glare. Animal fat is now very frequently burnt in lamps in Western Asia. It is likely that it was also used by the ancient Hebrews, though for the lamps of the candlestick in the tabernacle pure olive oil was specially prescribed, Ex. xxvii. 20; Lev. xxiv. 2. Cotton wicks are at present in common use, but it is supposed that the Hebrews, like the Egyptians, employed the outer coarse fibre of flax. Accord-



ANCIENT ROMAN CANDELABRUM.—See LAMP.

ing to rabbinical tradition, the priests' linen garments were unraveled when old to furnish wicks for the sacred lamps. Lamps are now often supported on stands of brass or wood, or they are placed upon brackets. This was probably an ancient custom; and if we may further suppose that anciently, as now, lamps were kept burning through the night, we shall find many Scriptural expressions illustrated. The keeping up of the light is thus a symbol of unbroken succession, 1 Ki. xi. 36; xv. 4; Ps. cxxxii. 17; while the extinguishing of the lamp betokens change and decay, 1 Sam. xxi. 17; Prov. xiii. 9; xx. 20. The illustration may, however, have been borrowed from the perpetual light of the sanctuary. Again, our Lord speaks of "outer darkness" into which the wicked should be cast, Matt. viii. 12; xxii. 13. Lamps, of course, were used at festivals and marriage-feasts, and the contrast is the more striking when one is expelled at once from a well-lighted apartment into the dark night.

The Jewish feast of dedication is, from the illuminations then made, sometimes called the Feast of Lamps. It was founded by Judas Maccabæus in celebration of the restoration of the temple-worship, and has ever since been observed by the lighting up of lamps or candles in all the countries of their dispersion. Other Orientals have at this day a similar feast, of which the "Feast of Lanterns" among the Chinese is, perhaps, the best known.

LAMPADARY (lamp'a-da-re), an officer in the ancient church of Constantinople; so called because it was his business to see that the lamps of the church were lighted, and to carry a taper before the emperor, the empress and the patriarch when they went to church or in procession.

LAMPE (lam'pe), FRIEDRICH ADOLPH, a distinguished divine of the Reformed Church in the eighteenth century, was born February 19, 1683, at Detmold, in Lippe Detmold. He studied first at Bremen, then at Franeker, and afterward at Utrecht. At Franeker the leading professors were followers of J. Cocceius, and Lampe's theological tendencies are those of the Cocceian school. After laboring as pastor at Weeze, Duisburg and Bremen successively, he was invited in 1720 to a chair of theology at Utrecht. In 1726 he was appointed professor of ecclesiastical history in the same university. In the following year he returned to Bremen, being invited to the joint offices of professor of theology and pastor of the church. He died December 8, 1729. His principal exegetical works are "Dissertation on Sacred Chronology" and "Commentary on the Gospel of John."

LAMPETIANS (lam-pe'sh'ans). In the seventeenth century a sect, so named, prevailed, who, adopting the views of the Syrian monk Lampetius, held that man, being born free, is not called on by any necessity to recognize subjection to the law of God. Lampetius mingled the views of Arius, Carpocrates and others.

LAMPS were often placed in graves of the catacombs as a symbol of the eternal light which the departed, it is hoped, enjoy—a memorial of their shining lights before men and their future glory, Matt. xiii. 43. These lamps are found in Italy, Southern France, Egypt and North Africa. At York, near Saint Helen's, in the wall, Camden records the discovery of a burning lamp in a tomb, and another was found, in 1833, at Baena, near Cordova. Some Norman stone lamps have been found at Romsey. At Lichfield, in 1194; at Salisbury, by Osmund's Custumal; at Hereford, in the time of Edward III., by bequest; and in all wealthy churches, by episcopal injunctions, in the thirteenth century, a perpetual lamp burned day and night before the high-altar. In the Constitutions of Oxford, 1222, a lamp is first mentioned. Usually, however, lights were placed in the standing candelabra upon the altar-step.

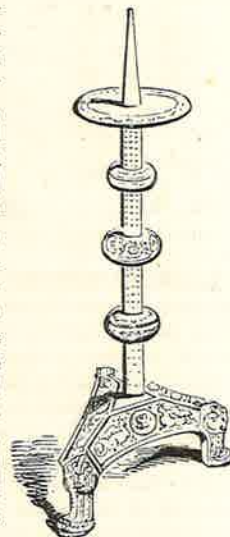
LAMSON (lam'sun), ALVAN, D.D., who was born in 1792, at Weston, Massachusetts, and educated at Harvard, became a tutor in Bowdoin College, from which he went to Harvard to study divinity. He settled as pastor of the First Church in Dedham, Massachusetts, where he became known as a favorite Unitarian preacher. His writings were chiefly sermons and papers in the "Christian Examiner." After a long pastorate of more than forty years he died, in 1864.

LAMY or **LAMI** (lah'me), BERNARD, a learned Roman Catholic divine, born at Mans, in 1640, commenced his education at the college of his native place and completed it under the Fathers of the Oratory in Paris. He speedily gained a considerable reputation, and became successively professor of belles-lettres at Vendôme and Juilly and of philosophy at Saumur and Angers. In the latter city Lamy's zealous advocacy of the Cartesian philosophy raised most violent opposition from the Thomists, through whose influence he was prohibited from exercising any ecclesiastical or educational function in France. Abandoned by the superiors of the Oratory, Lamy retreated first to St. Martin, in Dauphiny, and then to Grenoble, where he found an enlightened protector in the bishop, Cardinal de Camus, by whose influence his

sentence was partially revoked, and he was permitted to preach theology in that city. In 1686 he was recalled to Paris, where he passed a tranquil life until a controversy with M. de Harlay, archbishop of Paris, forced him to retire to Rouen, where he spent the remainder of his life in study and devotion. He died January 29, 1715. Lamy lived an ascetic life, and was as remarkable for his piety as for his extensive learning. His principal works are "Introduction to the Holy Bible" and "Harmony of the Four Evangelists."

LANCE, Jer. i. 42. See ARMS.

LANCE, THE HOLY. This term is used to designate—1. A knife shaped like a lance which is used by the clergy in the Greek Church to cut the bread in the communion. 2. A lance which was, according to one tradition, made out of the nails used at the crucifixion, and according to another, it was the veritable lance with which the Roman soldier pierced the side of our blessed Lord. Through the influence of the bishop of Cremona this lance was given by Rudolph of Burgundy to Henry I. of Germany, and it was long recognized as an important insignia of the empire. 3. A third lance, said to have been found by Helena, kept in the Church of the Holy Sepulchre, and subsequently at Antioch, where a French priest found it. Its possession so nerved the crusaders that they gained a victory over the Saracens, and after being kept at Constantinople and Venice, whence it passed into the hands of St. Louis of France, it was again found at Constantinople, and Pope Innocent III. got it as a present, and it is reported to be in the Vatican. The genuineness of these lances has, of course, never been established.



ANCIENT CANDELABRUM.—See LAMP.

LANCELOT (lan-se-lo'), CLAUDE, a learned French ecclesiastic, was born in 1619, at Paris. He lectured on belles-lettres at the monastery of Port Royal, and subsequently became a Benedictine monk. Upon the suppression of his order he was banished to Quimperlay, in Brittany, where he died in 1695. He was the author of the well-known Port Royal grammars and of many other useful philological works.

LANCELLOTTI (lan-sel-lot'te), GIOVANNI PAOLI, an eminent jurist, was born at Perugia, in 1511. He kept a school of law at his native place, and was engaged by Paul IV. to draw up an institute of canon law, in imitation of Justinian's "Institutes of Civil Law." This was annexed to the body of canon law, and still retains its place in the recent editions of that compilation. Lancellotti died in 1591.

LANCET (lan'set), 1 Ki. xviii. 28. Probably a light spear. See ARMS.

LANCET-WINDOW (lan'set-win'do), a narrow window with acutely-pointed arch head.

This form was much used in England and Scotland, during the early pointed period of Gothic architecture. Several lancet-windows are frequently grouped together, so as to produce a pleasing effect. In Scotland, the lancet-window was, like many other features of Scotch Gothic, retained to a much later period than in England.

LAND. See **EARTH.**

LANDMARK (land'mark), or boundary-pillar, for such was, and still to a large extent is, in Eastern countries, the sign that distinguishes and marks off the possession of one man from that of another. A stone or post was usually placed at convenient distances, instead of a wall or hedge, to separate between the two; and as, in favorable circumstances, a cunning and unscrupulous man might take advantage of his neighbor by shifting the place of such movable partitions, a strong injunction was given in the law to leave them intact, Deut. xix. 14; xxvii. 17.

LANDO (lan-do'), also called **LANDON** (lan'dun), who rose to the pontificate, was born in Sabina. Of his early life little is known. He reached the papal chair in 913, and he reigned only six months, closing his life in 914.

LANE, GEORGE, was born in 1784, in the State of New York. In 1805 he was admitted to the Philadelphia Conference of the Methodist Church, and in 1836 he became agent of the Methodist Book Concern, which he raised to a condition of great prosperity. As treasurer of the Missionary Society he was exceedingly active, freeing it from an oppressive debt and bringing it into a condition of vigor and extensive usefulness. He died in 1859.

LANE, JOHN, who was born in Virginia in 1789, became one of the most influential members of the Methodist body in the Southern States. He spent some time in Georgia, entered the South Carolina Conference, labored among the Creek and Cherokee Indians, and assisted in forming the Mississippi Conference. In 1820 he had the management of his father-in-law's estate devolved on him, and on it he founded the city of Vicksburg. He acted as merchant, judge and railroad director, while he preached as he had opportunity. In 1831 he re-entered the Conference, became a presiding elder and president of the board of trustees of the Centenary College and president of the Missionary Conference. He died in 1855.

LANFRANC (lan'frangk), who became archbishop of Canterbury, A. D. 1070, and was by far the most eminent of the Continental Churchmen who were brought over to England, was born at Pavia, in Italy, about the year 1005. He was descended from a family of rank, who had him educated for the law at Bologna. He taught jurisprudence at Pavia; but desirous of seeing other lands, he traveled over France, and at the suggestion of Duke William of Normandy he became a teacher at Avranches, where he was soon surrounded by a crowd of pupils. With a view to a life of greater solitude he proposed to retire to Rouen, and on his way he was seized by a band of robbers, who bound him to a tree. Being delivered, he determined to enter a monastery in fulfillment of a vow, and he selected the Benedictine house at Bec. Here again he became an instructor, and pupils from many lands crowded around him. He was made prior

of the house in 1046, and forthwith he recast the order of study and enlarged the course, introducing the study of logic and giving much attention to Latin. He had Anselm and the future pope Alexander II. under his care at Bec. Three years after his promotion to the head of the house his great controversy began with Berengarius, who was at that time archdeacon of Angers. Berengar had sought to gain Lanfranc's support to the views of Scotus Erigena on the subject of the Lord's Supper, and the letter fell into the hands of some who charged Lanfranc with heresy. Lanfranc became very violent in his own defence, and in consequence of his display of learning he rose in the favor of Duke William and had several abbacies offered to him. Under a false charge he was ordered to leave Normandy, and a miserable horse was given to him for his journey. Meeting the duke, he told him that unless a better was provided he could not get out of the country, and the interview ended in such an explanation as led to permanent friendship. He succeeded in procuring the permission of Nicholas II. for William to marry a near relative, on condition that the duke should build a religious house for monks and one for nuns; and when the monastery at Caen, called after St. Stephen, was built, Lanfranc was settled over it, and Anselm took his place at Bec. The controversy between Lanfranc and Berengar continued with great vigor. Paschasius Radbertus had promulgated the dogma of transubstantiation; and when at Rome, Berengar had been led through fear to admit this doctrine, yet when he got free he defended the views of Scotus Erigena, who on the subject of the eucharist agreed with Ambrose, Augustine, Jerome and others of the Fathers that there was no change of the elements of bread and wine into the real body and blood of our Lord. Great ability was displayed in this controversy on both sides. Lanfranc refused the archbishopric of Rouen, but at the urgent solicitation of William, and influenced by the advice of his old friend Abbot Herluin, he accepted the archbishopric of Canterbury, in the year 1070. He entered on an arduous field, as he had an uncultured clergy to rule and his own dignity to defend, while the imperious temper of the Conqueror and the equally difficult disposition of William Rufus kept him in constant disquiet. So troubled was he at times that only for the influence of Pope Alexander II. he would have resigned the primacy and retired again to a monastery. He esteemed his old pupil Pope Alexander II. very highly, but Gregory VII. became dissatisfied with him because of a want of obedience in not restraining the imperious monarch, who had shown an unwillingness for the bishops to visit Rome. He had gone to Rome himself to receive the pallium from the hands of Alexander II., although he would have preferred that the pope, in view of his dignity as primate of England, had sent it to him; but when Gregory enjoined him to appear in Rome in the space of four months, he disregarded the command, although threatened with a sentence of suspension. This coolness has by some been attributed to the fact that Lanfranc believed that in Gregory he saw a leaning toward his old opponent Berengar. It is the testimony of history that through the energetic policy of Lanfranc the English Church received as strong an infusion of the Norman element as was forced upon the political system of the country by the iron hand of the Conqueror. In addition to his works against Berengarius, he left "Decrees for the Order of St. Benedict," "Letters," a work on "Confession" and a "Commentary on St.

Paul's Epistles." He wrote a life of the Conqueror, but it is lost. He died in 1089, two years after the death of his great patron.

The cathedral of Canterbury is worthy of the rank which it holds of being the metropolitan church of England. Its vast size, its varied styles, the beauty of its different parts, the number of offices, chapels and other edifices which are attached to it, unite in clothing it with a wondrous amount of solemn pictorial beauty. And then its history is an embodiment of the history of the Church of England. When Augustine died, in 604, his church was unfinished, and it was afterward ruined by the Danes. Odo, in 938, repaired it, and again the Danes destroyed it. In 1017 it was re-edified, and in 1067 a fire left it in a ruin-



DEVICES ON ANCIENT EGYPTIAN LAMPS.—See **LAMP.**

ous state. In this condition it was found by Lanfranc when, in 1070, he accepted the see. He was a great architect, and his plan included a great enlargement as well as repairs. Nothing in England, as William of Malmesbury has said, could be found to equal this cathedral for the brilliancy of its windows, the splendor of the marble pavement or the pictured roof which attracted the eyes of beholders. Again, in 1174, the choir and other parts of the building were consumed by fire, but under the celebrated William of Sens the entire east end of the cathedral was rebuilt and completed in 1180. From this year until 1376 many changes and additions were made, under Peckham and others, and in this year Archbishop Sudbury commenced the western transept. Courtenay, Arundel and Chicheley carried on other additions. Selling, the prior, undertook the great central tower, which was finished by Morton and Gold-

stone, his successors. Like others of the great cathedrals, the structure has suffered from the hands of those who undertook to remove the symbols of Romish doctrines and practices; and the effects of time, also, have clothed this gray and venerable structure with a solemnity of aspect which is most impressive and affecting. Some idea of the magnitude of the cathedral may be gathered from a consideration of the following measurements. The great central tower is thirty-five feet in diameter, and it rises to the vast elevation of two hundred and thirty-four feet, while the style and the arrangement of the windows are far more pleasing than the tower windows at York. Two transepts cross the main building, and the circular building at the eastern extremity, called Becket's Crown, is a unique example in the plan

1789 he became court preacher and counselor to the reigning princess at Ratisbon. His "Dictionary of the New Testament" raised his name to the front rank of the literary men in Germany. In later years he devoted himself to the practical side of the Christian life, and his character shone out with great simplicity and beauty. He died in 1806.

LANG, MATTHAUS, a natural brother of the emperor Maximilian I. who rose to great eminence in the Romish Church, was born in 1469, at Augsburg. His education was conducted at Ingolstadt, and he entered public life first as a secretary to Frederic III. and next to his brother Maximilian I. Entering the Church, he soon rose to be bishop of Gurk, and Julius II. made him a cardinal in 1511 to attach him to his interests, and thus Max-

imilian was secured also. The archbishopric of Salzburg was conferred on him, and in 1518 he attended the diet of Augsburg. For some time he favored reform in the Church, and he even went so far as to intimate his purpose to secede if his views were not entertained. At length he entirely changed; he overcame the revolutionary party at Saltzburg, joined the Romish league and successfully attacked the peasants in 1525 who had risen in insurrection. He was a determined opponent of Luther; but, after all, it must be admitted that he had an elastic conscience, was more adroit and prudent than candid, honest or faithful, and as a politic manager and partisan he was equal in adroitness to any of the cardinals of his day. He died in 1540.

Imilian passed his life amid scenes of unusual turmoil and difficulty. After having been dean of Tours, he became bishop in 1072. He was deposed and excommunicated by the pope on a charge of incest, but he vindicated his character, and was restored. On the accession of Gregory VII. he was again deposed, and his clergy rose up against him. At the council of Poitiers he was accused of simony, and to save himself he broke up the council. Gregory appointed a committee to investigate his conduct; and although nothing definite has been recorded of the proceedings, Langeais appears afterward to have enjoyed the confidence of the pope. Next he incurred the anger of Philip, the king, because of siding with the pope about the investiture, and he was driven from his see and excommunicated by the canons of St. Martin. Next came the excommunication of the count of Anjou and his associates, who had opposed Langeais, and so confusion and jealousy prevailed. It has been justly surmised that Langeais had brought his troubles on himself by favoring the reforms which Gregory aimed at effecting, for he had the favor of the people when the clergy and the monks opposed him. He died about the year 1093.



CANTERBURY CATHEDRAL, VIEW OF SOUTH SIDE.—See LANFRANC and CANTERBURY.

of this church. The total exterior length of the cathedral is five hundred and forty-five feet, and at the eastern transept it is one hundred and fifty-six feet broad. These measurements, however, give no idea of the extent of the cloisters, the chapter-house, the library and the different chapels which surround or are attached to the main edifice, and which invest the cathedral with a varied appearance of pictorial effect, which a more formal and regular structure fails to produce. As a study it presents all the different styles from the Norman down to the Perpendicular, and thus it exhibits in stone a history of the progress of ecclesiastical architecture for at least four hundred years.

LANG, GEORG HEINRICH, who was born in 1740, at Oettingen, and educated at Jena, served as a pastor at Bühl and Hohen-und-Nieder-Altheim. Thence he went to Trochtelsingen, and in

1789 he became court preacher and counselor to the reigning princess at Ratisbon. His "Dictionary of the New Testament" raised his name to the front rank of the literary men in Germany. In later years he devoted himself to the practical side of the Christian life, and his character shone out with great simplicity and beauty. He died in 1806.

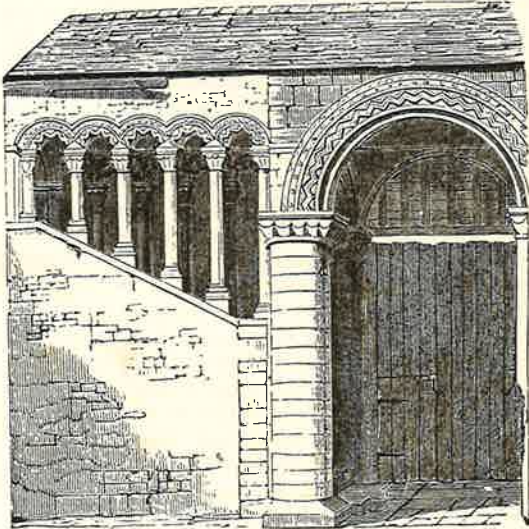
LANGHEAIS (long-zh'ay'), **RAOUL DE**, who rose to be a French bishop in the eleventh cen-

ture, passed his life amid scenes of unusual turmoil and difficulty. After having been dean of Tours, he became bishop in 1072. He was deposed and excommunicated by the pope on a charge of incest, but he vindicated his character, and was restored. On the accession of Gregory VII. he was again deposed, and his clergy rose up against him. At the council of Poitiers he was accused of simony, and to save himself he broke up the council. Gregory appointed a committee to investigate his conduct; and although nothing definite has been recorded of the proceedings, Langeais appears afterward to have enjoyed the confidence of the pope. Next he incurred the anger of Philip, the king, because of siding with the pope about the investiture, and he was driven from his see and excommunicated by the canons of St. Martin. Next came the excommunication of the count of Anjou and his associates, who had opposed Langeais, and so confusion and jealousy prevailed. It has been justly surmised that Langeais had brought his troubles on himself by favoring the reforms which Gregory aimed at effecting, for he had the favor of the people when the clergy and the monks opposed him. He died about the year 1093.

LANGHAM (lang'ham), **SIMON OF**, an English bishop of great eminence, was born in 1310, at Langham, in Rutlandshire. As abbot of St. Peter's, Westminster, he became a zealous reformer of abuses, and Edward III. made him his treasurer in 1360, and four years afterward he elevated him to the chancellorship. Meantime, he had filled the see of Ely, and in 1366 he was made primate. Wycliffe had been made head of Canterbury Hall, at Oxford, and from this place he was removed by Langham, on the ground that a secular priest was not qualified to hold the position. Two results flowed from this: Wycliffe was led to inquire into the nature of papal abuses; and Edward, seeing Langham created a cardinal for his conduct, seized on the temporalities of Canterbury on the plea that his exaltation to the rank of cardinal had vacated the inferior office. This threw Langham into the hands of the pope, who used him for the promotion of his policy. He continued with the pope at Avignon, where he died in 1376.

LANGHORNE (lang'horn), **WILLIAM**, M.A., who was a clergyman of the Church of England, is chiefly remembered because of the translation which he and his brother John Langhorne made of "Plutarch's Lives." John had been a preacher at Lincoln's Inn; and contrary to the usage of that learned and profoundly legal association, where deep thought and solid matter are sought after, his sermons have been characterized as "short, florid and superficial." William was the author of some poetry, a paraphrase of a part of Isaiah and two volumes of practical sermons. He died in 1772.

LANGLEY (lang-le), **RALPH**, who lived in the fifteenth century, was one of the most eminent of the wardens of Manchester. He entered on his office in 1465, and he found the church over which he was to preside in an exceedingly dilapidated state. He removed a wooden fabric which had been placed between the stone chancel and the lower part of the present tower, which had been erected perhaps soon after the chancel, for the



STAIRCASE AT CANTERBURY.—See LANFRANC.

This old staircase in the Conventual buildings is a good specimen of NORMAN ARCHITECTURE, which see.

purpose of receiving one or more bells. The tower was in a good condition and sufficiently strong; so he joined his new building of stone to it. Then he built the present nave of the cathedral with the north and south aisles, and next the chapel of St. James on the north and that of St. Nicholas on the south, thus giving the church a cruciform plan. Still further, he added a clerestory to the choir of the first warden with octagonal turrets, and he replaced the former roof, which had been of timber. Next he took down the old vestry and built the present chapter-house on its site; and he closed his labors by adding the stalls on the south side. He serves as an excellent illustration of the peculiar talent which the mediæval clergy displayed in the department of architecture. Their taste and education may be seen in the vast cathedrals, colleges and other edifices devoted to ecclesiastical and educational purposes, which still command the admiration of all spectators.

LANGLEY, or **LONGLEY** (long'le), **THOMAS**, was educated at Cambridge, and taking holy orders, became canon in 1400 and dean of York in 1401. In 1403 he was appointed keeper of the king's privy seal, and received the great seal from Henry IV. in 1405, being promoted to the archbishopric of York the same year. He was frequently employed in state affairs by the king and his successor, under whom and Henry VI. he held the great seal. Retiring from public life in 1426, he occupied the rest of his life in works of piety, charity and munificence, restoring his cathedral, founding schools for grammar and music, and contributing to the libraries of Cambridge, Oxford, Leicester and Manchester. He died in 1437.

LANGRES (long-gray'), **SYNOD OF**. In the year 859 an important synod was held at Toul, in which the state of religion in Neustria, Loraine and Provence was discussed, and a preparatory

synod was held at Langres, with a view to secure a thorough adjustment at Toul. The questions then under discussion were the propriety of taking the election of bishops out of the hands of the laity on the plea that, while they were ignorant, the clergy were qualified by their education to make a judicious selection. The appointment of the heads of convents, the rapacity of the temporal power and the independence of convents from episcopal control were also discussed; but the deliberations about predestination were the most important, but the result was unsatisfactory, and, after all, nothing was settled, and the proceedings at Toul were uninfluenced by all that had been done at Langres.

LANGTON (lang'ton), **JOHN DE**, was a bishop of Chichester, in the fourteenth century, who did much for the cathedral over which he presided. He was appointed to the see in 1305, and he at once commenced his architectural labors, beginning with the presbytery; and having completed it, he undertook the south transept, which he rebuilt, adding to its length, and terminating it by one of the most enriched windows to be found in any cathedral in England. The decorated style had begun to prevail, and the south window is of such size and beauty of detail that the only one of the period which is held to surpass it is in the chapel of Merton College, Oxford.

LANGTON, **STEPHEN**, archbishop of Canterbury in the time of King John, was born in England, but educated in France. He rose through the various offices of the university of Paris till he became its chancellor; and then, on visiting Rome, Innocent III. so admired his learning and abilities as to promote him to the see of Canterbury, assuming a power of disposal then disputed by the king of England. John refused to confirm the nomination, and the kingdom was accordingly placed under an interdict. After some years of resistance the pusillanimous monarch yielded, and Langton entered into quiet possession of his diocese in 1213. This prelate was not so subservient to the pope as he was expected to be, but became a strenuous supporter of the liberties of the English Church and people, and died in 1228, leaving various works, some of which have been printed.

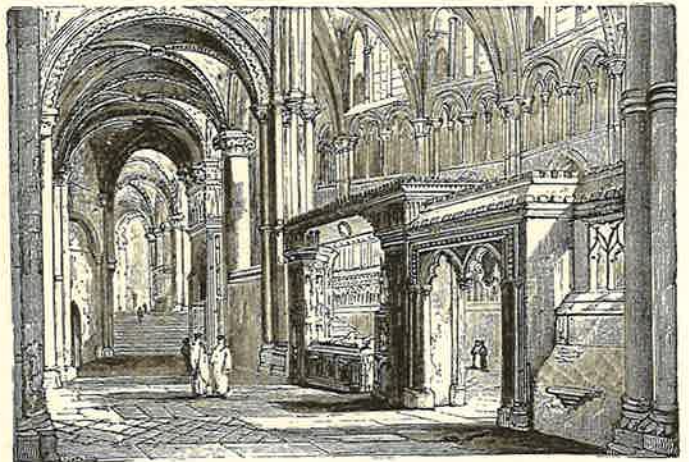
LANGUAGE. See TONGUES.

LANIGAN (lan'e-gan), **JOHN**, D.D., was a well-known literary member of the Irish Romish priesthood. He was born in 1758, at Cashel, in the South of Ireland, and educated at Rome, in the Irish College. For some time he occupied the chair of Hebrew and divinity at Pavia. When the Irish College was founded at Maynooth, he refused a chair which was offered to him, but in 1799 he assumed the position of editor, librarian and translator for the Dublin Society. The complicated duties of the office and the weight of literary labor which he undertook affected his brain,

and in 1828 he died near Dublin in an asylum. His "Ecclesiastical History of Ireland" is well known as a learned work. It closes at the thirteenth century. He wrote on the questions bearing on Protestantism and Popery, and a work on the Scriptures, which appeared in 1794, at Pavia.

LANSING (lan'sing), **NICOLAS**, who was born in 1748, at Albany, became a most valuable and greatly beloved minister of the Reformed Dutch Church. He was licensed to preach in 1780, and he continued preaching until a fortnight before his death, at the age of eighty-seven. His first charge was at Greenbush, near Albany, and subsequently he labored at Tappan and Clarksburg, in Rockland county, New York. In his later years he labored in Tappan only, from 1830 until 1835. His dwelling-house and church at Tappan adjoined the place where Major André was hanged in the war of the Revolution.

LANTERN (lan'tern), once only used in our English Bible, John xviii. 3, and as the equivalent of the same word which in all other places has been rendered "lamp" or "candle." But as a lantern is simply a light with a covering of some sort to protect it from wind and other external means of violence, the distinction between it and lamp cannot be sharply drawn, and not unfrequently either term might be indifferently employed. The lamps, for example, carried by Gideon's select band must have been lanterns rather than lamps in the ordinary sense; and when the Psalmist speaks of "a lamp to his path," Ps. cxix. 105, what we naturally think of is the lantern required for dark and devious ways. The lantern common at present in Western Asia consists of waxed cloth strained over rings of wire, with a top and bottom of tinned copper. It is usually about two feet long by nine inches in diameter, and is carried by servants before their mas-



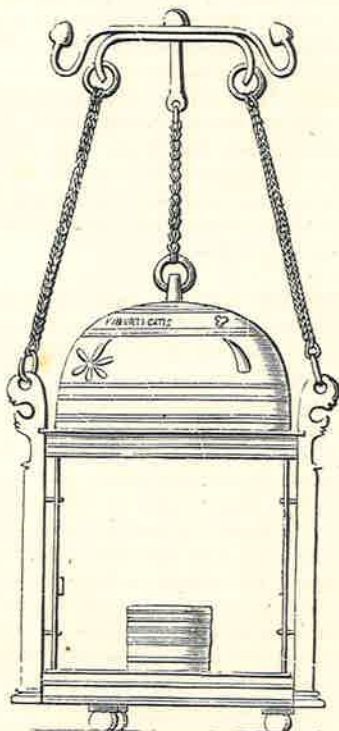
CANTERBURY, NORTH AISLE OF THE CHOIR.—See LANFRANC. This shows one of the many fine monuments to the early archbishops.

ters, who often pay visits to their friends at or after supper-time. In many Eastern towns the municipal law forbids any one to be in the streets after nightfall without a lantern.

LANTERN, in architecture, is an ornamental structure raised over domes and roofs to give light and ventilation. The dome of Saint Paul's cathedral and many other large domes are crowned with a lantern. Where a lantern is for the purpose of giving light, it is called a lantern-light. In Gothic architecture, a lantern-tower is frequently placed

over the centre of cross churches, the vault being at a considerable height, and the light admitted by windows in the sides. York and Ely cathedrals have such lantern-towers.

LANTERNS, FEAST OF. Among the Chinese of the upper classes the custom is general on the 15th of January to have a huge lantern lighted up with wax candles, but the origin of the practice



BRONZE LANTERN, FROM HERCULANEUM.—See LANTERN.

is involved in uncertainty. One tradition derives the custom from the incident in the family of a mandarin whose daughter was drowned, and her father employed a number of lanterns in his search after her. Another traces it to an emperor whose palace was destroyed by the people, because he illuminated it on an occasion when he had collected his concubines together for licentious revelry. In some respects this Chinese custom resembles the rite of the ancients, who went about the streets with torches in commemoration of the search of Proserpine by her mother Ceres.

LANTFREDUS (lant-fre'dus), who flourished in the close of the tenth century, at Winchester, was a protégé of Ethelnoth, the bishop. He is now known by his curious life of St. Swithin, which, like the work of Jocelin of Brakelonde, presents the most interesting views of the condition of society in his day. The actual life of abbeys and priories may be seen in the writing of Jocelin, while civil life is illustrated by the memoir of St. Swithin. The name is sometimes written Lamfridus.

LAODICÆA, or **LAODICEIA** (la-o-de-se'a), a city of Phrygia in Asia Minor, chiefly interesting to the Scriptural student as the site of one of the seven churches in Asia to which epistles were addressed by direction of the Holy Spirit by the author of the Apocalypse. Laodicea was situated about a mile to the south of the river Lycus, a branch of the Meander. Its original name was Diospolis, and Pliny mentions the change of the

name to Rhoas. That by which the city has been since known was conferred upon it by Antiochus Theos in honor of his wife Laodice. Among the residents in this city in the time of the apostles were many Jews, and it was probably owing to this circumstance that a Christian church was planted here at so early a period of the Church's history. The present state of Laodicea is most desolate; the site is singularly barren, and the area of the ancient city is covered with the relics of a former civilization. Not a single monument of antiquity remains standing; a stadium, a few arches of an aqueduct, three or four blocks which once supported the arches of a bridge and a portion of an amphitheatre are all that remain to attest the ancient magnificence of the town. The Turks call it *Eski Hissar*. It appears from the Epistle to the Colossians that St. Paul never visited Laodicea; but hearing, most probably from Epaphras, of the false doctrines spread in that city, he wrote to the Colossians, desiring that his Epistle to the Colossians, and that of the Laodiceans in Colossæ, Col. iv. 13-16. From this some have supposed that St. Paul wrote an epistle to the Laodiceans which is no longer extant.

The message of the Spirit, Rev. iii. 14-22, to the church at Laodicea was an awful warning. It is, perhaps, scarcely possible for us to say what effect it produced on the church in that city. Laodicea is indeed a desert, but the same may be said of Ephesus and Sardis, as well as of Colossæ and Hierapolis.

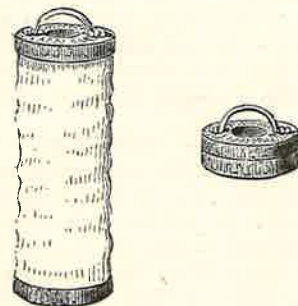
LAODICÆA, COUNCIL OF. In the fourth century a council was held at Laodicea, in Phrygia, and yet it is strange that the date of the council cannot be fixed. Baronius, Binius, Pagi, Hardouin, Beveridge and others place the year from A. D. 314 to 381. Thirty-two bishops attended, chiefly from Asia, and they passed sixty canons, which were generally accepted by the churches. The most important of them was the last, in which the canon of Scripture was settled, and in the list of the books the Apocrypha and the book of Revelation are omitted. The others give a clear view of the questions which were then agitated in the Church; thus, in the twelfth it is determined that bishops shall be appointed by the metropolitan and his provincials, and the thirteenth forbids the election of priests by the people. The fifth forbids ordination to be administered before those who were hearers only, and the sixth excludes heretics from admission to churches, while the fourteenth prohibits the eucharist to be sent from one parish to another. The twentieth orders a deacon not to sit in the presence of a priest without his permission, and the twenty-fourth enjoins all the clergy and all ascetics to shun taverns. The thirty-third prohibits church members from praying with heretics, and the thirty-seventh forbids fasting with Jews or heretics, while all dancing is denounced by the fifty-third. The object of the council was obviously to lay down such rules as would regulate the life and morals of church members in a loose and declining age.

LAODICÆANS (la-o-de-se'anz), Col. iv. 16, inhabitants of Laodicea.

LAOS (la'os) is the name of a people who live south-east of Burmah and of Farther India, surrounded by Assam, Siam, Tonquin and China. They are scattered through Siam and the adjoining provinces, and number about three millions.

They are Buddhists, though more lax than the Siamese. The American Presbyterian Church in 1867 made the first attempt at their conversion to Christianity. Mr. McGilvray was received by the people with great kindness; a house and other comforts were provided for him; but ere long a very determined spirit of hostility began to appear. Dread of change, loss of power and other worldly influences have united with the opposition of the heart to the holiness which the gospel demands, in leading the king and others to discourage the labors of the men who have toiled for years to elevate them in the social scale and brighten their hopes for eternity.

LAO-TZU (la'o-tzoo), a celebrated philosopher of China, the founder of a religion as ancient and important as that of Confucius. This sect is commonly known as the Taou, or sect of reason. Little authentic is known of the life of Lao-Tzu, his followers having made a myth of his biography. He was born B. C. 604, in the state of Tseu, at present known as Hooph and Hoonan, fifty-four years before Confucius. He was probably a historian and archivist of a king of the Chow dynasty, and went about B. C. 600 to the western parts of China, where he might have become acquainted with the worship of Fuh or Buddha. Confucius was so attracted by his renown that he went to see him, but the meeting does not seem to have been entirely amicable, for Lao-Tzu reproached the sage with pride, vanity and ostentation, stating that sages loved obscurity and retreat, studied time and circumstances before they spoke, and made no parade of knowledge and virtue. Confucius, however, highly lauded Lao-Tzu to his followers, and called him a dragon soaring to the clouds of heaven which nothing could surpass. Lao-Tzu asked Confucius if he had discovered the Taou (path or reason) by which heaven acts, when Confucius answered that he had searched for it without success. Lao-Tzu replied that the rich sent away their friends with presents, sages theirs with good advice, and that he humbly thought himself a sage. By this he probably meant that all he could offer Confucius was the advice of seeking the Taou. He retired to Han Kwan, where the magistrates of the place received him, and there



PERSIAN LANTERN.—See LANTERN.

he wrote the *Taou-tih-king*, or book of reason and virtue. He died B. C. 523, having attained the age of one hundred and nineteen years.

The doctrines of Lao-Tzu differ from those of Confucius, the object of the latter being the practical government of man through a code of morals, that of Lao-Tzu, the rendering of man immortal through the contemplation of God, the repression of the passions and the perfect tranquillity of the soul. Hence his doctrine was that silence and the void produced the Taou, the logos or reason by which movement was produced; and from

goodly mountain, even Lebanon." The goodly mountain is Hermon, which is visible so far off, and the whole range of Lebanon behind it stretching northward to the eye of the dying saint.

There are allusions to several ridges or peaks of Lebanon in Scripture, but the identification of these with any modern name is difficult. The most striking of these allusions is that in Song of Solomon, ch. iv. 8:

With me from Lebanon, my Bride,
With me from Lebanon thou shalt come;
Thou shalt look from the top of Amanah,
From the top of Shenir and Hermon,
From the lion's den,
From the leopard mountain.

The great central valley between the two Lebanons, now called simply El-Beka (the valley), was anciently known as Cœle-Syria, and contains among other things the magnificent ruins of the temple of the sun at Baalbek. Few fragments of ancient splendor and idolatry can equal this, save perhaps those of Egypt and India. Such architectural grandeur was singularly suitable for the situation, with the snowy peaks of Libanus on the one side and Antilibanus on the other.



MOUNT LEBANON.—See LEBANON.

The thunder-storms of Lebanon are terrific: the thick clouds, the dashing rain, the wild mountain blasts, and the rapid lightning gleams, make up a scene which one is glad to have to say that he has seen once, but which he would not willingly encounter a second time.

The glimpses of the Mediterranean which the traveler gets and loses as he slowly winds his way downward, through ravines and heights and broken slopes, are remarkably beautiful—like the similar glimpses of the Dead Sea which he gets and loses when descending from Jerusalem. A week's ride through Lebanon would bring the traveler into contact with more varied beauty than in almost any other region of the world. It is the highlands of Syria; and though the whole district from the Red Sea northward to Asia Minor is mountainous, yet Lebanon, or "the Lebanon," as it is called, is pre-eminently the mountain district. Hence its name "Aram," the lofty—just the name which we can suppose might be given by the colonists from the plains of the far east when first coming within sight of such a noble mountain range.

Its height gives it in some places the advantage of a various climate. At its foot, in such places as Baniyas, the heat is great, while on its top there sits the cold of winter. To this variety of climate fre-

quent reference has been made, in the many descriptions and praises of Lebanon that have been given, both in ancient and modern times. The reader may not be unacquainted with the following specimen:

"Now upon Syria's land of roses
Softly the light of eve reposes,
And, like a glory, the broad sun
Hangs over sainted Lebanon,
Whose head in wintry grandeur towers,
And whitens with eternal sleet;
While summer, in a vale of flowers,
Is sleeping rosy at his feet."

The population of Lebanon is considerable, scattered over its many villages. The inhabitants are chiefly Druses and Maronites; the latter in name Christians, the former peculiar in their religion and manners—so much so that they have been conjectured to be the remains of the ancient Canaanites. There are Mohammedans also in different places.

LEBAOTH (le-ba'oth), Josh. xv. 32. See **BETH-BIREI**, **BETH-LEBAOTH**.

LEBBEUS (leb-be'us), one of the names of the apostle Jude, Matt. x. iii.

LEBONAH (le-bo'nah), a place not far from Shiloh, Jud. xxi. 19. It has been identified with *El-Lubban*, about four hours south of Nablous.

LEBRIJA (le-bre'ha), **ÆLIUS ANTONIUS**, a learned Spaniard, was so called from the place of his birth. He was born in 1442, at Lebrija, and after a course of study in that place, he went to Salamanca. Thence he went to Italy, and after ten years he returned with a competent knowledge of Hebrew, Greek, Latin, medicine and

theology. His great object was the reformation of the Spanish colleges, and he had considerable success, as he published grammars and a lexicon which were extensively used. He attempted a reform of the text of the Vulgate, and he aided Cardinal Ximenes in preparing his "Polyglot." He found himself in danger, and the Inquisition prohibited some of his works, but Ximenes protected him from the intended violence of his enemies. In 1522 he died at the university of Alcalá de Henares, in which he filled the Latin chair. Many of his works have come down to the present day.

LEBWIN (leb'win), whose name is often written **LIAFWIN**, was a successful missionary in spreading the gospel among the Frieslanders. The scene of his greatest success was Deventer, where he built a church. He is reported by tradition to have been a man of unwonted boldness, and he succeeded among the Anglo-Saxons where it is probable a less energetic man would have failed. He was a native of Brittany, and he is said to have been led by a dream to join Gregory at Utrecht for the mission. He has been confounded with a pupil of Augustine named Livin who was not engaged in the mission to Germany.

LECAH (le'kah), a name found in the genealogy of Judah; it is probably that of a town, 1 Chr. iv. 21.

LECENE (la-sân'), **CHARLES**, a Protestant pastor at Honfleur, of Socinian principles, was born in 1647. In 1685 he went to England, and there made a translation of the Bible, which was published by his son. It is open to severe criticism, which it has not escaped. He died in 1703.

LECKEY (lek'ke), **WILLIAM**, who lived in the last half of the seventeenth century, in Ireland, became famous for his scholarship, his pulpit power and his death by hanging at Dublin, on a charge of being a party to the celebrated plot of Colonel Blood. After the Restoration, Leckey, who was a Presbyterian minister and a Fellow of Trinity College, Dublin, was accused of having taken part in the plot to embarrass the government. He was imprisoned, tried and condemned to death. His life was offered to him provided he would conform to the Established Church, and on his refusal he was hanged, July 15, 1663, although the university used all its influence to have him spared.

LECLERC (lay-klerk'), **JEAN**, one of the most profound scholars of Europe, was born at Geneva, in 1657. He was a Calvinistic minister, but became a zealous Arminian, and was lecturer in the Remonstrant College at Amsterdam. His work on the Bible is a monument of critical learning. Besides this, he was a copious writer and collator. One of the best of his works is "A Treatise of the Causes of Incredulity," translated from the French. He died in 1736.

LECTERN (lek'tern), a reading-desk or stand, properly movable, from which the Scripture lessons which form a portion of the various church services are chanted or read. The lectern is of very ancient use, of various forms and of different materials. It is found in Roman Catholic churches, in the cathedrals and college chapels of the Church of England and in the Protestant Episcopal churches of America. The most ancient lecterns are of wood, but they were frequently also made of brass, and sometimes in the form of an eagle (the symbol of St. John the Evangelist), the outspread wings of which form the frame supporting the volume.

LECTOR (lek'tor), in the early Church a person set apart for the purpose of reading parts of the Bible and other religious writings to the people. They were consecrated by prayers and ceremonies for this office, and in the third century appear to have been proper officers of the Church.

LECTURES (lek'churz). There are several courses of sermons or lectures delivered in England, under endowments of certain public-spirited individuals, called by their names, or by some name designated by them.

1. **BAMPTON**, a course of lectures founded by the Rev. John Bampton, canon of Salisbury, to be delivered in St. Mary's Church yearly in Oxford. This is a celebrated course. See **BAMPTON LECTURES**.

2. **BOYLE**, a course founded by the Hon. Robert Boyle in 1691 to maintain a course of eight sermons yearly in support of Christianity against Atheists, Deists and other opponents. See **BOYLE LECTURE**.

3. **CONGREGATIONAL**, a series delivered in

to be succeeded by another generation of the same kind, are frequently applied to illustrate prosperity, Ps. i. 3; Jer. xvii. 8, or decay, Job xiii. 25; Isa. i. 30. Other illustrations are also taken from leaves, Lev. xxvi. 36; Isa. xxxiv. 4; Dan. iv. 12, 14, 21; Mark xiii. 28; Rev. xxii. 2.

The "leaves" of folding-doors are mentioned in 1 Ki. vi. 32, marg.; 1 Ki. vi. 34; Isa. xlv. 1; Ezek. xli. 24.

The "leaves" of the roll, Jer. xxxvi. 23, were the columns in which the roll was written.

LEAGUE OF CAMBRAY. The alliance entered into between Pope Julius II., the emperor Maximilian and the kings of France and Navarre in the year 1508, to make war against the republic of Venice, is known by this name. The temporal and the spiritual powers were both to be enlisted in this great struggle. Venice stood firm, but its territories were ravaged. The pope, having gained the Romagna, made peace with Venice, and then he sought to embroil the French and the Germans, as he wanted neither of them south of the Alps.

LEAGUE AND COVENANT. See **SOLEMNI LEAGUE AND COVENANT.**

LEAGUE, HOLY. The term "Holy League" has been applied to three celebrated compacts. 1. In 1576, when an edict of toleration was published in France, the Guises, Philip II. of Spain, the pope, the monks and the French parliament entered into a "holy league" to overthrow the Huguenot party. 2. In 1512 Pope Julius II. made a "holy league" with Ferdinand of Spain, Henry of England, the Venetians and the Swiss to drive the French out of Lombardy. 3. In 1538 Charles V., the archbishops of Mayence and Salzburg, William and Louis of Bavaria, George of Saxony, Erich and Henry of Brunswick entered into a "holy league" to defend the Romish faith against the League of Smalcald.

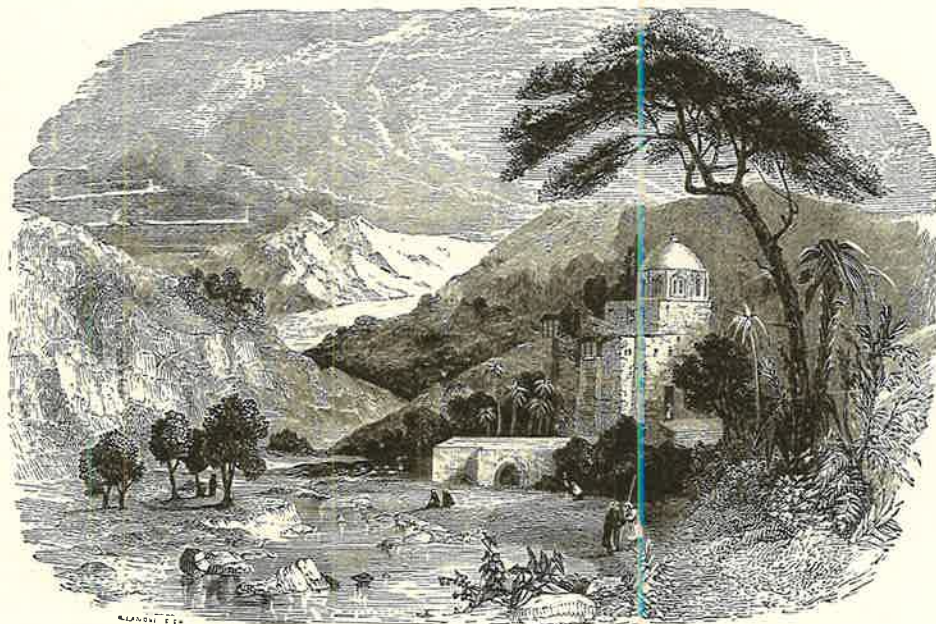
LEAGUE OF SMALCALD (smal'kald), an alliance formed in 1530, at Smalcald, and renewed at Frankfort, by the elector of Saxony and other princes, with a view to defend their religion and liberties against the dangers to which they were exposed by the proceedings which had been framed at Augsburg. The kings of England, France and Denmark, with the rulers of other states, were invited to join the league, and to unite their influence in maintaining their liberties.

LEAH (le'ah), the elder daughter of Laban, and one of the wives of Jacob. She was the mother of six of his sons, Reuben, Simeon, Levi, Judah, Issachar, Zebulun, and of his daughter Dinah. The known incidents in her history are noticed in the life of JACOB. She was buried in the cave of Machpelah, Gen. xlix. 31.

LEATHER (leth'er). Existing specimens prove that the Egyptians were well acquainted with the art of tanning. Pieces of leather dyed various colors have been discovered in their tombs, and they applied this article to many different uses. The Israelites must have learned from them. There could be no lack of the skins of animals in Israel, so numerous were their sacrifices; and we find these skins, more or less dressed and prepared, used sometimes for clothing, Job xxxi. 20, sometimes for coverings, Ex. xxvi. 14, for girdles, 2 Ki. i. 8, and for other purposes, Lev. xiii. 48, 49. Leather, too, was employed for writing upon. The

trade of a tanner was in very low esteem among the Jews, and on account of the unpleasant smell was usually carried on outside a city, near rivers or by the sea-side, Acts ix. 43; x. 6, 32.

LEAVEN (lev'en), any substance that promotes fermentation. Sour dough is generally used in the East for this purpose; lees of wine are also employed. The fermentation produced is a kind of putrefaction; indeed, it is distributed into three kinds, the vinous, the acetous, the putrefactive. All leaven was prohibited in meat-offerings, Lev. ii. 11; vii. 12; viii. 2; Num. vi. 15, and specially in the paschal feast of the Hebrews, Ex. xii. 3, 19, 20; whence this was often called "the feast of unleavened bread," Matt. xxvi. 17. The nature of leaven, affecting the whole lump of the substance to which it is added, furnishes some striking illustrations in Scripture, Matt. xiii. 33; 1 Cor. v. 6, as also does the corruption it had undergone; thus we have warnings in Luke xii. 1; 1 Cor. v. 7, 8, where the word is symbolically used for corruptness of life or doctrine.



DISTANT VIEW OF THE LEBANON MOUNTAINS.—See LEBANON.

LEBANA, or LEBANAH (le-bah'nah), one whose descendants, Nethinim, returned from Babylon with Zerubbabel, Ezra ii. 45.

LEBANON (leb'a-non). By this name the double range of mountains to the north of Palestine is known in Scripture. It means "white," or "exceeding white." It takes its name from the brilliance of its snowy peaks, not, as some conjecture, from its gray limestone, which gives to so many parts of Palestine a faded appearance.

Lebanon does not rise in groups or clusters like the Alps, or in one long ridge like the Apennines, but in two parallel ranges of very unequal height, running nearly north and south, the western sloping gradually down, by many subordinate ridges and spurs, to the maritime plain of Phœnicia, the eastern, by a similar series of descents, to the sandy flats of ancient Aram that encircle Damascus.

According to the usual reckoning, Lebanon may be said to extend about eighty or ninety miles in length, and from fifteen to twenty miles in breadth; though, of course, in estimating the breadth and length of such a range, it is not easy to give a precise measurement.

The two ranges were well known to classical writers as Libanus and Antilibanus; and though this distinction is not directly brought out in Scripture, yet it is not unlikely that Lebanon "toward the sun-rising," Josh. xiii. 5, is meant to indicate Antilibanus. Though the western ridge is on the whole loftier than the eastern, yet the southern point of the latter, Jebel-esh-Sheikh (Hermon), towers above all. On one or two of the highest peaks snow lies all the year through.

Looking up the slopes of Lebanon from the maritime plain of Phœnicia, one is not struck with the fertility of the district; but when we ascend, the barrenness disappears, and we find ourselves among cultivated slopes and terraces covered with both fruit trees and forest trees.

Like the mountain groups of Palestine, but unlike those of the Sinaitic district, Lebanon is composed of limestone of a grayish color. Villages root themselves on its sides and heights, castles, chiefly of crusading date, perch themselves on its peaks, while through its magnificent glens rush torrents, great and small, eastward and westward.

Many parts of Lebanon are verdureless, but others are rich in verdure. The heights are often barren, but the valleys are clothed with all kinds of trees—pines, oaks, mulberries, olives, and even figs and vines. The cedar is not so plentiful as it was three thousand years ago. In winding his way through the wild glens or along the mountain slopes the traveler recognizes the meaning of the Scriptural expression, "the smell of Lebanon," Song Sol. iv. 11. The little cluster of ancient cedars, now nearly all that remains of Hiram's forests, is still visited by travelers, and presents a specimen of what Lebanon must once have been. These stand upward of six thousand feet above sea-level.

The allusions to Lebanon are frequent both in Scripture and in the Apocrypha. The "forest of Lebanon" is referred to 1 Ki. vii. 2; "the flower of Lebanon," Nah. i. 4; its "roots," Hos. xiv. 5; its "snow," Jer. xviii. 14; its "streams," Song Sol. iv. 15; its "thistles," 2 Ki. xiv. 9; its "cedars," Ps. xcii. 12; its "wine," Hos. xiv. 7.

"That goodly mountain and Lebanon," Deut. iii. 25, referred to by Moses, are probably two distinct objects, not, as is commonly rendered, "that

Among Presbyterians the laity are represented by the ruling elders, who are chosen by the members, and these elders and the pastor rule in the local church, subject to an appeal to the presbytery, the synod and the general assembly. In the Church of England the civil power grasped the control of the Church at the time of the Reformation, and this policy has been defended by many in England as most effectively securing the influence of the laity in the Church through Parliamentary and royal influence. In the Methodist Church, after long discussion, it was settled at Brooklyn, in 1762, that lay delegates should be recognized, but in England the subject of lay representation is still under consideration among the Wesleyan Methodists. In England lay representation has been sanctioned among the primitive Methodists and the New Connection Methodists, and in Ireland the tendency is toward this form of government. The disestablishment of the Irish Episcopal Church in 1869 left that body free, and forthwith lay delegation was adopted, and it also exists in the Protestant Episcopal Church of the United States.



CUTTING DOWN TIMBER IN LEBANON.—See LEBANON and CEDAR.

LAY BROTHERS, among the Romanists, are the servants of a convent. A lay-brother wears a different habit from that of the religious; he never enters into the choir, nor is present at the chapters. He is not in any orders, and is employed in the temporal concerns of the convent.

LAYING ON OF HANDS, a significant ordinance used as an outward means for the transference of responsibility and the communication of spiritual gifts, whether in the exercise of supernatural power or as designating or qualifying for some office in the Church, Lev. iii. 2; Num. xxvii. 23; Matt. xix. 15; Mark v. 23; Acts vi. 6; 1 Tim. v. 22; Heb. vi. 2. See HANDS, IMPOSITION OF.

LAYRITZ (li'ritz), **PAUL ENGEN**, who was born in 1707, in Bavaria, rose to be an influential bishop in the Moravian Church. He was educated at Leipsic. Owing to his acquaintance with Count Zinzendorf, he was made director of the great Moravian educational establishment at Marienborn. The prudence which he evinced led to his appointment to places of trust, and he was sent to St. Petersburg to obtain permission for the Moravians to settle in Russia, to England to ex-

amine into the condition of the mission at Labrador, and in 1775 he was made a bishop and appointed over the communities in Silesia. He was also entrusted with the care of the important place at Hernhutt. He was famed for his practical wisdom, his diligence and great efficiency. As an Orientalist he was distinguished, and his acquaintance with modern tongues prepared him for the work to which he was called in different countries. He died in 1788.

LAZARUS (laz'a-rus). 1. A name introduced by our Lord into that remarkable parable in which he exposes the carnal and luxurious selfishness of the worldly man placed in sharp contrast with the poorest, exhibits the change in the world of spirits and delivers an impressive warning, partaking of the character of prophecy, of the rejection of himself and his kingdom by those whom the law and the prophets failed to humble and convince, Luke xvi. 19-31. 2. One, perhaps the youngest, of a family at Bethany whom Jesus loved. He died and was buried, and was restored to life by Christ's almighty power after being in the grave four days. This wonderful miracle enraged the Jews and incited them to seek our Lord's destruction. Lazarus, too, they wished to destroy, as his life was a standing evidence for Christ, inclining many to believe in him, John xi.; xii. 1-11. We hear nothing more of Lazarus in Scripture; perhaps it was felt that one who had seen the eternal world and was restored to this must not be spoken of as a common man; there would be an awe regarding him which would make his history one to be pondered over, not talked about. And this may be a reason why the narrative is given in but one of the Gospels, that written after Lazarus had died again. Of none of those raised by Christ or his apostles from the dead have we any later account. For the rest of their life on earth they must have been wonders to themselves, and must naturally have dwelt in privacy. About Lazarus tradition has been busy; but the stories that are told are not trustworthy.

LAZARISTS (laz'ar-ists), in ecclesiastical history, a body of missionaries founded by St. Vincent de Paul in 1632, so termed from occupying the priory of St. Lazarus, at Paris, as their headquarters. Their primary object was to dispense religious instruction and assistance among the poorer inhabitants of the rural districts of France. They were dispersed at the time of the Revolution, but have been since re-established.

LEACOCK (lay'kok), **HAMBLE JAMES**, who passed a life of remarkable changes, and who became famous as a missionary of the Church of England, was born in 1795, in the island of Barbadoes. He was educated in his island home, became a parish reader, and Dr. Coleridge, the bishop, admitted him to deacon's orders in 1826. He had inherited many slaves, all of whom he liberated; and owing to his views on slavery, he encountered great opposition, and he removed to St. Vincent and next to Nevis. Thence he went to Kentucky, United States, and he began to teach at Lexington. In 1836 he took charge of a church, and soon had to remove to Tennessee, but in a few months he returned to another charge in Kentucky, at Louisville, and next to his old charge. In 1840 he settled on a farm which he had bought in New Jersey, and he preached in different places around his new home. Having gained a portion of his West Indian property, he undertook a charge

at Perth Amboy, but in 1847 his health obliged him to return to the West Indies, and he resigned his parish at Perth Amboy. In Nevis and Barbadoes he denounced the immorality which he witnessed, and in 1855 he volunteered to go as a missionary to Africa; and taking England on his way, he reached Sierra Leone in November of that year. He founded a station at Rio Pongas, and very speedily his efforts told among the population, especially in the training of the young. The climate affected him so severely that he had several times to seek a change of place, but eventually he sunk, in 1855, under the pressure of his labors and the trying climate which his enfeebled system was unable to endure. He opened a great mission field, and he prepared the way for those who are now, under the blessing of God, accomplishing so much for the negro race in their own home.

LEAD (led), a well-known metal. Ancient workings of it have been discovered in the mountains between the Red Sea and the Nile; it is said to exist also near Mount Sinai. But it is not extensively used in the East, nor do we find many notices of it in Scripture. Its weight is alluded to, to illustrate the sinking of the Egyptians in the sea, Ex. xv. 10. Generally, however, it is mentioned in connection with the refining or purifying of more precious metals, for which purpose it was employed, Jer. vi. 29. There is a difference of opinion in regard to Job xix. 23, 24; it might be that engraving on a leaden tablet was meant, but many critics believe that lead was poured into the cavities of the letters after they had been cut in the rock for the purpose of preserving the sharpness of their edges. Lead is also mentioned in Num. xxxi. 22, being probably used for weights, and it may be supposed to have been the material of which a plummet was made, Amos vii. 7; Acts xxvii. 28.

LEADER, CLASS. In the Methodist Church this is the technical term applied to the person who is charged with the care of a "class-meeting." As the "leader" is called on to see the members of the "class" weekly, to advise, pray and consult with them on matters of experience and all details of Christian duty, it is obvious that the qualifications of a leader demand the possession of knowledge, prudence, stability, order and zeal. The "leader" has also to meet the pastor weekly, and thus the class-leaders aid him effectually in his labors.

LEADERS' MEETING. This assembly is composed of the itinerant ministers of a circuit, and all persons in it who are leaders or stewards. These brethren had originally great power, as they admitted or refused membership; they acted as jurors in the trial of accused members; they watched over the administration of the Lord's Supper, and the fund for aiding poor members is under their care. In the American Methodist Episcopal Church in the United States, leaders' meetings are held monthly, and in them the pastor learns who are sick or who are walking disorderly. The class-books are examined, and consultation is had as to such persons as may be admitted or dismissed. The leaders are inquired of as to their mode of dealing with their classes; and thus these meetings become most profitable to the pastors, in all details that are of interest in their churches and congregations.

LEAF (leaf). The leaves of trees, which are organs of respiration, and which, from being first green and flourishing, afterward fade and fall off,

Christ, and in all he suffered and did most gloriously exemplified. It is as the embodied righteousness of God, satisfying all its demands, that he is, and only could be, the Redeemer of his people; and they who believe in him are now under grace, for the very purpose that the righteousness of the law might be more and more fulfilled in them, by their walking after the Spirit. In short, while the law in its outward and formal exhibition as a covenant, and in its connection with a provisional method of discipline and atonement, has passed away, it lives still, and must ever live, as the revelation of God's righteousness. If replenished as he should be with this Spirit, the believer may be said to be free from the law in the one respect, because he already has it in the other; he breathes the spirit of holy love it requires and aims at that conformity to God's will which it is intended to secure. But lest any, like the false prophets in former times, should set up the fleshly impulses of their own spirit for the promptings of the Spirit of God, the law still stands, with its eternal principles of holiness and its grand landmarks of duty, to expose their folly and determine for ever the path of obedience.

LAW, EDMUND, D.D., a learned divine and able metaphysician, was born in 1703. Ere he left the university of Cambridge, he published an annotated translation of King's "Essay on the Origin of Evil" and "An Inquiry into the Ideas of Space and Time." He was appointed to the living of Salkeld, and soon after wrote two books which are highly esteemed, "Considerations on the Theory of Religion" and "Reflections on the Life and Character of Christ." He was subsequently promoted to and held for twelve years the mastership of Peterhouse, when he was made bishop of Carlisle. It was after this that he published the most important of his undertakings, an edition of the works of Locke, with his life. Of Locke's writings Law was a devoted student, and owed to them much of the liberality which marked his character and appears in his works. He died in 1787.

LAW, WILLIAM, a pious English divine, was born at King's Cliffe, Northamptonshire, in 1686, was educated at Emanuel College, Cambridge, and lived for the most part a retired life at the house of Mrs. Hester Gibbon, aunt of the celebrated historian, to whom he had been tutor. He wrote against Bishop Hoadly, and was also the author of some valuable practical books, as "A Serious Call to a Devout and Holy Life" and "A Treatise on Christian Perfection." In his latter days he fell into the mystic reveries of Jacob Behman, whose works he intended to publish, but died in 1761 without fulfilling the intention.

LAWN SLEEVES, sleeves of fine linen. At the present day they are fastened to the bishop's "chimere," which is a sort of cope of black satin which has the sleeves of the rochet. The word "chimere" seems to have been first used by Archbishop Parker. It was probably the doctor of divinity's scarlet sleeveless habit worn by bishops in the reigns of Henry VIII. and Edward VI. Owing to Bishop Hooper's objections, the color was changed to black.

LAWRENCE (law'rens), ABBOTT, who was born in 1792, at Groton, Massachusetts, became one of the most eminent citizens of his country, distinguished in Congress and in civil life for his purity and integrity. He was a commis-

sioner to determine the north-east boundary in the dispute with Great Britain. He represented the United States as minister at the court of St. James, London, in 1849. He honored himself by a donation of \$100,000 to found the scientific school at Harvard which bears his name, and he also bequeathed \$50,000 to serve as a fund for the erection of model lodging-houses. He died in 1855.

LAWRENCE, AMOS, deserves a place in this work because of his intelligent and profuse liberality in distributing his ample means in the support of different benevolent and literary institutions. He dedicated an immense fortune to these objects, using great discretion in the arrangements which he made. He was born in 1786, at Groton, Massachusetts, and he died in 1852.

LAWRENCE, SIR HENRY MONTGOMERY, was one of the three Lawrence brothers whose names stand out in the administration of Indian affairs with a prominence which their intelligence, integrity, zeal and remarkable powers of administration have justly gained. Henry, who was born in Ceylon, served on the Sutlej, was governor of the Punjaub and chief commissioner at Lucknow when the mutiny of 1857 broke out. He was killed in the siege of Lucknow. His eldest brother was raised to the peerage and made governor-general of India. The valuable "Lawrence Asylum" for the reception of the children of European soldiers in India was founded by Sir Henry; and the three brothers have been as happily characterized by a regard for religion as by their sterling qualities in the administration of civil affairs.

LAWYER (law'yer). This word, in its general sense, denotes one skilled in the law, as in Tit. iii. 13. Hence, among the Jews a lawyer was one versed in the law of Moses, which he taught in the schools and synagogues, Matt. xxviii. 35; Luke x. 25. The same person who is called "a lawyer" in these texts is in the parallel passage, Mark xii. 28, called a scribe; whence it has been inferred that the functions of the lawyers and the scribes were identical. The individual may have been both a lawyer and a scribe, but it does not thence follow that all lawyers were scribes. Some suppose, however, that the "scribes" were the public expounders of the law, while the "lawyers" were the private expounders and teachers of it. But this is a mere conjecture, and nothing more is really known than that the "lawyers" were expounders of the law, whether publicly or privately, or both.

LAY, BENJAMIN, who became known as one of the earliest and most vigorous opponents of slavery, was born at Colchester, in England, in the year 1681. He settled for a short time in Barbadoes, but he was obliged to leave the island because of his hostility to the system of slavery which prevailed. He came to Abingdon, Pennsylvania, and along with Franklin Benezet and others, he soon began to make his views known. The Friends at that time held slaves, and he preferred leaving their communion rather than change his views, as he resolutely refused to eat or wear anything which he knew was produced by slave labor. It is reported of him that "he came into the yearly meeting with a bladder filled with blood in one hand and a sword in the other. He ran the sword through the bladder and sprinkled the blood on several Friends, declaring that so the sword would be sheathed in the bowels of the nation if they did

not leave off oppressing the negroes." He lived to see the Friends take a decided stand against the system which he opposed. Lay wrote a work entitled "All Slave-keepers that keep the Innocent in Bondage, Apostates." He died in 1760.

LAY ABBOT, a layman in possession of abbey property. In early times abbots were often appointed because of court favor, and the higher clergy, and even military and civil servants, were raised to the office of abbot with a view to the rich endowment. These lay abbots, and even their families, resided in the "religious houses," and they turned their establishment into places of luxurious entertainment and revelry. A great reform was effected by Charlemagne, who enjoined that educational establishments should be conducted with due diligence, and that the rules of the order should be observed in these institutions.

LAY REPRESENTATION. One of the



LAZARUS RELEASED FROM HIS GRAVE-CLOTHES.—
See LAZARUS.

results of the Reformation in the sixteenth century was the securing to the lay members of the Church a due share in the administration of ecclesiastical affairs. As Christ is the only and all-sufficient Mediator and High Priest, there is no need in Christianity for a mediating priestly caste; for as Neander has observed, "all believers were conscious of an equal relation to Christ as their Redeemer, and of a common participation of communion with God through him, so on this consciousness an equal relation of believers to one another was grounded." As the sacerdotal system of the post-apostolical age grew, the laity gradually lost their place in the government of the Church, and eventually the power was admitted to lie in the bishop's hands; and the Council of Trent decreed that "if any one affirm that all Christians indiscriminately are priests of the New Testament, or that they are mutually endowed with an equal spiritual power, he clearly does nothing but confound the ecclesiastical hierarchy, which is as an army set in array, as if, contrary to the doctrine of the blessed Paul, all were apostles, all prophets, all evangelists, all pastors, all doctors."

and in its general effect upon those who rightly understood and received it, "the law bore the same relation to the spiritual Judaism, which was afterward to merge in the Christian Church, that the casket does to the jewel which it encloses, or the external fence to the garden which it shelters. In itself it was incapable of giving life; it afforded no nutriment to faith, except so far as its ritual and sacrifices raised an expectation of better things to come; but it was valuable as an outward fence against the encroachments of heathenism, as a shelter beneath which the tender blossoms of religion might flourish and expand. The law, in fact, was intended to protect (and mould) the Christianity of the Old Testament, until, in Christ,

fections. It could scarcely fail, in such a case, that what was most openly displayed should also be most frequently considered and felt—that the severe aspect of the law, its burdensome ritual and terrible array of penalties against the disobedient, should sink deep into the heart and create a kind of trembling awe upon the spirit even of good men, when they drew into the presence of God and thought of his holiness. They were, as the apostle intimates, in a species of bondage, not having yet in the proper sense received the spirit of adoption, Rom. viii. 18; Gal. iv. 3, 6; yet it was the bondage of children rather than of slaves, loving even while they dreaded, rejoicing while they trembled before the God whom they served. This, however, was

the case only with the more enlightened and spiritual members of the old covenant; by much the larger proportion of the Jewish people came greatly short of it, and knew the law mainly, if not exclusively, as an irksome bondage, from which they were fain, as far as possible, to get free. In the worse periods of their history they sought this freedom by altogether bursting the bands which the law threw around them, and openly embracing the rites and pollutions of heathenism. Far more frequently, however, they took the law in part and forsook it in part; complied with certain of its provisions and neglected others; or in the crouching temper of slaves paid a scrupulous regard to the letter of its requirements, while they were content to remain destitute of its spirit of willing and devoted love. Hence the strong denunciations so often met with in the prophets against one or an-

ately contemplated. The apparent contrariety arises simply from regard being had in certain of the passages to the essential principles involved in the law, and in others to the distinctive form these assumed in the Old Testament economy, as that definite covenant of law which was established at Sinai. In the one respect, what existed before exists still, and must ever exist; in the other, it is done away in Christ. Our Lord himself said, in one of his most emphatic announcements, "Think not I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled," Matt. v. 17, 18. No words could more distinctly assert, whatever precise meaning we attach to the fulfilling here spoken of, an absolutely good and perpetually abiding element in the law, independent of all times and circumstances. And yet they could not intend to affirm the perpetuity of what then existed in the very shape and form which belonged to it; for even the prophets, as we have seen, had connected with the era to be brought in by Messiah a change so great that they did not scruple to represent it as the making of a new covenant and an outpouring of gifts such as could not then be looked for. And thus it came to pass that the ceremonial institutions, such as the scapegoat, the two pigeons used in the cleansing of the leper, the cities of refuge, and all others which foreshadowed a spiritual deliverance, such as the manumission of slaves, the year of jubilee, forgiveness of debts, necessarily became obsolete when the real deliverance which they symbolized had been effected. Safety was intimated to the Jew in the paschal service by taking refuge under the blood of the lamb that had been shed, and the shadow or type became obsolete when the true Lamb of God, by one sacrifice, made an end of all offerings for guilt and sin. So also in the case of the scapegoat and the other Levitical arrangements which pointed to the removal of guilt and spiritual cleansing, their value and significance terminated when the true Sin-bearer carried our iniquities and secured for his people that freedom and safety which it is the office of the gospel to proclaim. To this end is the argument of the Epistle to the Hebrews, in which it is clearly established that the shadowy and typical rites had served their purpose when the substance had been realized in the person and work of the Lord Jesus Christ, while the law of right and wrong—the moral law—still remained as the rule of life for the people of God, to obey which the disposition of heart is given them by the Spirit of the Lord.

Hence it is clear that the statements in New Testament scripture which speak of a continuance must refer to the principles of truth and righteousness embodied in the law, but where they indicate a change they point only to the form of administration. The law, as already stated, viewed in respect to its formal character, bespoke its adaptation to a people still in comparative pupilage; and the means it provided for purification and atonement—by their very nature and the frequency of their recurrence palpably inadequate to the end they aimed at—carried with them the evidence of a framework inherently weak and unprofitable. In that respect, therefore, a change was inevitable; the external framework, having served its purpose, gave way, but only that the great truths and principles it enshrined might be more effectively carried out in the work of Christ and the experience of his people. These, being the expression of God's essential character, were heartily responded to by



OUR LORD AND THE SISTERS OF LAZARUS.—See LAZARUS.

and through the outpouring of the Spirit of Christ, the latter should attain a strength and maturity which would enable it to stand alone."

The economy of law was in its very nature an imperfect one, and by its inevitably threatening and imperative form was fitted to work more upon the lower than the higher impulses of the soul. Its tendency hence was to "gender unto bondage," Gal. iv. 4, producing, when too exclusively looked to, a slavish spirit of fear, and a certain measure of such a spirit in those who were still by no means enthralled by it. It could scarcely be otherwise, when the revelation of law stood so prominently out, spake so loud, so full, so strong, while the more peculiar gifts and purposes of grace were as yet revealed only in a mystery—under clouds, and shadows, and manifold imper-

other of these forms of contrariety to the covenant of law, Isa. i.; ii. 8-15; Jer. ii.-vii.; Ezek. xvi.; xxiii.; Hab. i., etc., and the imperfection occasionally charged upon that covenant itself, especially on account of its prevailing outwardness, as compared with the better things to come, when the Lord would deal more directly with the hearts of his people, and implant in them a new spirit of life, Jer. xxxi. 31; Ezek. xxxvi. 22, 38.

5. *The relation of the law to Christ and Christianity* cannot require much explanation, after what has been already advanced. If the statements in New Testament scripture on this branch of the subject are looked at superficially, they may appear somewhat inconsistent with each other, and different conclusions will naturally be drawn from them, according to the class of passages more immedi-

but recognizing the seed of Israel as by virtue of the prior covenant already children of promise, children whom he had signally owned and redeemed, it sought to educate them *as such*, and form them to the high calling and destiny it became them to fulfill. Not, therefore, to supersede the former covenant (in which all wealth and blessing had been freely conferred first on Abraham, then on the chosen portion of his seed) was the law introduced, but as a handmaid to the covenant of promise, that the heirs of promise might not by unworthy conduct forfeit their title to the blessing, but might act so as to secure its fullest possible realization.

This is the line of thought which in the gospel was pursued by the apostle Paul in dealing with his erring countrymen, more generally in the Epistle to the Romans, more specially and particularly in the Epistle to the Galatians. In both of these he shows it was quite a mistake to imagine that salvation and blessing could come to fallen men by the law, that the very period of its introduction, and the parties to whom it was given, alone sufficed, when duly considered, to prove the reverse, and that, so far from being designed, or in itself fitted, to constitute a title to life and blessing, the law rather tended to destroy any hope of this, and to shut men up to another ground of confidence than could by means of it be possibly attained. The whole matter, indeed, becomes plain as soon as it is distinctly ascertained what is the relation of men, as partakers of life and blessing, to God. They enter into this relation simply as subjects of grace—not that they have deserved or can deserve anything at the hands of God, but that he has chosen in his sovereign mercy to make them partakers of his loving-kindness and place them on a friendly footing with himself. But then this very relationship to God—a God of untainted purity as well as rich grace, and from whom grace itself must ever work in subservience to the ends of righteousness, Rom. v. 21—inevitably carries with it the obligation and the call to be like him in mind and character. So it appears in the case of Abraham, who, while he had nothing whereof to boast before God, receiving as he did all freely, yet had it in charge to walk before God and be perfect—nay, was by the Lord himself apprehended as one who would command his children and his household after him to keep the way of the Lord, to do judgment and justice, Gen. xvii. 1; xviii. 19. So again was it with collective Israel, who were no sooner redeemed from the house of bondage than they were told how needful it was for them to obey the Lord's voice and be a holy nation, in order to make good the purpose of their redemption and attain to the proper enjoyment of its blessings, Ex. xix. 5, 6. In such things we have already the germ and spirit of the law; and to give distinct utterance to what had been thus previously understood or briefly announced, to present it in full detail before Israel, and formally bind it upon their conscience—this, and nothing more, was the direct end aimed at by the revelation of law at Mount Sinai.

3. We naturally look next to the *internal structure of the law and the relative adjustments of its parts* as bearing on the end in question. In this respect pre-eminence regard must ever be had to the ten commandments, which formed the heart and

kernel of the whole legislation at Sinai. Here, however, it is unnecessary to enlarge upon the point itself or to dwell upon the nature of the decalogue, as this fundamental portion of the law, being strictly moral in its tone, necessarily diffused the same spirit through other parts of the legislation. Even such provisions as in their formal aspect bore much of an outward and ceremonial impress, could not but derive from this central code a moral character and design. It is only thus also we can explain how the more gifted and pious members of the old covenant—those who really sought and were in some measure enabled to penetrate into the design of its legislation—could speak in such high terms of the law generally, of the manifold depth of meaning they found in it, and the spiritual benefit they were conscious of deriving from the earnest and thoughtful meditation of its contents, Ps. xix.; cxix., etc. It was the character of God even more than his being, and the spirit of his worship more than the worship

a right and a wrong which it behoved the people carefully to consider, and calling in the aid of outward and corporeal things to remind them of the fact of the distinction or to deepen the impression of it on their minds. Thus the touch of the dead was held to defile, because death is the wages of sin, and wherever death is there should be a remembrance of iniquity and an earnest turning from it as from that which is abhorrent to the nature of the ever-living and blessed God. Thus also certain articles of food were prohibited, while others were permitted, to impress them with the truth that as children of the covenant they had perpetually to choose between an evil and a good, to lay a restraint upon the tendencies of fleshly nature and subordinate its desires to the mind of God. And in like manner with other provisions of the law; there was nothing in the externalism of these that might be said to stand apart or to be prescribed merely for its own sake. It pointed in one respect or another to the eternal principles of



THE BRAZEN LAVER.—See LAVER.

itself, which it was the aim of the law to reveal, and which it sought by manifold rites and institutions to work into the convictions and lives of the covenant people. Only in so far as this took effect was the proper work of the law accomplished, as many a passage in the Psalms and prophets might be adduced to prove—for example, Ps. xv.; xxiv. 1; Isa. i. 10-18; v. 1-7, etc.—and as appears indeed from the apostle's brief but pregnant delineation of a Jew, Rom. ii. 28, 29.

There are three leading principles or positions to be here maintained respecting the law, in which the truth upon this subject may be summed up. 1. Its predominantly moral aim as exhibited especially in what formed the fundamental part of the revelation—the law of the ten commandments—and which gave the tone to all the other and subsidiary parts of the system. 2. The symbolical or teaching character of the ceremonial part of its enactments. These stood to the moral principles and obligations of the law in the relation of signs and monitors, not, indeed, defining what was right or wrong in behavior, but implying that there was

truth and righteousness written on the tables of stone, and warned men to consider how they stood affected to such. 3. Besides this teaching element, however, there was a propitiatory and purifying element associated with the rites and observances of the law. This was necessary to relieve it of what would otherwise have been its intolerable rigor; for had it only spoken of righteousness and sin, obligations of duty and liabilities of punishment, it would have entirely overshadowed the covenant of promise and crushed the spirit of those on whom it was imposed. Therefore, as it was itself ordained to be a handmaid to that covenant of promise, it coupled symbols of cleansing and atonement with methods of instruction and discipline, so that the sense of guilt which by one class of its provisions it was ever awaking was graciously met by another, and the heart was again reassured as to its interest in the favor and loving-kindness of God.

4. It will readily be understood from the preceding remarks what was the *natural, proper and legitimate operation of the law*. Viewed as a whole,

rifice. They were connected with the civil and political law; for they separated Israel from other nations, and with their sanctions, so to speak, they were the framework of the theocracy.

3. The CIVIL or POLITICAL LAW regulated the relations of man to man in society, exhibited God in his theocratical character as the legislator and monarch of Israel, and constituted the statutes of



THE LAVER.—See LAYER.

his kingdom. Their excellence consisted in their adaptation to the circumstances of the people to whom they were given. Men have to be educated up to a good system; laws, therefore, are made suited to the growth of those for whom they are intended. They should be a little in advance of the age, to lead men forward; were they more than that little, they would be as useless as an instrument in the hands of a person who was unaccustomed to use it. God's wisdom was seen in fitting the system he promulgated to the untutored state of the Hebrew people. It mitigated many evils; it tended to refine their habits; and it is no impeachment of its value, to say that a state of society would come which had outgrown it. This fact was openly stated by our Lord, Matt. xix. 8; and it is because this principle is not perceived that some have fallen into dangerous error and have dared to charge Jehovah with folly. A grand principle pervades it—that crime is more than a breach of human law, it is sin also against God; and disobedience was a fault against the heavenly King. In no sense did the law of Moses contradict the coming dispensation, for it was the elementary introduction to a more developed system; and thus our Lord declared that he came not to destroy but to fulfill it, to give all its types their perfect realization, to establish that spiritual kingdom which carried to its highest glory the theocratical principle of the earlier polity, to inspire the only effective motive which could ensure obedience to its moral precepts, and thus to be "the end of the law for righteousness to every one that believeth," Rom. x. 4. Crimes against the Mosaic law were visited with specified punishments. Some acts, indeed, were reserved to the peculiar judgment of God, but for most of them penalties were named, sometimes capital and sometimes of a sec-

ondary nature, while distinctions were made between those committed presumptuously and those which flowed from human infirmity.

Having thus given a general idea of the relation which the moral, the ceremonial and the civil law bear to each other, it is necessary that certain points should be considered which require elucidation, for on the right understanding of them not a little depends for the clear comprehending of the word of God.

1. *The historical place of the law*, or the period of its introduction into the divine communications, is the first point that claims attention. "The law came by Moses," not sooner; and amid all the transactions recorded in the earlier portions of Scripture respecting God's intercourse with men, no attentive reader can fail to mark the general absence of what wears the aspect of law. In the primeval constitution of things there was just the one authoritative prescription—the prohibition against eating of the tree of the knowledge of good and evil, given as a test of obedience; and between the memorable period of the fall and Moses the appointment of blood for blood, Gen. ix. 6, and the institution of the ordinance of circumcision, Gen. xvii., are the only divine acts which take the form of law, and as such were afterward embraced in the legal economy. Not but that there were the elements of law in much that was transacted and done in those earlier times, because there was what contained the grounds and principles of moral obligation. These are inherent in the very constitution of man and his relative place in creation; they were also more or less embodied in every manifestation and act of Godhead toward the human family from the commencement of time to the revelation from Mount Sinai. For everything by which God makes himself known in his character as the moral Governor of the world of necessity brings with it a corresponding obligation to his rational offspring. In this respect the whole history of God's dealings with the primeval and patriarchal world, from first to last, was inwrought with indications of God's character, consequently with the essential principles of truth and duty; and on the measure of light and sense of obligations thus obtained were founded the religious observances, the social institutions and relative duties which prevailed among the better portion of the human family. Doubtless, had they been more earnest inquirers into the ways of God, and more conscientious imitators of them, even the best would have both understood and done more in the divine service than they actually did, while the practices of idolatry, polygamy, licentiousness and crime, which filled the world with their foul and bitter fruits, would have been unknown.

It is one thing, however, to say that in those works and ways of God there were the elements of law, and another to say that God revealed himself by law; the one is true, but not the other, except in the occasional and partial manner already noticed. The law needed its preparation as well as the gospel, and the preparation chiefly consisted in the trial that was made of human nature during the lengthened period in question, under sufficiently clear revelations of God's mind and will, coupled with numberless acts of divine mercy and judgment, yet with scarcely anything that could be called positive restraint or authoritative command. God sought to deal with men as with children, by his own gracious procedure pointing to them the way, and appealing to their better natures whether they would follow it or not. But the trial, though infinitely varied and

perpetually renewed, failed of its great design; it served only to show how deep the fountain of evil was in men's bosom, how prone they were on every hand to presume on God's goodness and break forth into acts of waywardness and folly. It became manifest that if he was to have a people formed in any measure after his holiness, and capable of doing him faithful service in the world, they would need, besides other methods of instruction, to be hemmed in by the restraints of an effective discipline and trained to habits of righteousness. And such was the primary design of the law: "it was added because of transgressions," Gal. iii. 19—namely, because of the inveterate proneness to these which had discovered itself in the past, and that now, at length, by the more direct and stringent exercise of God's authority, commanding what is good, forbidding what is evil, there might be secured a general conformity to the ways of holiness.

2. *The relation of the law to preceding revelations of God, in particular to the covenant of promise made with Abraham and his seed*, comes next in order as a point for consideration. It undoubtedly formed a marked era in the history of the chosen seed, and was above all other things the means of uniting them into a compact, and in spirit and character somewhat homogeneous, people; so that, if guided by merely patriotic feelings, it might not be unnatural for them to look to the legislation of Moses as the ground of their national greatness. And this might have been well, had the polity established by the law been only of a civil kind, and had the calling of Israel under it reached no higher than that of some earthly commonwealth. But it was another matter when contemplated, as the law should have been, with respect to their relation to God and the position they were appointed to occupy as his covenant people. In this point of view, the law could not be isolated from former revelations without thrusting it out of its proper place, and to some extent defeating the very end for which it was given. Such, however, was the mistake, and such also was the consequence of the mistake, too often made by the Israelites themselves, and never more than in the



ARCHBISHOP LAUD.—See LAUD.

later periods of their history. Yet, looking at the matter historically, the mistake might be said to be without any reasonable excuse. For the law, in its very form and structure, as well as its professed design, was based upon the covenant of promise made with Abraham, and assumed an existing relationship already formed by that covenant. It did not aim at making those who were far off from God, and dead, as regards the interests of righteousness, living members of his kingdom

ward he obtained the living of Hayford Warren, Oxfordshire, and subsequently a stall at Worcester, which, in 1732, he resigned for a residentiaryship at St. Paul's. Soon after, he was presented by the chapter of that cathedral with the livings of St. Michael Bassishaw and St. Mary, Aldermanbury, but vacated all his benefices in 1747, on being advanced to the see of Exeter. Over this diocese he continued to preside till his death, in 1762. Bishop Lavington was the author of an able and well-known treatise, entitled "The Enthusiasm of the Methodists and Papists Compared," besides a tract against the Moravians.

LAW is a rule of conduct enforced by an authority superior to that of the moral beings to whom it is given. The word law is sometimes also employed in order to express not only the moral connection between free agents, inferior and superior, but also in order to express the connection between cause and effect in inanimate nature. The expression, however, "law of nature," is improper and figurative. The term "law" implies, in its strict sense, spontaneity, or the power of deciding between right and wrong, and of choosing between good and evil, as well on the part of the lawgiver as on the part of those who have to regulate their conduct according to his dictates. It frequently signifies not merely an individual rule of conduct, as "the law of burnt-offering," the law concerning the conduct of women after childbirth, Lev. xii. 2, the law concerning the conduct of persons afflicted with leprosy, Lev. xiv. 2, but it signifies also a whole body of legislation, as "the law given by Moses," 1 Ki. ii. 3, which, in reference to its divine origin, is called "the law of Jehovah," Ps. xix. 8; Isa. v. 24. In the latter sense it is called, by way of eminence, "THE LAW," Deut. i. 5.

In a wider sense, the word "law" is employed in the New Testament to express any guiding or directing power originating from the nature of anything existing. Law is a certain power restraining from some and impelling to other things or actions. Whatever has such a power, and exercises any sway over man, may be called law, in a metaphorical sense. Thus the apostle, Rom. vii. 23, calls the right impulses and the sanctified will of the mind "the law of the mind," and the perverse desire to sin which is inherent in our members, "the law in the members." In the same manner he calls that power of faith which certainly governs the whole man, since the actions of every man are swayed by his convictions, "the law of faith." So the power and value ascribed to ceremonies, or rather to all outward acts, he designates "the law of precepts." Similar expressions are, "the law of sin," Rom. vii. 23, "the law of the Spirit," Rom. viii. 2, "the law of righteousness," Rom. ix. 31, the authority of the husband over his wife, Rom. vii. 2, the holy impulse created by the sense of spiritual liberty, James i. 25; ii. 12.

The Mosaic law is especially embodied in the last four books of the Pentateuch. In Exodus, Leviticus and Numbers there is perceptible some arrangement of the various precepts, although they are not brought into a system. In Deuteronomy the law or legislation contained in the three preceding books is repeated with slight modifications. The whole legislation has for its manifest object to found a theocratical hierarchy, the manifest aim of which is to make that which is really holy prevail.

The Jews divide the whole Mosaic law into six hundred and thirteen precepts, of which two hundred and forty-eight are affirmative and three

hundred and sixty-five negative. The number of the affirmative precepts corresponds to the two hundred and forty-eight members of which, according to rabbinical anatomy, the whole human body consists. The number of the negative precepts corresponds to the three hundred and sixty-five days of the solar year, or, according to a rabbinical work, the negative precepts agree in number with the three hundred and sixty-five veins which, they say, are found in the human body. Hence their logic concludes that if on each day each member of the human body keeps one affirmative precept and abstains from one thing forbidden, the whole law, and not the decalogue alone, is kept. Women are subject to the negative precepts or prohibitions only, and not to the affirmative precepts or injunctions. This exception arises partly from their nature and partly from their being subject to the authority of husbands. According to some rabbinical statements, women are subject to one hundred precepts only, of which sixty-four are negative and thirty-six affirmative. The number six hundred and thirteen corresponds also to the number of letters in the decalogue.



THE HOOPOE.—See LAWYING.

The Jews assert that besides the written law, which may be translated into other languages, and which is contained in the Pentateuch, there was communicated to Moses on Mount Sinai an oral law, which was subsequently written down, together with many rabbinical observations, and is contained in the twelve folio volumes which now constitute the Talmud, and which the Jews assert cannot be, or at least ought not to be, translated. See TALMUD.

In the Old Testament we do not read of a learned profession of the law. Lawyers are mentioned only after the decline of the Mosaic institutions had considerably advanced. It is, indeed, very remarkable that, in a nation so entirely governed by law, there were no lawyers forming a distinct profession, and that the lawyers of a later age were not so much remarkable for enforcing the spirit of the law as rather for ingeniously evading its injunctions by leading the attention of the people from its spirit to a most minute literal fulfillment of its letter. See LAWYER.

In treating of the subject of law, in connection with the Old Testament, it is necessary to view it—

1. In its moral aspect as the rule of right and wrong. 2. As ceremonial, including the details given to the Israelites by Moses, which was embodied in their ritual, and which was intended to affect them in the regulation of their daily life. 3. As civil, including the regulations which were given by Moses to govern the Israelites in their national life, touching obedience to rulers, the enjoyment, tenure and disposal of property, the payment of taxes, and all the details which were requisite for the government and conduct of an associated civilized people.

1. **LAW, MORAL.** On the first a long exposition is not required, as the whole subject is contained and fully covered in the decalogue, or the ten commandments. The fact that man conceives the ideas of right and wrong clearly shows that he has been created a moral agent; for the feeling of right involves a reference to a rule of right, and the consciousness of wrong always carries with it a reference to law and authority that have been set at naught, and it is inseparable from a feeling of ill desert or guilt because of such wrong-doing. It is evidently a matter of the utmost importance to all moral agents that a lucid, simple and yet comprehensive digest should be available in which the range of human duty should be described. This digest is found in the code contained in the ten commandments, which because of its brevity and simplicity may be easily comprehended and remembered, while the range of its requirements extends over all the relations in which the moral agent stands toward God and toward his fellow-man. That all possible forms of obedience could be included in the requirements of a code so simple in its terms and so contracted in its bulk is certainly a powerful argument for the divine origin of the decalogue, seeing that it comprehends in its requirements and forbids in its prohibitions more than the statute-books of nations are able to set forth, even after years of legislation. The imperfection of human legislation and the all-seeing range of the divine mind are thus brought together in a most impressive connection; and on this point it only requires that the reader should be reminded of the fact that in all philosophical and ethical disquisitions on human duty, the more fully that they evolve such principles as enjoin moral purity and human goodness, the nearer do they approach to the sublime standard which the great Lawgiver has set forth in his own law. This law of human duty has never been repealed. It was obeyed and honored by our Lord, who opened up the spirituality of its character, and who has given it to his people as the rule of their lives. To its requirements he would have them to conform, and to secure their conformity thereunto he has graciously given the Holy Spirit to renew, to purify their hearts, and thus he enables them to love his law and to walk with freedom in the paths of his commandments.

2. **The CEREMONIAL LAW,** or the law of ordinances, prescribed the mode of Hebrew worship. It was constructed with an elaborate reference to the great gospel doctrines which should be at last fully revealed to mankind. It was suited for a temporary purpose, and its rites were also shadows with a definite relation to the substance which was to supersede them. They were types and figures of better things to come, Gal. iv. 3-5. They were connected with the moral law, because, while that demanded undivided reverence to God, they showed how that reverence might be paid; and when the moral law was broken, they held out the hope of forgiveness, as they taught that pardon and safety were to be had by substitution and sac-

LAUDS, in church music, are hymns of praise. The service which followed next after the Nocturn was so designated before the Reformation. The lauds are now, in the reformed Church of England, merged in the matins. The office of Lauds contains the Benedicite and the Benediction, as that of Matins does the Te Deum. Both have psalmody and hymns.

LAUGH (laf), **LAUGHTER** (laf'ter). Laughter sometimes implies incredulity, Gen. xviii. 12-15; Matt. ix. 24, sometimes derision, Neh. ii. 19, sometimes joy, Gen. xxi. 6; Ps. cxxvi. 2, and sometimes the consciousness of security, Job v. 22. When God is said to laugh, the phrase is



LAPIDES JUDAICI.—See article.

to express scornful indignation, Ps. ii. 4; xxxvii. 13; Prov. i. 26.

LAURA (law'ra), a name given to a collection of little cells in which the hermits of ancient times lived together in a wilderness. These hermits did not live in community, but each monk provided for himself in his distinct cell. The most celebrated lauras mentioned in ecclesiastical history were in Palestine. The most ancient monasteries in Ireland were lauras.

LAURENCE (law'rens), **RICHARD**, D.C.L., an eminent prelate, was born at Bath, in 1760, and graduated at Corpus Christi College, Oxford. Upon the appointment, in 1796, of his brother to the regius professorship of civil law, he was made deputy professor, and took up his residence in Oxford. He was the preacher of the Bampton Lectures in 1804; and in consequence of the reputation he thence acquired, he was presented by the archbishop of Canterbury to the rectory of Mersham, Kent. In 1814 he was appointed to the chair of regius professor of Hebrew and to the canonry of Christ Church, Oxford, and in 1822 was elevated to the archiepiscopal see of Cashel. He died suddenly in Dublin, December 28, 1838. His most important contributions to Biblical literature are his translations of Apocryphal books of the Old Testament from the Ethiopic, and the critical investigations with which they were accompanied.

LAURENTIUS (law-ren'sh'us). Three persons of this name deserve notice: 1. Who lived during the last half of the sixth century. As an anti-pope he was opposed to Symmachus, who had been elected in A. D. 498. The strife raged with great violence for some time; but the case being left in the hands of the Arian Theodoric, the king of the Goths, he decided on behalf of

Symmachus. Laurentius was made bishop of Nocera, but in A. D. 501 he was deposed under a charge of Eutychianism, and he died in exile.

2. The successor of Augustine at Canterbury, and an exceedingly sagacious prelate. On the death of Ethelbert, his successor, Eadbald, had married his own mother-in-law, who was a heathen, and the cause of Christianity soon became endangered; but Laurentius succeeded in prevailing on Eadbald to embrace the new faith, to renounce his marriage, and to aid the Church so effectively that its power rapidly increased.

3. Under the persecution by Valerian, when the pope was led out to execution, an archdeacon named Laurentius wished to go with him to martyrdom, but the pope intimated that great sufferings awaited him. Being called by the Roman governor to reveal where the treasures of the Christians were concealed, he collected a number of the lame, the sick and the poor, and told him that these were the treasures of Christians, whereupon he was condemned to be roasted alive on an iron chair. Under Constantine the church known as that of "St. Lawrence Without the Walls" was erected over the place where his remains were said to have been deposited. His name and fame have ever been conspicuous in Rome, as he has held the same position in that city as was assigned to Stephen at Jerusalem.

LAURENTIUS (law-ren'sh'us), **VALLA**, who became one of the most remarkable men of his age, was born in the year 1415 at Rome. Very early in life he directed his powers against the growing scholasticism of the age. He boldly assailed the claim of the Church which had rested on the great deed of donation by Constantine the Great, which he affirmed was a mere device of the theologians. In the same spirit he disputed the origin of the so-called Creed of the Apostles, and he pointed out many errors in the different versions of the Latin Bible. He had to fly to Naples, as he was denounced as an infidel, but in Naples he continued his assaults, aiming also at irregularities among the clergy, and the result was he had to submit to a public whipping. Strange to say, Pope Nicholas V. permitted him to return to Rome, even to teach, and he granted him a salary. He rested his arguments against scholasticism on common sense, held that many mysteries connected with our being and with religion must ever remain mysterious, that faith was essential to virtue, and that where faith and hope are excluded the views of the Epicureans or of the Stoics must prevail, for philosophy is utterly powerless to purify, to sustain or comfort the human soul. He died at Rome in 1457.

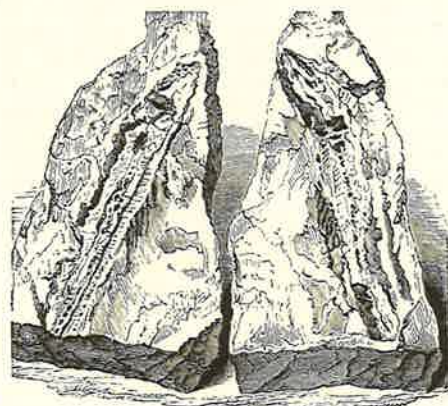
LAVALETTE (la-va-let'), **ANTHONY DE**, who was born in 1707, at Valbres, and who became a Jesuit, enjoys the peculiar distinction of being the occasion of the suppression of the order in France in 1764. He spent some time in the island of Martinique, and in 1754 he became the general of the Jesuits in South America. In order to reduce the debt of the Jesuit mission he entered on commercial speculation, which increased the complications of the society. He failed and fled; and on reaching England, he was turned out of the society. The society was prosecuted by his creditors, but on the plea that he had acted without authority the claim was resisted. On an appeal to Parliament the question was decided against the Jesuits, and on the 8th day of May, 1761, the society was decreed to pay the whole claim, amounting to

five millions of francs, together with costs. A few months afterward, their institution was attacked as illegal, and unfit for protection in any free country; while in France the order was suppressed by an edict in the month of November, A. D. 1764.

LAVATER (la-va'ter), **JOHANN GASPAR**, a celebrated physiognomist and eloquent preacher, was born at Zurich, in 1741. He became pastor of the principal church of St. Peter at his native place, and was distinguished by his unwearied zeal in behalf of practical Christianity. He died in 1801, in consequence of a wound which he received in 1799, when the French troops under Massena took Zurich by storm. He was the author of "Jesus the Messiah," "Spiritual Hymns," "Swiss Lays," etc.; but the work by which he is universally known, and which once was highly popular, is his "Physiognomic Fragments," which has been translated into most European languages. Lavater was pious, but credulous; enthusiastic, but sincere.

LAVATORY (lav'a-to-re), the conduit used by monks for washing their hands before dinner in the cloisters. It remains at Norwich and Westminster; also a trough for the sacristans to wash the corporals and their hands, as at Chichester, Elgin and Lincoln.

LAVER (la'ver), one of the utensils of the tabernacle to contain the water necessary for the ablutions of the priests during their ministrations. It was made of the metal mirrors of the women, and consisted of a large basin and a foot or pedestal, Ex. xxx. 18-21; xxxviii. 8. It was to stand in the court of the tabernacle, between the sacred tent and the altar, Ex. xl. 30-32. Possibly the sacrifices were also washed in this laver. When the temple was built, a much larger basin, called



PETRIFIED FISH.—See LAPIDES JUDAICI.

the molten sea, was constructed for the priests; while, for the washing of the things offered, ten lavers were made, each holding forty baths, about three hundred gallons. Five of them were placed on the right hand, and five on the left, 2 Chr. iv. 6. These lavers stood upon square bases mounted on wheels, and were ornamented with figures of cherubim, lions and palm trees. Possibly the bases or stands received the water drawn from the lavers, 1 Ki. vii. 27-40. But it is very difficult to understand from the description, minute as it is, exactly how the lavers and bases were constructed.

LAVINGTON (lav'ing-ton), **GEORGE**, a prelate of great piety and learning, was born in Wiltshire, England, in 1683, and graduated at New College, Oxford, in 1713. Four years after

cannot be defended. No doubt the power of the Church has been largely consolidated and its mastery over the spiritual concerns of its people has been secured by the retention of Latin in the sacramental services of the Church; and a recognition of the fact that advantages have followed the usage, can on one account for the determined opposition which has been displayed against a change. In the ninth century an effort was made with a view to a change. In 1431 the Bohemian Church, at the Synod of Basle, obtained permission to use the vernacular, but ere long all such concessions were gradually repealed. The Council of Trent justified the practice of celebrating mass in Latin, on the grounds that, as languages are liable to change, if modern tongues were used, the terms might vary, and so ideas would creep in which might introduce false doctrine and heresy; that if different languages were permitted, such priests as understood their vernacular alone would be unable to celebrate the mass in a foreign country; and farther, that the mass being the most solemn of mysteries, it would be wrong to use the vernacular in its celebration, lest heretics might profane such a solemn service. Bellarmine and all subsequent theologians have defended the Romish use on these grounds, which they have modified so as to meet the form in which the arguments of opponents have been presented; and thus the strange spectacle has been presented of a Church, from age to age, calling its members to worship God in the most solemn acts, and yet the service must be observed in a tongue which the people do not comprehend, as if that could be most precious to mankind which they do not understand.

Since the Reformation, the Protestant Churches have held that God should be worshiped in a tongue which was understood by the worshippers. The Church of England declared in the twenty-fourth article that "It is a thing plainly repugnant to the word of God and the custom of the primitive Church to have public prayer in the Church, or to minister the sacraments, in a tongue not understood of the people." In France, Scotland, America, and wherever Protestant missions have carried the gospel to the heathen, the vernacular has been used, on the obvious principle that all worship ought to be an intelligent, rational service, a principle which is ratified alike by reason and the word of God.

LATIN VERSIONS. See **VERSIONS**.

LATITUDINARIANS (lat-i-too-di-na're-anz), certain divines so called from the latitude of their principles. The term is chiefly applied to some divines of the seventeenth century who were attached to the English establishment as such, but regarded episcopacy and forms of public worship as among the things indifferent. They would not exclude from their communion those who differed from them in those particulars.

LATOMIUS (la-to'me-us), **JACOBUS**, a celebrated controversial divine in the sixteenth century, was born at Cambron, in Hainault, and became a doctor and professor of divinity in the university of Louvain, and is classed by the Romanists among the ablest opponents of Luther. He died in 1544. Among his works is "A Dialogue concerning the Three Languages, or the Study of Theology," in which he endeavors to defend scholastic divinity, and, without naming Erasmus, to

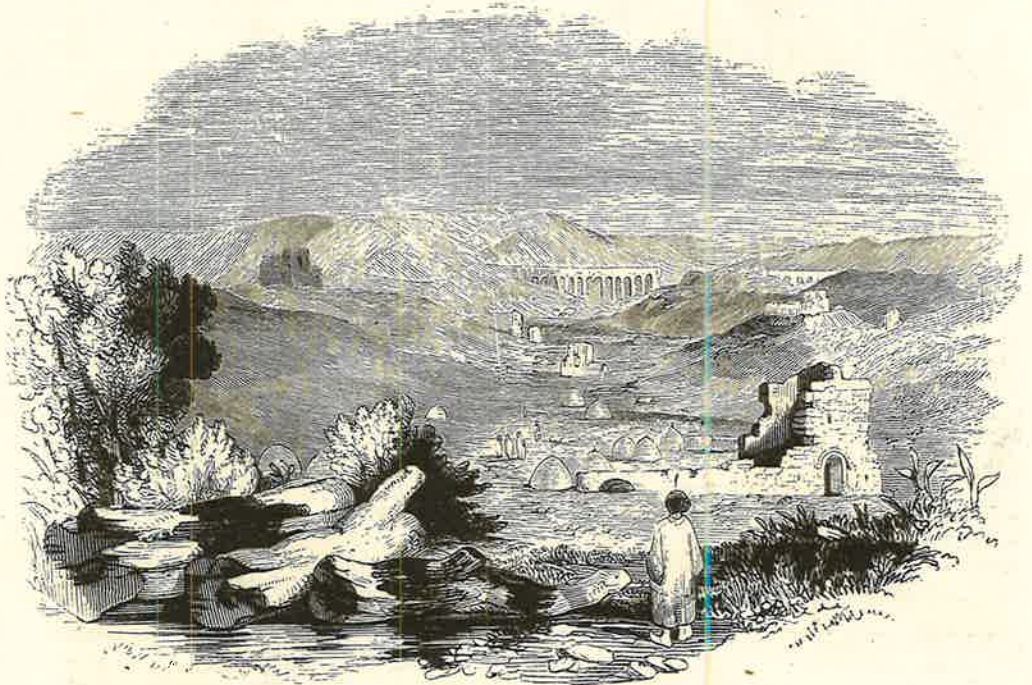
refute many things in his treatise on the study of divinity.

LATRIA (la'tre-a). In Roman Catholic theology this term is applied to the worship of God, the adoration paid to the saints being distinguished by the name *dulia*.

LATTA (lat'ta), **JAMES**, D.D., who greatly distinguished himself in the Revolutionary war, was born in Ireland, in the year 1732. He came to America, and graduated in the university of Pennsylvania, in which institution he became a tutor. He entered the ministry of the Presbyterian Church, and settled in the church of Deep Run in Bucks county, Pennsylvania, from which, in 1770, he removed to Chestnut Level, in Lancaster county, Pennsylvania. The academy which he established at this place was long celebrated. In the Revolutionary war he served as a soldier and as a chaplain. Subsequently he

probably the lattice-work or balustrade before a window or round a balcony. See **HOUSE**.

LAUD (lawd), **WILLIAM**, archbishop of Canterbury in the reign of Charles I., was born in 1573, at Reading, in Berkshire; was educated at St. John's College, Oxford; was ordained in 1601; accompanied James I. to Scotland, as one of his chaplains, in 1617; was installed prebendary of Westminster in 1620; and obtained the see of St. David's in the following year. On the accession of Charles I. his influence became very great, and he was translated to the see of Bath and Wells, and, in 1628, to that of London. In 1630 he was elected chancellor of the university of Oxford, to which he was a great benefactor, and which he enriched with an invaluable collection of manuscripts in a great number of languages. In 1633 he attended Charles into Scotland; on his return he was promoted to the see of Canterbury, and during the same year he was chosen chancellor of



LAODICÆA—ITS PRESENT ASPECT.—See article; also engraving on page 590.

took a decided part in the introduction of the hymns and paraphrase of the Psalms by Dr. Watts, in the worship of the Presbyterian Church; holding to the principle that the chief subjects of psalmody should be taken out of the gospel, and in support of his views he published a pamphlet which was well received. He died in 1801.

LATTA, **SAMUEL A.**, who was born in 1804, in Ohio, and educated for the practice of medicine, devoted himself to the work of the ministry in the Methodist Episcopal Church. He labored in Michigan and in various districts in Ohio. He acted as agent for the American Colonization Society, and Augusta College, in Ohio, and for some years he edited the "Methodist Recorder." He published "The Chain of Sacred Wonders," which became very popular. He was eminent for his pulpit power and his great felicity in description. He died in 1852.

LATTER-DAY SAINTS. See **MORMONS**.

LATTICE (lat'tis), a latticed window, Jud. v. 28, so also in Song Sol. ii. 9; but in 2 Ki. i. 2, it is

the university of Dublin. The zeal which he displayed for conformity to the Church, and his endeavors to introduce the liturgy into Scotland, created him numerous enemies. At the commencement of the Long Parliament, therefore, he was impeached by the Commons and sent to the Tower. After lying there three years, he was brought to his trial before the Lords, by whom he was acquitted, but the lower house passed a bill of attainder, declaring him guilty of treason, which they compelled the peers to pass; the archbishop was accordingly beheaded on Tower Hill, January 10, 1644-45, and met his fate with great fortitude. The works of Archbishop Laud consist of sermons, the report of his famous controversy with the Jesuit Fisher, in 1622, his speeches, diary, "Book of Devotions," "History of his Troubles and Correspondence." His character has been depicted in exaggerated colors by opposite parties, some expressing unmitigated contempt, others almost unlimited reverence.

LAUDIAN MANUSCRIPT. See **MANUSCRIPTS**.

cal dignities was the exclusive right of the Church, and that the practice of secular princes giving such investiture was an usurpation. The celibacy of the clergy was also decreed. The second was held in 1139. It was composed of nearly one thousand bishops, under the presidency of Pope Innocent II. It decided on the due election of this pope, and condemned the errors of Peter de Bruys and Arnold of Brescia. The third was held in 1179. At this council, with Pope Alexander III. at their head, three hundred and two bishops condemned what they were pleased to call the "errors and impieties" of the Waldenses and Albigenses. The fourth was held in 1215. It was composed of four hundred and twelve bishops, under Innocent III., and had for its objects the recovery of the Holy Land, reformation of abuses and the extirpation of heresy. The fifth was convened in 1512 by Julius II. to oppose another held by nine cardinals of high rank the year before at Pisa with a view to bridle his wild animosity,

day, in the same pulpit utterly discomfited the prior, who was present, and subsequently came out of the lists victorious against the learned Venetus. These occurrences caused West, bishop of Ely, to interfere and issue his inhibition against Latimer, which, however, was withdrawn by Cardinal Wolsey, who gave him license to preach throughout England. On this he acted, and preached plainly and boldly. He gained the favor of Henry VIII. by a sermon preached before him, and further won upon that monarch by a letter of remonstrance respecting the prohibition of a translation of the New Testament. His enemies were everywhere on the alert to injure him, and heard various accusations against him, which were brought before appointed commissioners. He was called on to subscribe to a set of articles placed before him, but he resolutely refused. When, however, these were reduced to two, the obligation of Lent and the lawfulness of the crucifix and of images in churches, he consented, and asked forgiveness for having

After being imprisoned here, they were conducted to St. Mary's Church, to appear before the commissioners. Articles were read to him, and he was called on to dispute against them on the following Wednesday. Instead of doing this, the aged Latimer commenced to read a profession of his faith, but was not allowed to proceed. Refusing either to dispute or subscribe, on the following Friday he was excommunicated, and then condemned, along with his brother prelates. But he and they lay miserably in prison for sixteen months, when another commission pronounced sentence against them for heresy, and a fortnight afterward, on October 16, 1555, they were burned on a spot opposite Balliol College. As the burning fagot was laid at Ridley's feet, Latimer cried out, "Be of good comfort, Master Ridley, and play the man! We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out!"

LATIN (lat'in), Luke xxiii. 38; John xix. 20, the language of the ancient Romans.

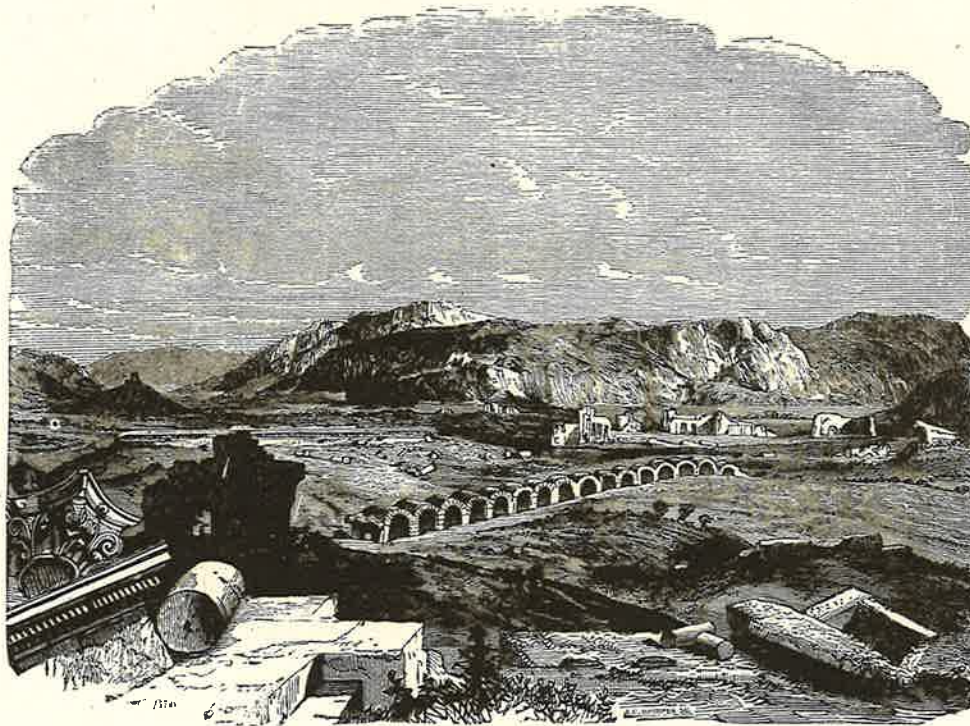
LATIN CHURCH is the name which has been extensively given to the Romish or Western branch of the Church, to distinguish it from the Eastern or Greek Church. As Greek is used in the services of the Greek Church, so Latin is used in the services of the Romish or Western Church as the common ecclesiastical language. In all Reformed or Protestant churches, the vernacular of each country is appropriately used.

LATIN CROSS, a plain cross whose transverse beam is one-third the length of the upright one.

LATIN DOCTORS, FOUR, Jerome of Bethlehem, A. D. 420, the author of the Vulgate translation; Ambrose, the bishop of Milan, 397, usually considered the author of the "Te Deum;" Augustine, 430, the bishop of Hippo, the great theological writer of his age; and Gregory, 604, usually styled the Great, who sent Augustine of Canterbury to England, and who introduced Christianity into the southern part of the kingdom among the heathen Anglo-Saxons.

LATIN, USAGE OF, IN RELIGIOUS SERVICES. In the early ages of the Church, when Christianity was being spread throughout the Latin-speaking provinces of the Roman empire, it was natural that Latin should be used in all religious services, just as Greek was used in Greece and in other lands in Asia where the Greek language prevailed. This was in accordance with the apostolic practice, 1 Cor. xiv. 16, 19, as the early preachers always used a language which could be understood by the people whom they addressed. At a later day, when the Roman empire began to manifest symptoms of decline, and new dialects were developed which afterward matured into distinct tongues, there was a propriety in still adhering to the ancient language. Only for this course, as it has been well observed, "not a book, not a page, not a syllable, would have reached us of the thought, the life or the events of that period. From the fourth to the seventh century there would have been an impenetrable gap in the annals of humanity; the voice of history would have been hushed into a dead silence, and the light of the past, which beacons the future, would have been extinguished in the darkness of a universal chaos."

The course of the Romish Church in later ages



THE SITE OF LAODICÆA.—See article; also engraving on page 590.

turbulence and contumacy. It declared that council schismatic, abolished the Pragmatic Sanction and strengthened the power of the Roman see.

LATIMER (lat'e-mer), HUGH, one of the promoters and martyrs of the English Reformation, was born in 1491. He was the son of an industrious yeoman, who gave him the benefit of a good education and sent him to Cambridge. There he made himself conspicuous by his opposition to the reforming party; but in a private interview, after a fierce sermon against Melancthon, Bilney sowed the seed which afterward bore abundant fruit. Once convinced of where truth lay, Latimer followed it with all the ardor of an honest mind and impulsive nature. Soon he preached boldly the doctrines he once inveighed against, and incurred the hatred of Romish zealots. Card-playing being a national amusement at Christmas, Latimer drew from it illustrations of his subject, on which Dr. Buckingham, prior of Blackfriars, brought out his dice in the pulpit to prove by them that the Reformation was wrong; but Latimer the same

preached against such things. Notwithstanding the steady opposition to Latimer, Henry, at the instigation of Anne Boleyn, appointed him to the see of Worcester, the duties of which he discharged in an exemplary way for three years, until he resigned it in consequence of the passing of the Act of the Six Articles. Gardiner had him accused of controverting these articles and sent to the Tower, where he remained for six years, until Edward VI. came to the throne. During his reign Latimer, who refused to be restored to the bishopric of Worcester, lived at Lambeth with Cranmer, employing himself chiefly in a course of practical preaching. But on the accession of Queen Mary he was cited to appear before the privy council. Passing through Smithfield, he said, "This place hath long groaned for me;" and the next day he found himself once more an inmate of the Tower. Here, though his treatment was harsh, it was softened by having the company of Cranmer, Ridley and Bradford. In the following year the three prelates were removed to Windsor, from whence they were brought to Oxford.

in 1570, at the celebrated Synod of Sendomir. He prepared a history of the Moravians and several other works respecting the religious affairs of the eastern regions of Europe. He died in 1599.

LASKO (las'ko), JOHN À, who became an influential prelate in the Romish Church in Poland, was born in 1466; and after having acted as provost at Skalbimierz and at Posen, he became coadjutor to the archbishop of Gnesen, whom he succeeded in 1510. He was a member of the third Council of Lateran, in 1513, his great object in the council being a vigorous effort to induce the princes who were present to move against the Turks and Tartars, and so resist their aggressions in South-eastern Europe. He was a vigorous administrator of his archdiocese and a most determined opponent of the Reformation, using all his power to arrest the progress of the Reformation in Poland; and to this end he called synods very frequently, issued canons and decretals, and used every agency which he could command to hold the people under the sway of the Romish Church. He died in 1531.

LASKO, JOHN À, who was descended from a noble family in Poland, and who became the great Reformer of his country, was born in 1499, at Warsaw. In his early years he was destined for the Romish priesthood; but the writings of Luther being freely circulated at the university of Cracow, he was thus attracted to the views of the German Reformers. Following the custom of the age, he sought by foreign travel to have his views expanded and his judgment matured, and accordingly he went to Louvain, where he was disgusted by the ignorance which he witnessed. At Zurich he met with Zwingle, who influenced him toward the Reformers. At Paris he was engaged in corre-



ORIENTAL CRESSETS.—See LANTERN.

promotion, honestly telling the king what views he had adopted. He now, with permission of the king, retired from Poland, and in the Netherlands he married, thus severing his connection with the Church of Rome. He now became superintendent of all the Reformed churches in Friesland, refusing to return to Poland, where, notwithstanding his marriage, a bishopric was offered to him. He met with much opposition in his reformatory measures,

but he persevered with great zeal, and gradually established a system of church order which was substantially Presbyterian. He had an offer from Prussia to organize the Church in that kingdom, but he insisted that the Church should be separated from the State, and the tender was withdrawn. At the earnest solicitation of Cranmer he went to England to advance reform there, and for six months he resided in Lambeth palace, being lauded by Latimer and all the leading Reformers, and gaining great favor for his sermon before the king. Returning to the Continent, he was in danger for a time; and after a sojourn at Emden, Bremen and Hamburg, he again returned to England, where in 1550 he became the superintendent of the continental Protestants then in London from Germany, France and Italy. Here he established the same church order which he had settled at Emden, and there is no doubt but that the catechism which he prepared was afterward of great use to the authors of the "Heidelberg Symbol." On the death of Edward VI., the foreign Protestants fled from London in great numbers, and Lasko had to return to Emden. He was invited to Sweden, but he wandered through Germany for a time, and at length, after twenty years' absence, he was permitted to return to his native land. He became the superintendent of the churches in Little Poland, where he had many trials to encounter because of the conduct of many who had adopted Socinianism, and who chose to conceal their views. He did much to restore harmony and promote union, and the great end at which he aimed was effected after his death, in the Consensus, which was agreed to at the Synod of Sendomir. He died in 1560, leaving behind him the reputation of a devoted, conscientious, clear-headed Reformer whom no worldly influence could divert from the path of duty. In England as well as in Germany he was recognized as a truly great and good man.

LASTHENES (las'the-nes), 1 Macc. xi. 31, 32, a person to whom Demetrius II. Nicator, king of Syria, gave the titles of "cousin" and "father."

LATCHET (lach'et), Isa. v. 27; Mark i. 7; Luke iii. 16. See SANDAL.

LATERAN (lat'e-ran), CHURCH OF ST. JOHN, the first in dignity of the Roman churches,

and styled, in Roman usage, "the mother and head of all the churches of the city and the world," is so called from its occupying the site of the splendid palace of Plautius Lateranus, which, having been escheated in A. D. 66, in consequence of Lateranus being implicated in the conspiracy of the Pisos, became imperial property, and was assigned for Christian uses by the emperor Constantine. It was originally dedicated to the Saviour, but Lucius



EARLY ENGLISH CRESSETS.—See LANTERN.

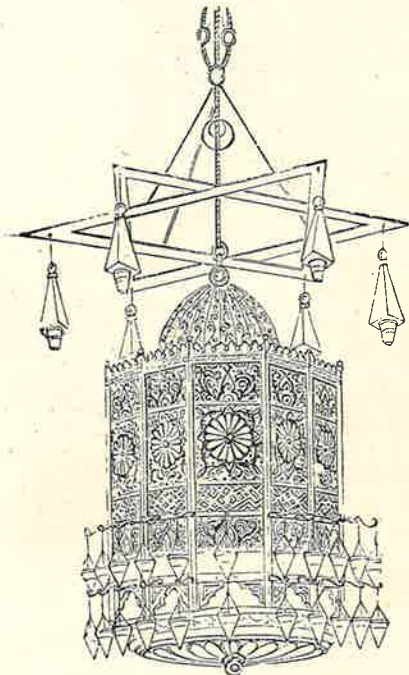
II., who rebuilt it in the middle of the twelfth century, dedicated it to St. John the Baptist. The solemn entrance of the newly-elected pope into office is inaugurated by his coming in procession to take possession of this church; and over its portico is the balcony from which, on certain festivals, as from St. Peter's upon other days, he blesses the entire world. The original church is said to have been an adaptation to religious uses of the basilica which was presented to Sylvester by Constantine, but has been several times rebuilt and modified, its final completion dating from the pontificate of Clement XII. It has been the scene of five councils regarded as œcumenical by the Roman Church. See LATERAN COUNCILS. The palace was the residence of the popes until the return from Avignon, when they removed to the Vatican. It is now occupied partly by officials of the chapter, partly for public purposes. Pius IX. has converted a portion of it into a museum of Christian archæology. See the engraving on page 289.

LATERAN COUNCILS, the name given to the councils that have been held in the Lateran church of Rome, but more particularly to the five œcumenical councils that have been held there, which will here be briefly mentioned. The first was convoked in 1123 by Pope Calixtus II., who presided in person. It consisted of three hundred bishops. It decreed that investiture to ecclesiasti-

spondence with Margaret of Navarre, and at Basle he became intimate with Erasmus. Thence he journeyed through Italy, and at length he found his way home. The death of his uncle, the archbishop, in 1531, left him free from restraint; and although in private he leaned to the Reformers, yet he hoped for reform in the Church, and so he accepted several dignities, among them the deanery of Gnesen and Lenciez. In 1536 the king tendered him the bishopric of Cujavia, but he declined the

xi. 19. Various opinions have been entertained as to the identification of this bird, but it is most generally believed to be the hoopoe. Hoopoes are numerous in Egypt, where they are said to form two species, one stationary, which is considered inedible, the other migratory, which wades in the mud when the Nile has subsided, and feeds on worms and insects. This, however, is questionable; more likely there is but a single species. Its flesh is sometimes eaten, and has been pronounced very good. The hoopoe is often met with in Palestine, where the Arabs have a superstitious reverence for it, believing it to possess medicinal qualities. They call it, therefore, "The doctor."

LARDNER (lard'ner), **NATHANIEL**, one of the most learned English theologians and writers on the evidences of Christianity, was born at



A SUPERB EGYPTIAN LANTERN.—See LANTERN.

Hawkhurst, in Kent, in 1684. He studied at Utrecht and Leyden, and in 1709 became a minister of the Presbyterian denomination. He was afterward preacher at the Old Jewry. He spent his life in laborious studies and researches on Christianity and its evidences, and gave the world the fruit of them in his great works "On the Credibility of the Gospel History" and "Jewish and Heathen Testimonies in Favor of Christianity." He published other lesser works, sermons, etc. He died at Hawkhurst in 1768.

LARNED (lar'ned), **SYLVESTER**, who became greatly distinguished for his gift of pulpit eloquence, was a Presbyterian minister, born in 1796, in Massachusetts. He was educated at Middlebury College and Princeton. As soon as he was licensed to preach he attracted vast crowds by his rare brilliancy, his matter, his rhetoric and his emotional power. Prominent places and abundant support were offered to him; but impelled by a desire to be most useful, he determined to settle only in places where the Church was weak, and accordingly he went to New Orleans, where he collected the First Presbyterian Church, over which he was settled as pastor. He closed a life of great promise and much self-sacrifice and devotion in the year 1820. After his death his sermons were published,

accompanied by a memoir written by R. R. Gurley, D.D.

LARNED, **WILLIAM AUGUSTUS**, who was born in Connecticut, in 1806, became a distinguished professor in Yale College, in which he had graduated about the year 1826. His ancestors, who had reached the colony in 1630, in John Winthrop's band of emigrants, had remained in their old home, and had maintained the old primitive character of the fathers. William A., after graduating at Yale, taught for some time at Salisbury, North Carolina, and then, after three years' service as a tutor at Yale, he became pastor of the Second Congregational Church at Millbury, Massachusetts; but owing to his failing health, he was obliged to resign the charge in the course of the next year. He united with Drs. Beman and Kirk in training theological students at Troy, New York, from which duty he retired on his appointment to Yale College as professor. He died in 1862, greatly regretted.

LA SALLE (la-sal'), who founded an order called the "Brethren of the Christian Schools," which has risen into great importance, was born in 1651, at Rheims. He finished his education at St. Sulpice, in Paris, was made canon of his native place, and in 1671 he became a regular priest. He saw and lamented the widespread ignorance of the populace, and at length he planned the system of teaching which eventually became matured in the "order." He met with great hostility from the teachers of the day; but having procured a house at Rouen, which he made the headquarters of his order, in 1725 Benedict XIII. sanctioned the institution. The members take the vows of chastity, poverty and obedience, but they may abandon the order if they please. Their dress consists of a black robe, black stockings, shoes, a black coat, bands under the chin and a broad-leaved felt hat looped up on three sides. This order has spread into most of the countries where Romanism is powerful. The members are found in Great Britain, the United States, Portugal, Spain, the Netherlands, Germany and France, and much of the education of the Romish population is in their hands. La Salle died in 1719, and he was canonized by Pius IX.

LASEA or **LASÆA** (la-se'a), a town in Crete, near the Fair Havens, where Paul for a time was anchored, Acts xxvii. 8. The place is nowhere else mentioned, but it has been identified in comparatively recent times, and the name is still borne by a few ruins.

LASHA (lash'a), a place mentioned in Gen. x. 19 as marking the utmost border of the ancient Canaanites. Their border was "from Sidon unto Gaza; toward Sodom, and Gomorrah, and Admah, and Zeboim, unto Lasha." Lasha thus appears to have been situated east, or north-east, of the cities of the plain, and consequently beyond the Dead Sea. The name is only casually mentioned in the "Onomasticon" of Eusebius, but upon the passage in Genesis, Jerome identifies it with the Callirhoe of Josephus. This conjecture is highly probable. The position of Callirhoe agrees in all respects with the Mosaic narrative. It is situated in a narrow, wild ravine which falls into the Dead Sea near its north-eastern angle. The scenery is very romantic. The cliffs rise up in jagged frowning masses, variously colored—red, gray and black—while the whole bottom of the ravine is densely

filled with foliage. Canes, aspens, tamarisks and palms are intermixed with the bright and beautiful oleander. A copious stream of hot water, fed by numerous hot springs, dashes along a rocky torrent-bed, throwing up clouds of white steam and tinging every stone and cliff-side in its track with the bright yellow of the sulphur with which it is

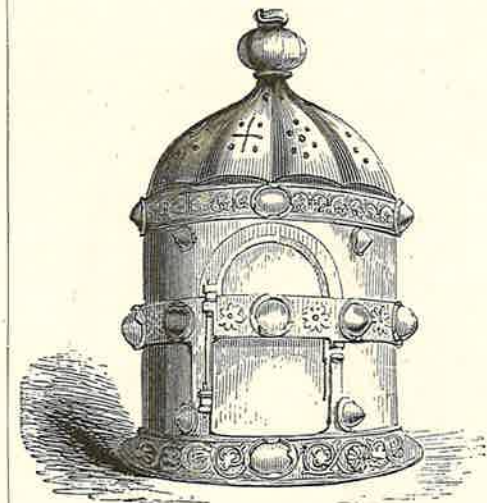


CHINESE LANTERNS.—See LANTERN.

largely impregnated. Around the springs, which are about three miles from the lake, are some ruins strewn all over with broken pottery. Here stood the baths, once famous for their medicinal properties, where Herod the Great went, by the advice of his physicians, during his last illness.

LASHARON (la-sha'ron). The king of Lasharon is enumerated among those whom Joshua destroyed, Josh. xii. 18. Lasharon has been supposed identical with the district of Sharon, but this is doubtful.

LASITIUS (la-sish'yus), **JOHN**, who was born in Poland, about 1534, studied at Basle, Berne, Geneva and Strasburg, became a teacher in the



ANCIENT SAXON LANTERN.—See LANTERN.

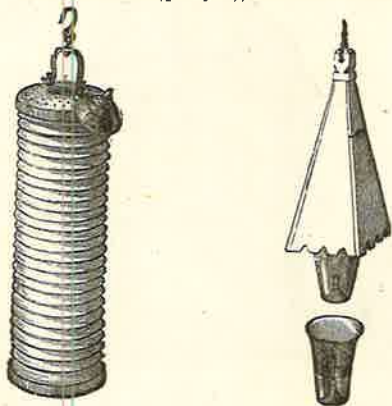
family of Krotowsky, a nobleman who had attached himself to the Moravians. He disliked permanent work in one place, and accordingly he moved from place to place, generally settling in university towns, such as Paris, Halle and Heidelberg. He maintained a controversy on the Trinity at Paris with Genebrard, a Romanist. He has been often classed among the Moravians, but it is uncertain whether or not he had actually joined their communion. He labored zealously for the union of the Polish Protestants, which was effected

these two sprung all beings which contained in themselves the dual principle of male and female. Man was composed of two principles, the one material and the other spiritual, from which he emanated and to which he ought to return by throwing off the shackles of the body, annihilating the material passions, the inclinations of the soul and pleasures of the body. By this means the soul was to regain its origin, become immortal. This could only be effected by the renunciation of riches, honors and the ties of life.

The followers of his sect considerably altered his doctrines. The moral code of the Tao sect is excellent, inculcating all the great principles found in other religions—charity, benevolence, virtue, and the free-will, moral agency and responsibility of man. But it subsequently became corrupted with strange doctrines and practices. Alchemy became a pursuit of the sect; so did divination, the invocation of spirits and the prediction of the future. The doctors of the sect were supposed by these means to become ethereal, and to be caught up to heaven without passing through the intermediate state of death. Such statements, however, were ridiculed by the sect of Confucius, the skeptics of China, who openly derided their pretensions. Innumerable gods were also introduced into the worship, which was assimilated to the Buddhist. Since the second century the sect has continued to spread in China, Japan, Cochin China and amongst the Indo-Chinese nations. Monasteries and nunneries belonging to them were founded and flourished.

LAPHRIA (laf're-ah), a surname of **ARTEMIS**, among the Calydonians, from whom the worship of the goddess was introduced at Naupactus and Patræ, in Achaia. At the latter place it was not established till the time of Augustus, but it became the occasion of a great annual festival. The name Laphria was traced back to a hero, Laphrius, son of Castalius, who was said to have instituted her worship at Calydon.

LAPIDE (lap'e-day), **CORNELIUS À**, is the Latin designation usually given to **CORNELLE DE LA PIERRE** (pe-ayr'), which is itself the



COMMON EGYPTIAN LANTERNS.—See LANTERN.

translation of his native name, **VAN DER STEEN** (steen). This eminent commentator was born in the year 1567, at Boehaff or Bucold, in the diocese of Liege, in Belgium. In 1592 he entered the Society of the Jesuits and gave himself up to the study of Holy Scripture. For twenty years he was divinity professor at Louvain, after which he pursued the same avocation at Rome, where he died greatly respected for his unaffected piety and profound learning, March 12, 1637. His

139

commentaries have always commanded great popularity in the Church of Rome. Nowhere else can the student find collected so rich a treasury of patristic and scholastic exegesis, and the general value of this honest and pious commentator is proved by the frequency with which he is quoted by authors beyond his own communion of unmistakable impartiality, such as De Wette and Meyer.

LAPIDES JUDAICI (lap'e-dayz ju-da'e-se). A curious class of stones so called is found at Mount Carmel in the chalk formation. They are really hollow flint stones lined inside with formations of spar which resemble peaches, olives and other fruit. They have been called "Elijah's Melons," and they are held to be useful in several diseases, such as the stone and gravel, when the sparry matter is dissolved in the acid juices of the lemon. Formations resembling petrified fishes are also found in the district.

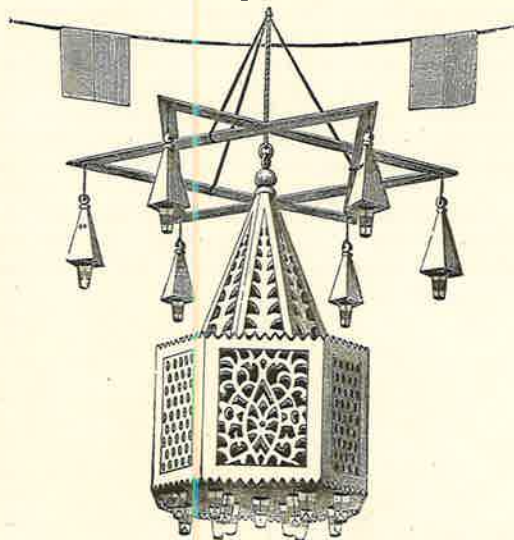
LAPIDOTH (lap'e-döth), the husband of the prophetess Deborah, Jud. iv. 4.

LAPIS (la'pis), "the stone," a surname of Jupiter at Rome. It was formerly believed that Jupiter Lapis was a stone statue of the god, or originally a rude stone serving as a symbol, around which people assembled for the purpose of worshipping Jupiter. But it is now generally acknowledged that the pebble or flint-stone was regarded as the symbol of lightning, and that, therefore, in some representations of Jupiter, he held a stone in his hand instead of the thunderbolt.

LAPLACE (la-plass'), **JOSUÉ DE**, known among divines by his Latinized name **PLACÆUS** (pla-say'us), was born in Brittany, in the year 1605, and educated at Saumur. He taught philosophy for a short time, after which, in the year 1625, he became pastor of the church at Nantes. He remained here eight years, and in 1633 he was placed in the chair of theology at Saumur, where he distinguished himself by his attempt to modify the Calvinistic system. He held that man is only responsible for his own personal actions, that original sin is merely imputed indirectly, whatever that may mean, and that the views of the Calvinists are incompatible with divine justice and mercy. His grand difficulty lay in attempting an explanation of the fact that in the economy of the universe the whole family of man are linked together in such a manner that people are born in circumstances greatly differing from each other, and not of their own choosing. His views were condemned by the professors of Geneva, Holland and Sedan, his chief opponents being Rivet and Desmarets. He wrote very extensively on different books of the Old Testament, on the "Imputation of the First Sin of Adam," on the "Typical Character of the Life of Joseph." The work which was condemned in 1644 at Charenton was "Theological Theses concerning Fallen Man before he becomes a Subject of Grace." He died at Saumur, in 1665.

LAPLACE, PIERRE SIMON, Marquis de, a celebrated mathematician and astronomer, was born at Beaumont-en-Auge, in 1749, where he became professor of mathematics in the military school. From this place he soon removed to Paris, where he distinguished himself by his knowledge of analysis and the highest branches of geometry, and was chosen a member of the

Academy of Sciences, one of the forty of the French Academy, and member of the Bureau des Longitudes. In 1796 appeared his famous work, "Exposition du Système du Monde." After the Revolution, on the 18th Brumaire, in 1799, he was made minister of the interior by the first consul. But from this post he was removed to make



EGYPTIAN LANTERN.—See LANTERN.

room for Lucien Bonaparte, and was then admitted into the senate, of which, in 1803, he became president. Having, in 1814, voted for the deposition of Napoleon, on the reorganization of peers he was made a marquis. He died in 1827, leaving numerous scientific works, the most celebrated of which is the "Traité de Mécanique Céleste." He has been called an atheist, but his works are so purely mathematical and scientific that he never alludes to any point on natural theology, or indeed to any principle which would indicate what views he entertained respecting providence or the being of a God.

LAPPING (lap'ping). The custom of lapping still prevails in the East. A person will sit on his heels, with his head close over a river, and so dextrously throw the water into his mouth with his hand, putting out his tongue to meet it, as scarcely to spill a drop.

LAPSE (laps). When a patron neglects to present a clergyman to a benefice in his gift within six months after its vacancy, the benefice lapses to the bishop, and if he does not exercise the right within six months it lapses to the archbishop, and if he neglects to present within six months it lapses to the crown.

LAPSI (lap'se). Those persons were so called who in time of persecution denied the faith of Christ, but again, on persecution ceasing, sought reconciliation and Church communion. The discipline with which such persons were visited included a long absence from the sacrament, which, however, was not denied them in case of extreme illness. And the maternal solicitude of the Church for her sons was so great that when dangerous sickness was prevalent, or when another persecution seemed to impend, it somewhat relaxed the rule. Those who absolutely and for ever fell away were classed by the Church as heathens, and had of course no ecclesiastical position, however low.

LAPWING (lap'wing), an unclean bird forbidden to the Hebrews as an article of food, Lev.

London yearly by Congregational ministers. See CONGREGATIONAL LECTURES.

4. **DONELLAN**, founded in Trinity College, Dublin, by an endowment in 1794 for a yearly course in support of religion. See **DONELLAN LECTURE**.

5. **ELY**, a course founded in New York, to be delivered under the management of Union Theological Seminary in support of the Christian religion against the assaults of modern skepticism.

6. **HULSEAN**, a course commenced in 1820 in the university of Cambridge on the evidences of Christianity and the difficulties of Scripture. See **HULSE, JOHN**.

7. **MERCHANTS'**, a lecture set up in the year 1672 by the Presbyterians and Independents to support the doctrines of the Reformation against the prevailing errors of Popery, Socinianism and infidelity. See **MERCHANTS' LECTURE**.

8. **MORNING**, certain casuistical lectures which were preached by some of the most able divines in London. See **MORNING LECTURES**.

9. **MOYER'S**. See **MOYER'S LECTURES**.

10. **WARBURTONIAN**. See **WARBURTON, WILLIAM**.

LECTURERS (lek'chur-erz), an order of preachers in parish churches, in England, who hold a distinct office from the vicar, rector or other ecclesiastical functionaries; they are chosen by the vestry or chief inhabitants of the parish, supported by voluntary subscriptions and legacies, and usually officiate on Sunday afternoon.

LEDEVICH (led'e-vik), **EDWARD, D.D.**, who was one of the most eminent Irish scholars of the eighteenth century, was born in 1739. He rose to be a Fellow of Trinity College, in which he was greatly distinguished, and he afterward retired to the living of Aghaboe, in Queens county, which was in the gift of the university. In 1794 he published his well-known "Antiquities of Ireland," a work which was hailed with great applause, although he made sad havoc with the numerous "lives" and ridiculous traditions of St. Patrick.

LEE, ANN, the foundress of the sect of the Shakers, was born in 1736, at Manchester, England. Her father was a poor blacksmith, and her brother Charles rose to be a celebrated general in the Revolutionary struggle. In her early years, the "Camisards" and "French prophets" who had fled to England, and who had fallen into excesses of fanaticism, attracted a person named James Wardley to their number. He laid claim to spiritual influences; and as he and his adherents were violently agitated when "prophesying," they obtained the name of "Shaking Quakers." Ann Lee, who had married a blacksmith named Abraham Standley, became a convert, and forthwith she became a leader. Her bodily excitement became excessive; her flesh wasted away, the blood oozed through her skin, and again she received unwonted strength and vigor, all of which her followers looked upon as evidences of the indwelling of the Holy Spirit. Eventually her conduct brought her into the hands of the civil authorities, who imprisoned her, and on her release she became more decided than ever. She was acknowledged as the leader of the Church of Christ, as their spiritual "mother in Christ," and she went so far as to call herself "Ann the Word," meaning that the "Word" dwelt in her. Now she began to declaim against the married state, and on

this point she became so violent that she was sent to a madhouse. Eventually, in 1773, because of a "revelation," she and a number of her friends left England for America. She settled near Albany, and in 1780 she had gathered a considerable number of followers, and called her sect "The Church of Christ's second appearing." Her cause prospered, and she succeeded in establishing the flourishing community which is now well known at New Lebanon. See **SHAKERS**.

LEE, JESSE, well known as the founder of the Methodist Church in New England, was born in 1758, in Virginia. His parents joined the Methodist society, and the young man grew up in that connection. In 1778 he became a class-leader, and next year he began to preach. He was excused from serving in the Revolutionary army, and in 1783 he was taken on trial as a preacher. Next year he was at the celebrated conference in Baltimore at which the Methodist Episcopal Church was organized. In 1785 he had an earnest discussion with Coke on the subject of gradual emancipation, and now he began to itinerate in Maryland, New Jersey and New York. In 1789 he was appointed to Stamford, Connecticut, and for eleven years he labored in New England, preaching and forming classes in Rhode Island, and in 1790 he appeared in Boston. In 1796 he began to travel with Bishop Asbury. He closed his labors in New England in 1800, having seen fifty preachers and six thousand members as the result of his toil. His first work was his "History of Methodism," which was published in 1807. He served as chaplain of the House of Representatives in 1812 and 1813, and in 1814 he was chaplain of the Senate. He died in 1816, at the age of fifty-eight. He was an admirable preacher—ready, fluent, of an emotional nature, apt with anecdote and illustration and possessed of great pathos. He was tireless in his energy, and he may fairly be placed next to Asbury for his public services.

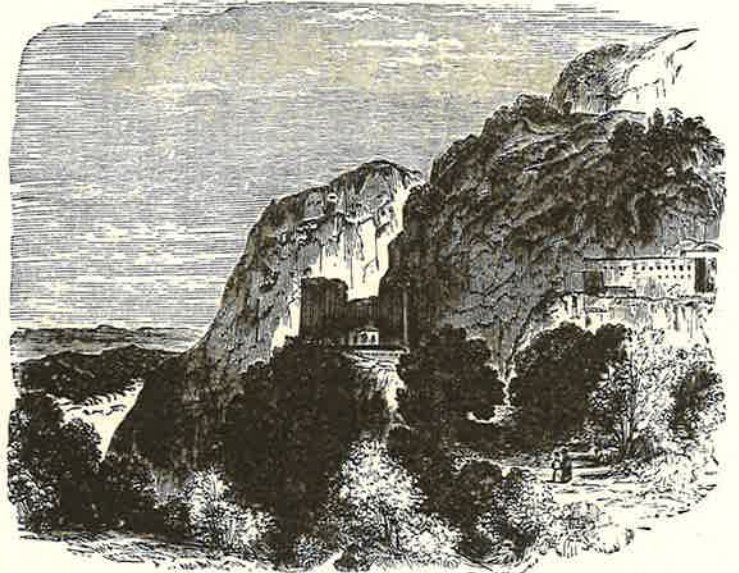
LEE, ROWLAND, who was made bishop of Lichfield in the year 1534, became famous as the person who solemnized the marriage of Henry VIII. with Anne Boleyn, in the nunnery of Sopewell, near St. Alban's. When the Reformed religion was established, he had the mortification of seeing his noble cathedral at Coventry destroyed, although he made most vigorous efforts to save it.

LEE, SAMUEL, D.D., a learned divine, was born in 1783. At twelve years of age he was bound as a carpenter, and continued at that trade until twenty-five years. During this time he taught himself, without the aid of a living instructor, Latin, Greek, Hebrew, Chaldee and Syriac. Relinquishing his tools, he became a schoolmaster, and added to his linguistic knowledge by the acquisition of other Eastern languages, as well as some of those of Europe. At thirty years of age

he went to Cambridge, where he was remarkable for his quickness. In 1819 he was made professor of Arabic in that university, and in 1831 regius professor of Hebrew. His knowledge of Biblical and Oriental literature was profound and extensive, and his reading deep and varied. He published a grammar of the Hebrew language, and a lexicon of Hebrew and Chaldee. He died in 1852.

LEECH (leech). See **HORSE-LEECH**.

LEEK (leek), a species of vegetable food after which the Israelites longed in the wilderness, Num. xi. 5. The same word is elsewhere rendered "grass," 1 Ki. xviii. 5, "herb," Job viii. 12, "hay," Prov. xxvii. 25. The specific translation "leek" is questionable. The fenu-grec may be meant—an annual plant, resembling clover, known in Egypt by the name of *helbeh*, the food both of cattle and of men. It is described as tied up in large bunches, which the inhabitants eagerly purchase at a low price, and which they eat with incredible greediness, without any kind of seasoning. They pretend that this singular diet is an excellent stomachic—



MOUNT LEBANON.—See **LEBANON**.

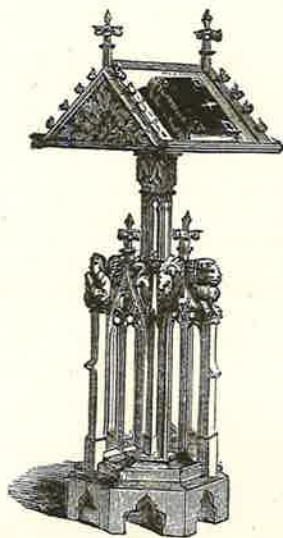
specific against worms and dysentery—in fine, a preservative against a great number of maladies. They in fact regard it as endowed with so many good qualities that it is in their estimation a true panacea. The *Allium Porrum*, or common leek, is sufficiently well known.

LEES (leez). Wine was preserved in strength and color by standing upon the dregs or lees. In Isa. xxv. 6 the meaning is generous old wine racked off or purified from the lees. Some, however, have suggested that rich preserves made from grapes may be intended in the place. There is a proverbial expression occasionally used, "to settle upon the lees," Jer. xlvi. 11—that is, to live a life of quiet indifference and sloth; while "to drink the lees" or "dregs," Ps. lxxv. 8, was to endure the extremity of suffering.

LEETISTERNIUM (le-tis-tur'ne-um), a religious festival among the ancient Romans, celebrated during times of public calamity, when the gods themselves were invited to the entertainment; their statues were taken from their pedestals and laid on couches. The first festival of this sort, according to Livy, was held in the year of Rome

354, on the occasion of a contagious disease which committed frightful ravages among the cattle, and it lasted for eight successive days. On the celebration of this festival enemies were said to forget their animosity and all prisoners were liberated.

LE FEVRE (le-fe'ver), JACQUES. See **FABER**, JACOBUS STAPULENSIS.



LECTERN.—See article.

LEGALIST (le'gal-ist), strictly speaking, is one who acts according to or consistent with the law; but in general the term is made use of to denote one who expects salvation by his own works. We may further consider a legalist as one who has no proper conviction of the evil of sin, who, although he pretends to abide by the law, yet has not a just idea of its spirituality and demands, and denies the necessity of the work of the Spirit by supposing that he has ability in himself to perform all those duties which God has required.

LEGATE (leg'ate), the name of the ambassador or representative, whether temporary or permanent, sent by the pope to a particular church. In the ancient Church there were many examples of such officials, but their commission was commonly temporary, and granted for some special object. In the later constitution of the Church, three classes of legates are distinguished: 1. *Legati a latere*, "legates despatched from the side" of the pontiff, who are commonly cardinals. 2. *Legati missi*, called also "apostolic nuncios," and including a lower grade called "internuncios." 3. *Legati nati*, "legates born," whose office is not personal, but is attached by ancient institution or usage to the see or other ecclesiastical dignity which they hold. Of the last class there were examples in most national churches; thus, the bishop of Thessalonica was legate born for Illyricum, the bishop of Arles for Gaul, the bishop of Canterbury for England, etc. This institution, however, has gone entirely into abeyance; and, indeed, the authority of legates is much modified in the modern Church. In the mediæval times the legate claimed full papal jurisdiction in the country assigned to him, even overruling the local jurisdiction of the bishops of the national Church. This led to many disputes, to refusals to receive legates, as in France, where the legate was obliged to wait at Lyons till his credentials should have been examined and approved at court, and to counter legislation, as in England to the statute of 16 Richard II., commonly known

as the statute of Premunire; and the Council of Trent removed the ground of contention by abolishing all such claims to local jurisdiction as entrenched upon the authority of the bishops. The legate, in the modern Church, is little other than the ambassador, mainly for spiritual purposes, of the pope. He is held as belonging to the diplomatic body, and by the usage of Roman Catholic courts enjoys precedence of all other ambassadors. The legates at the second-rate courts have the title of *internuncio*. Legates are commonly bishops or archbishops in *partibus infidelium*.

LEGENDS (le'jendz). By this word we are to understand those idle and ridiculous stories which the Romanists tell concerning their saints and other persons, in order to support the credit of their religion. The legend was originally a book used in the old Romish churches, containing the lessons that were to be read at divine service. Hence the lives of saints and martyrs came to be called "legends," because chapters were to be read out of them at matins and in the refectories of the religious houses. The "Golden Legend" is a collection of the lives of the saints, composed by James de Varase, better known by his Latin name of John de Voragine, vicar-general of the Dominicans, and afterward archbishop of Genoa, who died in 1298. It was received in the Church of Rome with great applause, which it maintained for two hundred years; but, in truth, it is so full of ridiculous and romantic stories that the Romanists themselves are ashamed of them. The Romish breviaries are full of legendary stories, which are appointed to be read on the saints' days, which being almost as numerous as the days in the year, there is hardly a day free from having idle tales mixed in its service. However, there have been considerable reformations made in this matter, several legends having been from time to time retrenched, insomuch that the service of the Church of Rome is much freer from these fooleries than formerly.

LEGION (le'j'un), a division of the Roman army containing at first three thousand, afterward four thousand, then five thousand or fifty-two hundred, and in the time of Christ about six thousand infantry, besides horsemen. In the New Testament the term is applied to an indefinitely large number of spiritual beings acting in concert and disciplined and officered like an army. Thus Christ speaks of the "legions of angels" which his Father would readily send to fight for him, Matt. xxvi. 53, and the interrogated unclean spirit replies, "My name is Legion, for we are many," Mark v. 9.

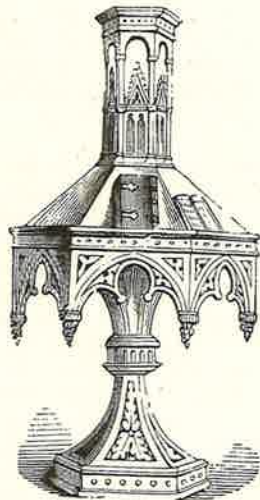
LEGION, THEBAN. A protracted controversy has prevailed respecting a legion called by this name that came to the aid of Maximian from the East, and on orders being issued to the army to persecute the Christians this legion resolutely refused; whereupon it was twice decimated, and ultimately its entire destruction was ordered. In Magdeburg the tradition was first questioned; then Dubourdieu, a Reformed French minister, attempted to show that there was an error in the number (6666) of the men in the legion, and next the silence of the early ecclesiastical historians was assumed as sufficient evidence to disprove the tradition altogether. It is known, however, that Eusebius makes few references to the martyrdoms in the West, while Ambrose seems to refer to the legion and its fate by his allusion to the slaughter at Milan. In 390 Vitricius has an expression in

his "Praise of the Martyrs" of the same kind. A shield was found in the river Arve, near Geneva, with an inscription, and other testimonies have been subsequently discovered which appear to prove that the slaughter of the legion did take place, though the numbers who were martyred may have been modified by the tradition from time to time.

LEGION, THUNDERING. In the wars of the Romans, under the emperor Marcus Antoninus, with the Marcomanni, the Roman troops being surrounded by the enemy, and in great distress from intense thirst, in the midst of a burning desert, a legion of Christians who served in the army imploring the merciful interposition of Christ, suddenly a storm with thunder and lightning came on, which refreshed the fainting Romans with its seasonable rain, while the lightning fell among the enemy and destroyed many of them. The Christian legion to whose prayers this miraculous interposition was granted, was thenceforth called the Thundering Legion.

LEHABIM (le-ha'bim), descendants of Mizraim, Gen. x. 13. They are certainly the Libyans, being generally coupled with Ethiopia and Egypt. Libya was bounded by the Nile on the east, the Atlantic on the west, by the Mediterranean on the north, the southern limits being variable. Lehabim is often found in a contracted form, Lubim, 2 Chr. xii. 3; Dan. xi. 43.

LEHI (le'hi), the name of a place or district on the borders of Philistia where Samson slew a thousand Philistines with the jaw-bone of an ass. The name fully was Ramath-Lehi, "the hill of Lehi," so called, perhaps, from a ridge of craggy serrated rocks, or from Samson's casting away—such would be the meaning with a slight change



LECTERN.—See article.

of vowels—of the jaw-bone. Athirst and weary with the slaughter he had made, he cried to the Lord; and thereupon a stream gushed forth, not from the jaw-bone, but from the place Lehi, Jud. xv. 14-19.

LEIBNITZ (lib'nitz), GOTTFRIED WILHELM, BARON VON, an eminent German philosopher, theologian and mathematician, was born at Leipsic, in 1646. He was educated at the university of that city, and early gave evidence of the genius which was to render him so distin-

guished. His studies were very varied, law and mathematics for a time holding the chief place; but philosophy and theology gradually attracted him, and engaged his most earnest attention. He first appeared as an author at the age of eighteen, and two years later graduated at Altdorf, where he refused the offer of a professorship. He then lived for a short time at Nurnberg, and was secretary to a society of alchemists. He removed to Frankfort on being appointed councilor to the elector of Mentz, a post which he held till 1676. Visiting Paris and London in 1672, he became acquainted with the leading men of science of the age. About this period he invented an arithmetical machine, and made the discovery of the differential calculus. Having undertaken to write the history of the house of Brunswick, he made extensive travels for the purpose of collecting materials; and soon after published several historical and political works. In 1692, Leibnitz took a leading part in a project of union of the Roman Catholic and Protestant Churches, and had a correspondence with Bossuet respecting it. But the scheme was found to be impracticable. Some years later he was called to Berlin and named president of the newly founded Academy of Sciences. He was consulted by Peter the Great on his plans for the advancement of civilization in his empire, and received from him a pension, with the title of councilor of state. Similar honors were bestowed on him by the German emperor Charles VI. Leibnitz passed the last years of his life at Hanover. The writings of Leibnitz are very numerous, and treat of a wide variety of subjects. His aim was to apply to philosophy the method of demonstration, and to reconcile philosophy and theology; he maintained the existence of innate ideas and necessary truths, and our capacity of discovering them; and though he did not present his system as a whole, he became the founder of a new school of philosophy, and gave an extraordinary stimulus to metaphysical studies by "the infinitude of bright ideas, hints and conjectures which were perpetually scintillating from his brilliant mind." He died at Hanover, November 14, 1716, and was buried at Leipsic.

LEIDRAT (li'drat), the librarian of Charlemagne, was made archbishop of Lyons, A. D. 798, and he greatly distinguished himself by his efforts to suppress the sect of the "Adoptionists," in the South of France, who held that Jesus was the son of God, as to his human nature, by adoption only, and not by a natural relation. He displayed great zeal in establishing schools and in transcribing portions of the Scriptures for use in churches. The dates of his birth and death are unknown.

LEIFCHILD (leef'child), JOHN, D.D., who was born in 1780, rose to be one of the most influential and greatly-beloved ministers of the Congregational body in England. He was educated at Hoxton Academy, and settled at Craven Chapel, London, where in the twenty-three years of his ministry he added more than fifteen hundred persons to the membership. He was greatly beloved by the members of other denominations. He died in 1862.

LEIGH (lee), SIR EDWARD, a learned Biblical critic and historian, was born at Shawell, in Leicestershire, in 1602. He was educated at Oxford, studied in the Middle Temple and afterward devoted several years to professional and literary

researches. He was a member of the Long Parliament, and a colonel in the Parliamentary army, was expelled from the House in 1648, along with other Presbyterian members, and occupied himself, after the Restoration, in literary pursuits. His most important work is entitled "Critica Sacra." He died in 1671.

LEIGHLIN (lay'lin), SYNOD OF, was held A. D. 633, in Ireland, at a place of this name, the object being the settlement of the disputed question about the proper time to celebrate Easter. So decided were the Irish clergy that Laurentius of Canterbury has left it on record that Dugan, an Irish bishop, affirmed that he would not eat, drink or sleep under the roof of any person who observed the Roman custom. A deputation was sent from this synod to learn the mode observed in other countries, not to procure a decision from Rome, which had been sent already, but to inquire extensively how different churches acted, so that they might decide for themselves. The controversy continued for centuries, for even as late as A. D. 1070, Margaret, the Saxon wife of Malcolm Canmore, of Scotland, found the Irish customs maintained, and she held a vigorous discussion with the monks of Iona on the subject.

LEIGHTON (lay'ton), the name of two very eminent Scotch divines.

1. **ALEXANDER**, was born at Edinburgh, in 1568. He became professor of moral philosophy in that university, but afterward went to Leyden and took his doctor's degree. He then visited London, where he had a lectureship till he was prosecuted in the Star Chamber for publishing two libels, one entitled "Zion's Plea" and the other "The Looking-glass of the Holy War." He was sentenced to stand in the pillory, to have his ears cut off, his nose slit, branded on the cheek, publicly whipped and imprisoned in the Fleet, where he remained eleven years, and died insane, in 1644.

2. **ROBERT**, eldest son of the preceding, was born in 1613, and became archbishop of Glasgow, which see he resigned after holding it for four years. He is celebrated as a striking example of unfeigned piety, extensive learning and unbounded liberality. He was a minister of the Scotch Presbyterian Church, and was chosen professor of divinity at Edinburgh, but on the Restoration he accepted the bishopric of Dunblane. After eight years he was made archbishop of Glasgow, when Alexander Burnet was expelled from it by the duke of Lauderdale. The duties of this post he discharged with zeal; but the circumstances of the times making it too great a burden for him, he resigned it and retired into privacy, passing the rest of his life with his sister in Sussex. Of his works, his admirable "Commentary on the First Epistle of St. Peter" is the best known. Bishop Gilbert Burnet, who was with him in Glasgow, speaks highly of his style of preaching, and says that he has seen whole assemblies often melt in tears before him. He died in 1684.

LEITCH (leech), WILLIAM, D.D., who became eminent in Scotland and in Canada as a scientific theologian, was born in 1814, at Rothesay, and educated at Glasgow University, in which he served as a lecturer on astronomy. He entered the Scottish Church and became parish minister of Monimail, but in 1859 he was chosen principal of the Queen's University, in Canada, and in 1860 he also became a member of the senate of the uni-

versity of Toronto and an examiner. He wrote on astronomical subjects, on miracles, controverting the views of Dr. Wardlaw. His scientific productions were published in the "Transactions of the British Association" and in the "Annals of the Botanical Society of Canada," his object being a refutation of the views of the German naturalist Siebald on alternate generation as illustrated in the class of the hymenoptera. He died in 1862.

LEITOMISCHEL (li-to-mis'kel), JOHN, surnamed "John the Iron," was one of the most famous of the Bohemian prelates who were engaged in the Council of Constance, and who used their influence to secure the martyrdom of Jerome and Huss. Before him and the archbishop of Prague, Huss had to appear when charged with heresy, and his advice was sought by the archbishop when the difficulties of the Church in Bohemia increased. At Constance he displayed a determined, unrelenting hostility to the Hussites; and he was sent into Bohemia, with a letter from the council, threatening all who refused entire



LENTILES.—See article.

submission to the clergy, but his mission was an entire failure. His first elevation was to the bishopric of Olmutz; and when Conrad of Prague joined the Calixtines, he was made archbishop of Prague, but the honor was almost an empty one, for the Calixtines had become so powerful that his life would have been lost had he fallen into the hands of his countrymen during the civil wars. It is believed that this stern and ferocious prelate died shortly after the close of the Council of Constance.

LEJAY (le-zhay'), GUY MICHEL, a distinguished exegetical scholar, was born in 1588. He was at first an advocate in Parliament, and then took holy orders. He was the editor of the celebrated Polyglot Bible sometimes called the Paris Polyglot. It was in seven languages—Hebrew, Samaritan, Chaldaic, Greek, Syriac, Latin and Arabic. It took seventeen years to accomplish, and all his means. He died in 1674.

LEJEUNE (le-zheun'), PAUL, a French Jesuit, was born in 1592. He labored for eighteen years to convert the Indians of Canada, and published

an account of his labors in "New France," which gave interesting details of the people among whom he labored so long with little success. He died in 1664.

LELAND (le'land), JOHN, an English divine and apologist for Christianity, was born at Wigan, in Lancashire, in 1691, became a dissenting minister in Dublin, in 1761, and first appeared as an author in 1733, by publishing a reply to Tindal's deistical work, "Christianity as Old as the Creation." In 1737 appeared another apology, "The Divine Authority of the Old and New Testament." His best work is "A View of the Prin-

works are—"The Nativity," at St. Roche, "The Flight into Egypt," "The Transfiguration," "The Apotheosis of Hercules," at Versailles, upon the saloon of which he was employed for four years. He also painted a representation of "The Assumption," upon the ceiling of the Virgin in St. Sulpice.

LEMPRIERE (lem-preer'), JOHN, D.D., an eminent biographer, was born in Jersey, about 1760, was educated at Pembroke College, Oxford, and died February 1, 1824. His "Classical Dictionary" was for many years the standard work of reference on all matters of ancient mythology, biography and geography.

LEMUEL (lem'u-el), a king to whom instructions were given by his mother, Prov. xxxi. 2-9. Various conjectures have been hazarded respecting Lemuel, but nothing of him can be said with certainty.

LEMURES (lem'u-rayz), the general designation given by the Romans to all spirits of departed persons, of whom the good were honored as Lares, and the bad were feared, as ghosts or spectres still are by the superstitious. Like the latter, they were said to wander about during the night, seeking for an opportunity of inflicting injury on the living.

LENFANT (long'fong), JACQUES, a minister of the French Protestant Church, was born April 13, 1661, at Bazoches, in the district of Beauce, in France. He was educated at Saumur, Geneva and Heidelberg. In the last-named place he officiated as minister of the French church; he afterward repaired to Berlin, where he was associated with Beausobre. He died August 7, 1728. Besides his histories of the Council of Constance and that of Nice, he is known for the share he had, along with Beausobre, in the French translation of the New Testament which appeared in 1718.

LENT, the fasting-time before Easter which is observed in the Roman and in the Greek and other Oriental and in the Protestant Episcopal Churches. It is certainly of very ancient institution. The earliest allusions to it speak of it as an established usage handed down from the Fathers. The forty days' period, as commemorative of our Lord's forty days' fast, or of the similar perfunctory fasts of Moses and of Elias, commences with Ash Wednesday, between which day and Easter Sunday, omitting the Sundays on which the fast is not observed, forty clear days intervene. The rigor of the ancient observance, which excluded all flesh, is now much relaxed; but the principle of permitting but one meal, with a slight refection or collation, is everywhere retained. In the Church of England and the Protestant Episcopal Church, Lent is retained as a Church season of the calendar, with special services and proper collects and prayers; but the observance of the fast is left to the discretion of each individual.

LENTILES (len'tilz), a leguminous plant producing a kind of pulse resembling small beans. They are chiefly used for pottage, which is of a red or chocolate color. Such was that for which Esau sold his birthright, Gen. xxv. 29-34. An illustration of this is furnished in the tomb-paintings of Egypt, where there is a representation of a man cooking lentiles for soup or porridge. Among the provisions brought to David while he lay at Mahanaim, in Absalom's rebellion, we find lentiles, 2 Sam. xvii. 28; and it was in a field of lentiles that an exploit of one of his warriors was performed, 2 Sam. xxiii. 11. Sometimes lentiles, in seasons of scarcity and by the poor, were employed for making bread, Ezek. iv. 9. Mixed with barley, they are said to be frequently so used in the southern parts of Egypt.

LENTULUS (len'tu-lus), **EPISTLE OF**, is the title of a very celebrated letter which is quite apocryphal, but nevertheless it is received as genuine and authentic by the Romish theologians. Professedly it is written by Publius Lentulus, a Roman officer in Palestine, in which he describes the personal appearance of Christ. It was greatly esteemed in former ages. It was first printed in the "Magdeburg Centuries," and it has been translated into different languages. In the works of Anselm it is given in a condensed form, and the personal appearance of the Virgin Mary is also described. The epistle contains evident marks of its spuriousness. It is addressed to the senate, instead of the emperor. The writer is called "Præses," but no such office existed in Palestine. No procurator of Palestine or proconsul of Syria was called Lentulus, and no mention is made of the epistle by any of the early writers, who even allude to writings that were acknowledged as apocryphal. The style is merely in imitation of the Classical Latin, and the name given to Christ is such as no heathen would have used. Expressions occur in it which even show an acquaintance with the Hebrew Psalms. The history of this forgery shows that it must have been written after the time of Nicephorus and before the year 1500.

LEO (le'o). 1. **ÆGYPTIUS**, or **THE EGYPTIAN**. The early Christian writers, in their controversy with the heathens, refer not unfrequently to a Leo or Leon as having admitted that the deities of the ancient Gentile world had been originally men. Augustin says he was an Egyptian priest of high rank, and expounded the popular mythology to Alexander the Great in a manner which, though differing from those rationalistic explanations received in Greece, accorded with them in making the gods to have been originally men. It is to be observed that, although Leon was high in his priestly rank at the time when Alexander was in Egypt (B. C. 332-331), his name is Greek.

2. Surnamed **THE DEACON**, a Byzantine historian, lived in the tenth century, and wrote a history of the events which took place between 959 and 975. It gives an account of the victories of the emperors Nicephorus and Zimisces over the Mohammedans, and their wars against the Bulgarians and Russians.

3. **JUDÆ**, one of the Swiss Reformers, was born at Germar, in Alsace, in 1482. His father's name was John Jud; but whether this name arose from his family being of Jewish descent, Leo himself tells us he was unable to say. The name, however, exposed him to reproach, and perhaps for this reason we find him sometimes designating himself Leo Keller. In Zürich he was known as Meister



MONUMENT TO POPE LEO XI.—See article.
From the original of Algardi, in St. Peter's, Rome.

cipal Deistical Writers that have appeared in England." It once held a high position in Christian apologetic literature, and many people still regard it as a satisfactory demolition of Deism. Leland died in 1766. To his honor it should be added that, though his life was one of controversy, the spirit of fairness and charity never forsook him.

LEMECH (le'mek), Gen. v. 25, marg. See LAMECH.

LEMOINE (le-mwan), FRANCIS, a painter of history, was born at Paris, in 1688. Though without genius, he by astonishing application became an eminent painter. He committed suicide in a fit of melancholy, June 4, 1737. His chief

Löw, and this name his descendants adopted. He was educated for the medical profession, but through the influence of Zuingli he forsook this for the clerical, and in 1522 became minister of St. Peter's Church, at Zürich. Here he labored till his death, and had an important share in the reformatory movements of the time and the doctrinal controversies which divided the Reformers. He died June 19, 1542. At the time of his death he was engaged on a translation of the Bible into Latin, which he left unfinished. This translation is marked by adherence to the meaning rather than the words of the original; it is consequently somewhat paraphrastic; but it is fair and true, and the Latinity is good. It has been often reprinted. Leo translated also into German Erasmus' Paraphrases of the New Testament, and edited several of the works of Zuingli.

4. OF MODENA, whose true name was JUDA ARIEH, born in 1571, was a learned rabbi, at the head of the synagogue in Venice. He was author of the "Rabbinical Hebrew Bible," which contains the Targum, the Massoras and the commentaries of the rabbins. He died in 1654.

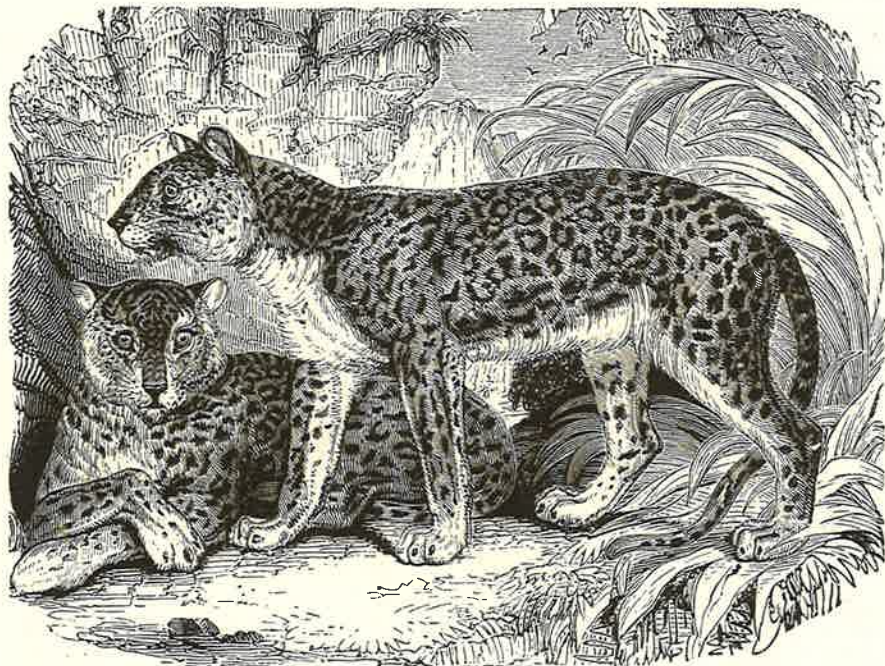
5. OF THESSALONICA, a Byzantine prelate and philosopher of the ninth century. He was deprived of his see as being an iconoclast, but was appointed to the head of the mathematical school at Constantinople. He invented a system of transmitting from Tarsus news of what was going on farther east, the hour at which the fire was lighted indicating the nature of the intelligence.

6. THE THRACIAN, or LEO I., emperor of the East, was born in 400. He obtained the consent of the Eastern bishops to the Council of Chalcedon, repressed the performance of heathen rites and restored peace to the empire. He put Aspar to death in consequence of his treachery in the war against the Vandals. He died in 474.

LEO, the name of an illustrious line of popes. I., surnamed THE GREAT, succeeded Sextus III. in 440. He took a very decided part against the Manichæans and other schismatics, held a council at Rome against Eutyches in 449, and presided by his legates at the General Council of Chalcedon two years later. When Attila invaded Italy, Leo was sent by the emperor Valentinian to dissuade him from his threatened march on Rome, and Rome was saved. Leo afterward saved the city from being burned by Genseric. St. Leo is the first pope of whom we possess any written works. He died in 461. II. was elected in 682. He approved the seventh general council against the Monothelites, introduced the kiss of peace in the mass and the custom of the holy water in the churches, and supported the primacy of Rome against the archiepiscopal church of Ravenna. He died in 684. III. was elected pope in 795 and died in 816. His election having been contested, he placed himself and the Church under the patronage of Charlemagne, took refuge in France, and was, in 799, restored to Rome through the help of Charlemagne, who followed him there in the subsequent year, and was crowned emperor by the pope on Christmas day, a leading event of mediæval history. Notwithstanding his alliance with the emperor, Leo resisted the latter's entreaties as to the question raised by the Council of Aix-la-Chapelle about the words "qui ex Patre filioque procedit," which the French clergy were inclined to retain in the creed, contrary to the ancient tradition of the Church. IV., elected in 847, was a native of Rome and a Benedictine monk, who displayed great energy in the defence of the Roman territory against

the Saracens. He held correspondence with Ethelwulf, king of England, and resisted the doctrines of Hincmar of Rheims, a staunch supporter of episcopacy against papal theocracy. He died in 855. V. was elected in 903. On the plea of his having been irregularly elected, he was deposed by his adversary, Christopher, cardinal of San Lorenzo, in Damaso. Leo died of grief whilst a prisoner in a Benedictine convent, in 903. VI. was elected in 928 and died in 929. He was a nephew of Christopher, and seems to have died by poison, a victim to rival ambitions, the papal chair having in those days become an object of eager competition between the various factions of the Roman nobility. VII., elected in 936, was a pious monk who tried to restore morals and discipline in the Church. He died in 939. VIII. was elected by a Roman council, on the deposition by the same of John XII., in 963. His election was contested by the latter as well as by a third competitor, Benedict V., till the emperor Otho of Germany, espousing his cause, restored him to Rome, where he died,

he ever afterward cultivated; and on his return in Italy, under Julius II., he took an active part in the warlike policy of that pope. On the death of Julius, in 1513, he was elected his successor to the papal chair, which he illustrated more by his literary tastes, his liberal administration and the splendor he conferred on classical studies and the fine arts than by his general policy, which was selfish, or by his ecclesiastical character, which was wholly subordinate to his secular interests. As a politician his chief objects were to obtain princely stations for his relatives and to increase the States of the Church. He was carrying on his hostile projects against French domination in Italy when, on the news of the surrender of Milan to the emperor, he was suddenly taken ill amidst the festivities excited by the event, and went prematurely to his grave in the year 1521. During the latter part of his life he witnessed the dawn of the great Reformation which he provoked, as is well known, through the sale of indulgences in Germany—and the importance of which was scarcely felt as yet



LEOPARDS.—See LEOPARD.

in 965. IX., born in 1002, had previously been bishop of Toul, under the name of Bruno. He was elected by the Diet of Worms, in 1049, and confirmed by the Roman clergy. In accordance with the views of Hildebrand (subsequently Gregory VII.) he held several councils in Rome against simony, condemned the views of Berengarius, went twice to Germany, and on his return personally led the war which he had declared against the Normans of Sicily. He was made prisoner at Benevento, but was soon afterward released on his consenting to grant them the investiture of Apulia. He died in 1054. He left several homilies and epistles. X., Giovanni de Medici, son of Lorenzo the Magnificent, was born at Florence in 1475, and was made cardinal when only thirteen years old. He received the most liberal education, and became a scholar and a man of elegant manners. Both at Florence and at Rome he distinguished himself from his early youth as a munificent patron of men of letters and of artists. Exiled from Florence with his family in 1497, he traveled in Germany and Flanders, making acquaintance with many scholars, among them Erasmus, whose friendship

by the secular mind of the learned pope and by the literary and artistic world which surrounded him. The fabric of St. Peter's, the paintings of Raphael, the miracles of Michael Angelo's genius, Ariosto's poems, Machiavelli's politics, Bibiena's comedies, musical entertainments, agreeable society, entirely absorbed Leo's mind, preventing him from appreciating in its full bearing what, after all, he considered as the passing whim of a rude monk in a half-barbarous country. For what he did to foster the intellectual movement of the age and the revival of classical learning, he fully deserves the fame that has attached to his name. XI. was elected in 1605, and died a few days after his election. He had been bishop of Pistoja, archbishop of Florence and legate of Clement VIII. to Henry IV. in Paris. His regard for honesty and justice and his love of literature had raised hopes which were cut short by his sudden death. XII. succeeded Pius VII. in 1823. He had been employed by his predecessor in several diplomatic missions in Germany and France. He applied himself, as pope, to the reform of abuses in Church and state government and the repression of liberal opinions.

The political persecution which he relentlessly exercised, by means of exceptional courts against the Carbonari and Freemasons, roused public opinion throughout Italy against temporal papacy. He died in 1829.

LEO III., surnamed **THE ISAURIAN**, emperor of the East, was a native of Isauria. He gained admission to the guards of Justinian II., and after distinguishing himself by his courage and ability, he was made by Anastasius II. commander of the imperial forces in Anatolia. Refusing, in 717, to acknowledge Theodosius III., he marched on Constantinople, and was raised by the army to the imperial throne. After the first nine years of his reign, in which he showed himself a great soldier and an able ruler, he involved himself in theological strife by his attempt to suppress image-worship, and thus began the great iconoclastic controversy which lasted above a hundred years. The common accounts of Leo are derived from the statements of his bitter enemies, and they have depicted him in the blackest colors. His first measures were cautious and moderate; they were followed by more decisive ones. Insurrections broke out at Constantinople, the patriarch Germanus being opposed to the emperor. The pope, Gregory II., condemned his edicts and remonstrated with him; the succeeding pope, Gregory III., had the Iconoclasts condemned at the Council of Rome, in 732, which provoked retaliatory measures on the part of the emperor, and in the midst of the momentous struggle Leo died, in 741.

LEO VI., surnamed **THE PHILOSOPHER**, emperor of the East, succeeded his father Basil, the Macedonian, in 886. He immediately expelled the patriarch Photius, who was his personal enemy. He made war on the Bulgarians and Hungarians, but only to be defeated, and his whole reign was troubled by inroads of the barbarians and disgraceful war intrigues. Leo distinguished himself as an author, and especially by his treatise on "Tactics," and by completing the body of laws entitled "Basilica."

LEOFRIC (le'o-fric) is distinguished as having been the last of the bishops of the ancient see of Crediton. Dating from Aidulf, who died in the year 931, and who fixed the see of Devonshire at Crediton, Leofric was the tenth bishop, and he effected the removal of the see to the rising city of Exeter. He was descended of an illustrious race in Normandy, and celebrated for his great learning. He and Livingus, his predecessor at Crediton, were much esteemed by Edward the Confessor; and as the clergy in that age had a monopoly of learning, Leofric acted as chaplain and chancellor to the king. It is recorded of him in an old manuscript in the Bodleian library at Oxford that, "going over his diocese, he studiously preached the word of God to the people committed to his charge, enlightened his clergy by his superior learning, built many churches, and omitted nothing of the duties which belonged to his high and responsible situation." The prevalency of piracy on the shores of Cornwall and Devon led him to desire the removal of the see to a place of quiet and safety, and he aimed also at uniting Crediton with St. German's, and so having only one diocese in the two countries. This he effected by the order of Edward the Confessor, who yielded to his request. The grant for the removal of the united sees of Crediton and St. German's to Exeter is very curious, and the ceremony was performed in the following

manner: King Edward first placed the charter with his own hand upon the high altar of St. Peter's abbey church, which was chosen for the cathedral. He then led Leofric by the right hand, while his queen, Eaditha, led him by the left, up to the episcopal seat, and placed him in it in the presence of many nobles and ecclesiastics.

LEON (le'on), **LUIS PONCE DE**, a Spanish monk of the Augustinian order, was born in 1528. Imprisoned by the Inquisition for translating one of the books of the Bible, he wrote a work in which he eloquently explained the various titles of Christ. He lived for fourteen years after he came out of prison, and among other works wrote poems of high excellence. He was prior of his order when he died, in 1591.

LEONARD (len'nard), **GEORGE**, an eminent Baptist minister of New England, was born in Massachusetts, in the year 1802, and educated at Brown University and the Newton theological institution. He held two charges, the first at Salem, Massachusetts, and the other at Portland, Maine, where he died in 1831. He acted as secretary of the Foreign Missionary Society while at



LEOPOLD I.—See LEOPOLD.

Salem. He wrote on temperance, and a volume of his sermons was published after his death.

LEONTIUS (le-on'sh'us), the name of several who were eminent in the early Church. 1. A physician, saint and martyr, who was probably of Arabian origin, but born at Vicentia, in Venetia, in the third century after Christ. He afterward removed to Aquileia, in Venetia, where he distinguished himself by his zeal in favor of Christianity. For this offence he was brought before the governor, Lysias, and after being tortured in various modes, he was at last beheaded, probably A. D. 300. His memory is celebrated by the Romish Church on August 20.

2. **OF ANTIOCH**, was born in Phrygia, and was a disciple of the martyr Lucianus, and having entered the Church, was ordained presbyter. He was one of the instructors of the heresiarch Aëtius, to whom it is said he expounded the writings of the prophets, especially Ezekiel. He died about A. D. 358. Of his writings, which were numerous, only a few fragments remain.

3. **ARELATE**, or **OF ARLES**, was bishop of that city about the middle of the fifth century. He presided in a council at Arles, held about 475 to condemn an error into which some had fallen respecting the doctrine of predestination. He appears to have died in 484.

4. **OF BYZANTIUM**, an ecclesiastical writer of the latter part of the sixth and the commencement of the seventh century, sometimes designated, from his original profession, Scholasticus, or the pleader. Among his writings are "Apology for the Council of Chalcedon," a treatise "Against the Eutychians and the Nestorians" and "Concerning the Twofold Nature of Christ, in Opposition to the Monophysite heresy."

LEOPARD (lep'pard). The original word thus rendered implies spotted or speckled, and probably includes various feline species which are distinguished by us as leopards, panthers, etc. The animal meant would seem to be the panther, now not uncommon in the Lebanon, and occasionally to be found elsewhere in Syria. It is much smaller than a lioness, but heavy in proportion to its bulk. It prowls about by night, is catlike in its habits, and is mischievous to domestic cattle, sometimes even to men. There is a larger variety in Asia Minor. The leopard is noted in Scripture as infesting Lebanon and Antilibanus, Song Sol. iv. 8; its fierceness is indicated, Isa. xi. 6; its mode of watching for its prey, Jer. v. 6; Hos. xiii. 7; the spottings of its hide, Jer. xiii. 23; its fleetness, Hab. i. 8; and it is also symbolically introduced, Dan. vii. 6; Rev. xiii. 2.

LEOPOLD (le'o-pöld) II., born in 1747, became emperor of Germany in 1790, after being grand duke of Tuscany for twenty-five years. In that position he showed himself an able reformer in civil and ecclesiastical matters, and stood up undauntedly and successfully against the pope. On becoming emperor, he found an ample field for the exercise of his administrative powers, as discontent and disturbance everywhere prevailed, and the revolution of France had spread abroad the spirit of revolt. But by his wise measures Leopold made the Netherlands submit, and brought tranquillity to every part of the empire. He was engaged with Austria and Prussia in arranging to succor his unhappy sister, Marie Antoinette, and her husband, when he died, in 1792.

LEPORIUS (le-po're-us), a monastic, was by birth a Gaul, and embraced the monastic life in the early part of the fifth century, at Marseilles, where he enjoyed a high reputation for purity and holiness until he became the advocate of the double heresy that man did not stand in need of divine grace, and that Christ was born with a human nature only. Having been excommunicated in consequence of these doctrines, he went to Africa, where he became familiar with Aurelius and St. Augustine, by whose instructions he profited so much that he not only became convinced of his errors, but drew up a solemn recantation, after which he was reinstated in his ecclesiastical privileges. He did not return, however, to his native country, but laying aside the profession of a monk, was ordained a presbyter by St. Augustine, about 425. We know nothing further regarding his career, except that he was still alive in 430.

LEPROSY (lep'ro-se), called emphatically by the Jews the "stroke" and the "stroke of the scourge," because they regarded it as inflicted by Jehovah as an indication of his wrath, is a chronic, cutaneous, tubercular disease, prevalent from the earliest historic times among the ancient Jews and Egyptians, and a malady that was very common during the Middle Ages in the different countries of Europe, and which still exists to a great extent

in many quarters of the New and Old Worlds. Leprosy is one of the most incurable and most loathsome of human maladies. When speaking of the cases of it which he saw in Syria in the seventeenth century, the old traveler Maundrell describes it as a distemper so noisome that it might well pass for the utmost corruption of the human body on this side of the grave. There were several species of real leprosy, the white, the black, the red, or a certain form of alopecia, and a mild kind which did not render the subject of it unclean.

The white leprosy is that which was most prevalent among the Jews. It begins with mealy crusts and scurfy scabs, originally not larger than a pin's point, a little depressed in the skin, Lev. xiii. 3, 30, and covered with white hairs, ver. 3, 20. These spots rapidly spread, ver. 8, and produce wild flesh, ver. 10, 14. The leprosy symptoms appear most frequently in the hairy parts of the body, ver. 29, and also on members which have been ulcerously affected, ver. 18.

When the leprosy is fully developed, it is characterized by the presence of dusky red or livid tubercles of different sizes upon the face, lips, nose, eyebrows, ears and extremities of the body. The skin of the tuberculated face is at the same time thickened, wrinkled and shining, and the features very greatly distorted. The hair of the eyebrows, eyelashes and beard falls off; the eyes are often injected, the voice becomes hoarse and nasal, the sense of smell impaired or lost, and that of the touch strangely altered; for whilst the tuberculated and other affected parts are in the first instance sometimes super-sensitive, latterly, in course of the disease, they became devoid of feeling. As the malady proceeds onward in its course, the tubercles soften and open, ulcerations of similar mucous tubercles appear in the nose and throat, rendering the breath extremely offensive, tubercular masses begin also to form internally upon the various mucous membranes, on the surfaces of the kidney, lungs, etc., cracks, fissures and circular ulcers appear on the fingers, toes and extremities, and joint after joint falls off by a kind of spontaneous gangrene. Sometimes the upper and sometimes the lower extremities are affected by this mortifying and mutilation of the parts.

In the Middle Ages leprosy prevailed in Europe to a fearful extent; laws were enacted to arrest its spread, and leper hospitals, or leper-houses, were everywhere erected to receive the victims of the disease. The leper hospitals were intended for the isolation of the lepers, not for their cure. In the leper hospital in Edinburgh the inmates begged for the general community, sitting for the purpose at the door of the hospital. They were obliged to warn those approaching them of the presence of an infected fellow-mortal by using a wood rattle or clapper. The infected in European countries were obliged to enter leper hospitals, and were considered legally and politically dead. The Church, taking the same view of it, performed over them the solemn ceremonies for the burial of the dead, the priest closing the ceremony by throwing upon them a shovelful of earth. The physical causes of the disease are uncertain. In Europe it is now principally confined to Norway, where the last census gave two thousand cases. It visits occasionally some of the seaboard localities of Spain. It has made its appearance in the most different climates, from Iceland through the temperate regions to the arid plains of Arabia, in moist and dry localities, and it still exists in Palestine and Egypt.

The laws which Moses instituted relative to leprosy are fully and clearly expressed in the Pentateuch, and do not call for detail here.

Leprosy was polluting, spreading, transmissible and incurable by any known remedy. It was therefore the standing symbol of sin, the most malignant evil in God's universe—of sin in connection with its deserved punishment, the doom of death. The leprosy is the foulness of death; consequently, there is a very close analogy both between the states themselves of death and leprosy and the modes of purification from them respectively. The death spots which soon begin to appear in the corpse after the vital spark has fled, and which spread till the whole has become a mass of corruption, had their image in the plague spots of the leper, which also, if unchecked,



LIBERA, A FEMALE BACCHUS.—See LIBERA.

wrought on till rotteness penetrated through the whole system.

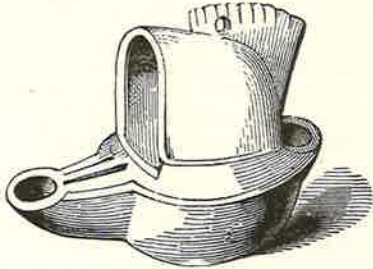
Therefore every leper was a living sermon, a loud admonition to keep unspotted from the world. The exclusion of lepers from the camp, from the Holy City, conveyed figuratively the same lesson, as is done in the New Testament passages, Rev. xxi. 27; Eph. v. 5. It is only when we take this view of the leprosy that we account for the fact that just this disease so frequently occurs as the theocratic punishment of sin. The image of sin is best suited for reflecting it. He who is a sinner before God is represented as a sinner in the eyes of man also by the circumstance that he must exhibit before men the image of sin. God took care that ordinarily the image and the thing itself were perfectly coincident, although, no doubt, there were exceptions.

The cleansing of the leper had two very distinctly marked stages, one having respect to his restora-

tion to the position of a citizen, his admission to the fellowship of the living, and the other to the re-establishment of his right to participate in the sacred privileges of the clean. In regard to the first, the priest was obliged to visit the leper outside the camp, in after times at his own house, wherever that might be, or where the priest might choose to appoint. Having inspected the healed leper, and being satisfied with his state, the priest took for him two living birds, probably doves. One of these he killed above a vessel of living water—that is, water taken fresh and pure from the stream—and allowed the blood to drop into it. He then took the other bird and dipped it into the water which had become mingled with blood, also took a bunch of cedar, scarlet and hyssop, with which, after being similarly dipped into the water, he sprinkled the recovered leper seven times, and then he let go the live bird into the open air, to fly at large and consort as it might please with its kind. This done, the leper, with no further ceremony than shaving his body and washing his clothes, might return to the camp and mix freely with his fellow-citizens, though still for a week he had to remain out of his own tent.

The other stage in the leper's purification had to do with his readmission to the sanctuary or his restoration to the privileges of an accepted worshiper of God. This commenced on the eighth day, at the sanctuary, when the healed leper brought first a he-lamb for a trespass-offering, with a log of oil, then a ewe-lamb for a sin-offering, also a he-lamb for a burnt-offering and three-tenths of an ephah for a meat-offering, in cases of extreme poverty doves being allowed to be substituted for the lambs, with a diminished quantity of meal for the meat-offering. The man was led by the priest to the door of the tabernacle, where his trespass-offering was slain and waved for him. With the blood of this victim the priest marked the tip of the leper's right ear, the thumb of his right hand and the great toe of his right foot; then, after sprinkling a little of the oil seven times toward the door of the tabernacle, he anointed the same parts over the blood. It was nearly the same service as that which was performed at the consecration of the priesthood, and must be understood with reference to the priestly character of Israel as the elect nation, Ex. xix. 6. The leper had lost his place in this sacred community while the disease was upon him which formed at once the image and the chastisement of sin, and his fresh incorporation with the community fitly took the form of an act of consecration, and that with the blood of his trespass-offering, which brought to remembrance the loss the community had sustained by his separation and uncleanness. Through this offering he had first to come into a right position with the community at large, and only then was he in a condition to offer for himself, as a member of the great priestly race, the sin-offering, the burnt-offering and the meat-offering, indicating in succession his reconciliation with God, his dedication to the service of Him who had restored him and the fruits of righteousness in which this dedication was henceforth to make itself manifest. The oil which was superadded to the blood on the ear, thumb and toe must have borne the same general sense that attached to anointings with oil. It bespoke the promise of the Spirit's grace to fit the recipient for the service to which he was afresh consecrated. And to mark more distinctly the sacred character and import of the oil, it was, before being applied, both waved before the Lord and sprinkled seven times. That the application

of the oil and the blood should have been made to parts of the ear, hand and foot, was doubtless to show how all the powers and organs of the man were to partake of the consecrating energy, so that the ear should be ever ready to listen to the voice of God, and the hand and foot to carry into execution the behests of his will. And now, when the whole of this long and instructive ceremonial had been gone through, the recovered leper was admitted to his domestic position in the family, as one who could hold the place and discharge the

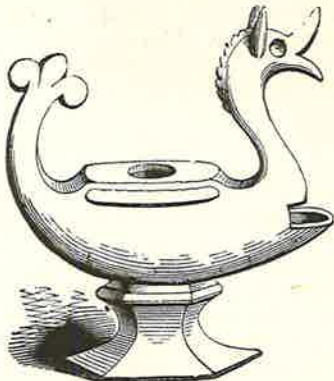


ANCIENT ROMAN HELMET LAMP.—See LAMP.

functions, whether civil or sacred, which belonged to a recognized member of the commonwealth of Israel.

The application of the ordinance to Christian times can so readily be made by intelligent readers that there is no necessity for enlarging on it. The blood of Christ applied to the conscience, and the renewing and sanctifying grace of the Holy Spirit, dimly foreshadowed by these symbolical rites, are here the openly revealed, as they are the only effectual, means of purification from the defilement and death of sin. No one smitten with the spiritual leprosy can repair in vain to the remedy thus provided.

LEPROSY OF GARMENTS.—The law respecting this point is given in Lev. xiii. 47-59. It is there spoken of as a thing that might infect indifferently woolen, linen and skin or leather apparel, and as appearing in green or reddish spots which resisted



ANCIENT ROMAN LAMP.—See LAMP.

washing, and continued to spread, the material of the garment meanwhile becoming bare and fretted. Directions were given to the priest to ascertain whether the appearances in any case were really of this description, or were such as to give way to ordinary applications; in the former case the garment was to be burned, in the latter preserved. Much difference of opinion has prevailed as to what should be understood by this leprosy-like marring of garments, and there is still no certainty upon the subject. There is some probability in the idea of Sommer, that what is meant are the fusing-stains occasioned by damp and want of air, and which, when confirmed, cause the cloth to

moulder and fall to pieces. But the materials no longer exist for arriving at a certain conclusion. At the period of the legislation something must have been known to exist, which, from a resemblance to leprosy in the human frame, was wont to be called by the same name, and was, for legal purposes, subjected to a specific treatment.

LEPROSY IN HOUSES.—This stands much in the same predicament as the leprosy of garments; it is impossible to arrive at certainty regarding it. The prescriptions respecting it are contained in Lev. xiv. 33-57. It may have consisted in the formation of some fungi or minute plants upon the stone, as has recently been supposed by some inquirers; but this view, as well as many others, must be held to be little more than conjectural. Whatever the nature of the disorder might be, there can be no doubt that in the house respect was had to its possessor, since when it came to be in a good condition a cleansing or purification quite analogous to the man's was prescribed. He was thus taught to see in his external environments a sign of what was, or might be, internal.

LERINS (le'rinz), **THE CONVENT OF**, is one of the most famous of all the old monastic houses in France. It is situated in the small island of St. Honoré, near the coast of Provence, adjoining Antibes. Its origin is traced to Honoratus, who had adopted the Christian faith in opposition to his family, who held a high rank. Honoratus and his brother, who had also become a believer, settled in an island near Marseilles with a view to seclusion and meditation, just as Iona and Holy Isle were afterward occupied by their celebrated owners. Monasticism was now introduced from the East, and in retired spots along the sea-shore convents were speedily established. After some time Honoratus removed to Provence and settled at Jerins, and he was subsequently made bishop of Arles, whereupon the convent at Lerins grew in importance and fame. It became a great school in which many of the clergy of the South of France were educated, among whom were the celebrated Hilary of Arles and Eucherius of Lyons. In the fifth century, the theology taught in the place leaned toward Pelagianism, and in process of time so great irregularities appeared in the management, that a reform had to be sought, which was not effected without great strife and bloodshed. In the eighth century, the abbot could point to thirty-seven hundred monks under his government. Then came the Saracens, who laid it waste, but it revived, and at the close of the tenth century it had reached the summit of its fame. Establishments in Spain, Italy and Corsica were assigned to Lerins; and after a varied history the Benedictines gained possession in 1505. The island was captured by Spain in 1635, and ever afterward it declined, although the convent still continued to exist.

LESHEM (lesh'm), Josh. xix. 47. See DAN, 1.

LESLEY (les'le), **JOHN**, a Scotch Roman Catholic priest, the councilor and faithful adherent of Queen Mary, who made him bishop of Ross, was born in 1527. He joined the queen after her escape from Loch Leven, acted as her ambassador at the court of Elizabeth, was imprisoned in the Tower, and after his release he went to Rome on a mission from Mary. He was nuncio at the courts of Vienna and Prague, and became vicar-general and suffragan of the diocese of Rouen. He died in 1596.

LESLIE (les'le), **CHARLES**, an Irish clergyman, was born in 1650. He united loyalty to James II. with his own opposition to Romanism. He was an able controversialist, and disputed publicly with the Romish bishop of Connor, and exerted himself to convert James and the Pretender, whom he joined in exile. He was the author of "A Short and Easy Method with Deists" and other works. His Method with Deists is one of the most remarkable works of the age. The argument for the truth of Christianity, as he presents it, is irrefragable. It never has been met by any skeptic, and it has only to be comprehended in order to be seen to be unanswerable. Besides, its brevity and condensation are such that it may be read and mastered in a few hours.

LESLIE, **JOHN**, D.D., an Irish prelate, was a native of Scotland, and was educated at Aberdeen and Oxford. After twenty-two years' residence abroad, he returned to England, and was patronized by Charles I. and Charles II. He was made bishop of the Orkneys; and in 1633 he was translated to Raphoe, in Ireland, where he built a palace so strongly fortified that he was the last who surrendered to the arms of Cromwell. At the Restoration he returned to England, and in 1661 he was translated to the see of Clogher. He died in 1671, when he was more than a hundred years old.

LESS [Latin, **LESSIUS**], **LEONHARD**, a learned Jesuit, was born at Brechtan, near Antwerp, in 1554. He was successively appointed professor of philosophy and professor of divinity in the college of his order at Louvain. He opposed the doctrine of Thomas Aquinas concerning grace, and the faculty of divinity at Louvain charged him with semi-Pelagianism. He died in 1623.

LESSONS (less'onz), certain portions of the Scriptures read in most Christian churches during divine service. The performance of this duty in the ancient Church devolved on the catechumen. In the English Church the greater part of the Old Testament is read once through in daily lessons, and the New Testament, with the exception of Revelation, three times in the year. In the Presbyterian and some other Churches the word "lesson," in this sense, is unknown, the selection of the passage to be read being left to the choice of the officiating clergyman.

LETHECH (le'thek), Hos. iii. 2, marg. See MEASURES.

LETTER. See EPISTLE.

LETTERS. See WRITING.

LETTERS OF ORDERS, the bishop's certificate of his having ordained a clergyman, either priest or deacon.

LETTUS (let'tus), 1 Esd. viii. 29, probably identical with Hattush of Ezra viii. 2.

LETUSHIM (le-tu'shim), an Arabian tribe descended from Dedan, Gen. xxv. 3.

LEUCOPETRIANS (leu-co-pe'tre-ans), a fanatical sect which sprang up in the Greek and Eastern Churches toward the close of the twelfth century. They professed to believe in a double trinity, rejected wedlock, abstained from flesh, treated with contempt the sacraments of baptism

and the Lord's Supper and all the various branches of external worship, and placed the essence of religion in internal prayer alone. The founder of this sect is said to have been a person called Leucopetrus, and his chief disciple Tychicus, who corrupted by fanatical interpretations several books of Scripture, and particularly the Gospel of Matthew.

LEUMMIM (le-um'mim), also an Arabian tribe descended from Dedan, Gen. xxv. 3; possibly those called by Ptolemy Allumæoti, in the central part of Yemen.

LEUSDEN (loos'den), **JOHN**, a celebrated Biblical critic and theologian, was born at Utrecht, in 1624, and died in 1699. For nearly fifty years he sustained a very high reputation as a professor of Hebrew in the recently-founded university of his native city. He had well qualified himself for the duties of this office by careful study of theology and the Oriental languages at Utrecht, and afterward of the sacred original of the Old Testament under the tuition of a very learned rabbi of Amsterdam. Few writings have descended to us from the Biblical scholars of former days of more solid utility than Leusden's. If they are defective in originality of genius, they undoubtedly afford evidence of their author's varied resources of learning, adorned by clearness of method and an easy style, characteristics which made Leusden one of the most renowned and successful teachers of his age. The following are some of his numerous works: "Compendium of the Old and New Testament," "Sacred Onomasticon" and "Elementary Hebrew Grammar."

LEVELERS (lev'el-ers), in English history, a party which arose in the army of the Long Parliament about the time when it overawed that assembly and transferred the king to Hampton Court, in 1647. The Levelers professed what their name implied—a determination to level all ranks and establish an equality in titles and estates throughout the kingdom. Several of the officers belonging to this party were cashiered in 1649; and on Cromwell's departure for Ireland, in the end of that year, they raised mutinies in various quarters occupied by the army, and were put down with some bloodshed.

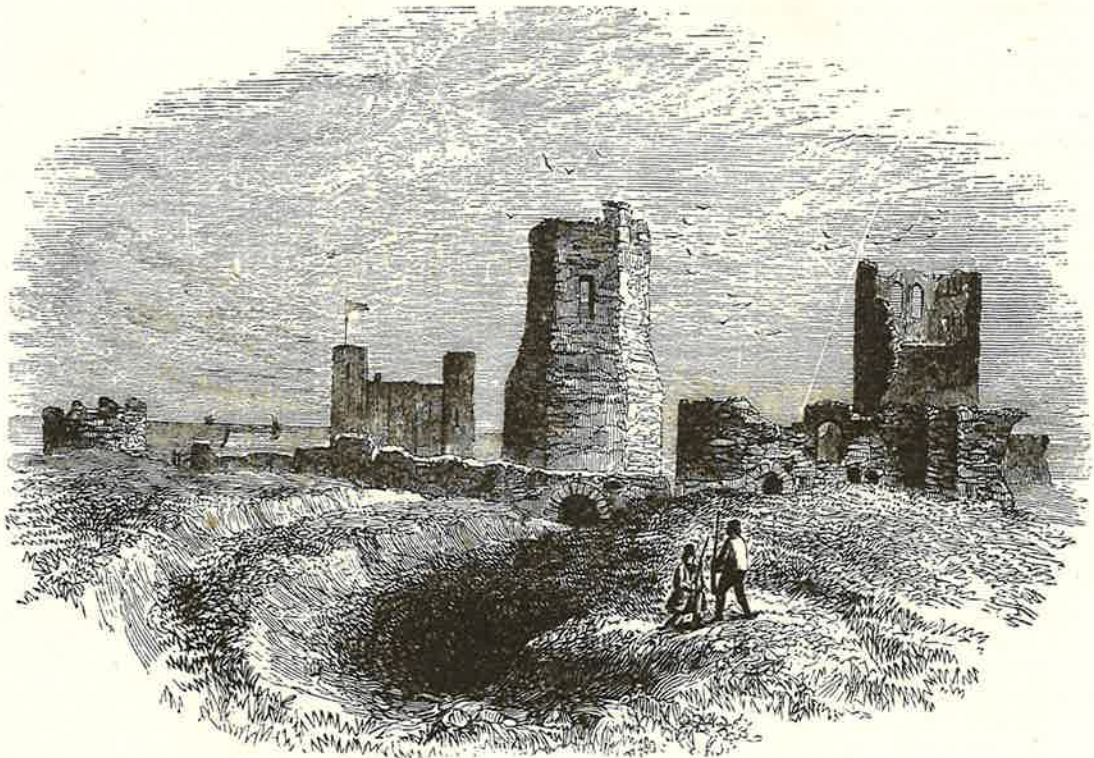
LEVER (le'ver), **THOMAS**, master of St. John's College, Cambridge, was distinguished as a preacher in the reign of Edward VI. A warm upholder of the Reformation, he had to seek refuge on the Continent when Mary came to the throne. He became so infected with Calvinism that on his return to England he was deprived of all his preferments. He died in 1577.

LEVI (le'vi), the third son of Jacob and Leah, born in Mesopotamia, B. C. 1750, Gen. xxix. 34. No circumstance is recorded of him save the part which he and his full brother Simeon took in the massacre of the Shechemites, to avenge the wrong done to their sister Dinah, Gen. xxxiv. 25, 26. This transaction was to his last hour regarded by

Jacob with abhorrence, and he failed not to allude to it in his dying declaration. As Simeon and Levi were united in that act, so the patriarch couples them in his prophecy: "Accursed be their anger, for it was fierce; and their wrath, for it was cruel. I will divide them in Jacob, and disperse them in Israel." And accordingly their descendants were afterward, in different ways, dispersed among the other tribes; although, in the case of Levi, whose descendants were set apart to the priesthood, this curse was eventually turned into a benefit and blessing.

Two other persons of the name of Levi are mentioned in the genealogy of Jesus Christ, viz., the son of Malchi, a near ancestor of our Lord, Luke iii. 24, and a more remote ancestor, son of Simeon, Luke iii. 29. The Evangelist Matthew also bore the name of Levi, Mark ii. 14; Luke v. 27, 29. See **MATTHEW**.

enemy, Ps. lxxiv. 14. In the passage last named the allusion would seem to be to Egypt. Probably it is so in the denunciation of Isaiah, though there it may be to the Assyrian or Babylonian power. Job iii. 8 is confessedly obscure. It is rendered by Carey, "Let execrators of days note it infamous who are prepared to provoke the crocodile," and he illustrates his version by the fact that, though Egyptians generally venerated this reptile, there were those who hunted and destroyed it. The sense of the entire verse, he thinks, is, "Let that might be stigmatized with names the most odious by that particular class of men whose practice it is solemnly to devote certain days to the object of waging war with the evil demon in the person of the crocodile." Implying, then, generally, a monster, the word seems to have sometimes a more precise signification. Such it must have in Job xli, where it clearly intends a particular creature



OLD ROMAN LIGHTHOUSE, CHURCH AND CASTLE AT DOVER, ENGLAND.

The ruins of the old castle and other edifices are of the Roman period, and are fine specimens of the massive architecture of the time.

LEVI, DAVID, a London Jew of considerable acquirements though of humble origin, was born in 1740. He was first a shoemaker and afterward a hatter, but the works he published evinced much study and ability. In 1787 he entered into a polemical controversy with Dr. Priestley, whose "Letters to the Jews" he answered in two series of epistolary essays. He was also the author of a volume on the rites and ceremonies of the Jews; "Lingua Sacra, or a Hebrew and English Dictionary," "The Pentateuch in Hebrew and English," "Dissertations on the Prophecies" and some other works. He died in 1799.

LEVIATHAN (le-vi'a-than). This word, according to its derivation, properly denotes an animal wreathed, gathering itself in folds. Hence, according to Gesenius, it signified sometimes a serpent, Job iii. 8, marg.; sometimes a sea-monster, Ps. civ. 26, and was used in a figurative way of a hostile kingdom, Isa. xxvii. 1, or a cruel

remarkable for its size and its power of resisting attack. The conjectures which have been hazarded as to what it was are many, and need not be enumerated here. But an indication has been already given of the quarter to which we are to look; and it may be said that Biblical critics are now pretty well agreed that the sacred writer is describing the crocodile. Indeed, this is so evident that no one could ever have attempted to show that it was any other creature but from the necessity supposed by other texts, of showing that the leviathan must be something else than a crocodile. A Jewish legend in regard to Leviathan is found in 2 Esd. vi. 49, 52.

LEVIRATE (le-vi'rate). See **MARRIAGE**.

LEVISON (lev'i-son), **MORDECAI GUMPEL**, a learned Jewish physician and commentator, and a fellow-student of the celebrated philosopher, Moses Mendelssohn, in Berlin. He after-

ward went to London, and was physician in one of the hospitals, was then nominated by Gustavus III. of Sweden to the professional chair in Upsal, which office he held for several years, returned to his native place, Berlin, in 1781, thence went to Hamburg in 1784, where he died, February 10, 1797. Among his works which illustrate the Bible are "A Commentary on Ecclesiastes," "A Treatise on the Pentateuch, the Prophets and the Talmud," and a "Hebrew Lexicon."

LEVIS (le'vis), 1 Esd. ix. 14, a corruption for "the Levite," Ezra x. 15.

LEVITE, LEVITES (lêv'ites), the descendants of the patriarch Levi, in whose history we have a remarkable example of a prophetic curse, Gen. xlix. 7, literally fulfilled and yet made into a blessing. The sins of the fathers may be visited upon the children, Ex. xx. 5, but penally upon those children alone that partake their fathers' sins, Ezek. xviii. 5-20.

Distinguished persons were early born of this tribe. Moses and Aaron, the great leaders of the movement from Egypt, were Levites, Ex. ii. 1; vi. 16-25. But the Levites do not multiply rapidly. At the first census there were only twenty-two thousand of them, though all the males from a month old were numbered, Num. iii. 39, fewer



DEATH BY LIGHTNING.—See LIGHTNING.

than those of any other tribe reckoned above the age of twenty years.

Aaron and his family were soon designated for the priesthood, Ex. xxviii. 1, but nothing was as yet said of the rest of the tribe. It may be supposed, however, that they would naturally be employed by Moses, and would specially adhere to their great tribesman; and an opportunity occurred while the Israelites were encamped about Sinai, when they evinced a higher principle and stood by Moses, not merely because he was of kin to them, but because his was the cause of God. It was when Moses came down hastily from the mount and espied the golden calf. Anxious to avenge the foul idolatry, he cried, "Who is on the Lord's side? let him come unto me." The Levites, we are told, responded to the call, and at the divine command slew three thousand of the guilty people, Ex. xxxii. 25-29. It was for this, done from the high motive of vindicating God's honor without regard to earthly ties, that the tribe was selected to be Jehovah's peculiar inheritance, his ministers, the privileged servants of his sanctuary. Deut. x. 8, 9; xviii. 1, 2; xxxiii. 8-11. When the first-born of the Egyptians were slain, and those of Israel preserved, God declared—and it was to be a standing ordinance—that the first-born, were it of man or beast, should be his, Ex. xiii. 2. The first-born of animals fit for sacrifice were to be so offered; others were to be redeemed in a specified way; the first-born of man also were to be redeemed, ver. 13. Now, at the census there were found twenty-two thousand two hundred and sev-

enty-three first-born of Israel. For these, then, the Levites, nearly equal in number, were to be taken in redemption, five shekels apiece being paid to the priests as redemption-money for the overplus, Num. iii. 44-51.

The tribe of Levi was composed of three great families, the Kohathites, the Gershonites and the Merarites. The whole of them were generally to do the service of the tabernacle, and were cleansed and sanctified in a solemn manner, Num. viii. 5-22, but a special distribution of their work was made among the three families. The Kohathites were to have charge of the sacred vessels, the Gershonites of the hangings and curtains of the tabernacle, while to the Merarites was assigned the care and custody of the boards and pillars thereof. And exact directions were given how each were to perform their office when the Hebrew host was on the march through the wilderness, Num. iii. 21-37. Their service was to last from twenty-five years of age to fifty, Num. viii. 23-26. Much of this was but a temporary arrangement. It suited a movable camp; it would not suit a settled nation. Accordingly, we find that Moses assigned judicial duties to the Levites, and made them keepers of the book of the law, Deut. xvii. 8-12. Besides, their numbers would multiply, and they would become far more than would be needful for the actual service of the tabernacle or the temple. Hence, though the great principle was ever to be kept in view, that the tribe was specially the Lord's for his service, we find in later times Levites engaged in various pursuits, holding secular offices and living very much as the rest of Israel, save that the tenure of their property distributed them through the whole land, instead of their being located as others were in a defined territory of their own.

Moses had, before his death, commanded that forty-eight cities should be allotted to the tribe of Levi, with the suburban districts a thousand cubits from the wall on each side, in order to supply pasture-land for cattle, Num. xxxv. 1-8. Accordingly, when Canaan was divided among the Israelites, forty-eight cities were selected by lot from the inheritance of the various tribes, thirteen of them being appropriated to the priests, and six being also refuge cities. A table of these Levitical cities will be found in Josh. xxi. 1-42.

It will be observed that the Levites were scattered in Israel; but they had a large inheritance—so many goodly cities in every district of the land. And it must have been a blessed provision for these colonies of sanctified men to be located everywhere, always ready for God's service—the nurseries of holy literature, the models of just and righteous conduct. It was a blessed provision, but, as with the rest of the law, its benefits were but partially reaped. There may be a doubt whether the Levites ever occupied all the cities reserved for them; and though there are some noble examples which they gave of godly sincerity and self-denial, yet the subsequent history shows us that they were not the working leaven they were intended to be through the masses of Israel.

In addition to their cities, the Levites were to have tithes of all produce, and from these they were to set apart a tithe for the priests, Num. xviii. 21, 24, 26-31. And it would seem that every third year they were to have an additional tithe shared with the poor; and the rest of the people were charged never to forsake them, but to let them share their abundance and participate in their feasts, Deut. xiv. 27-29. Also, if any Levite not bound to attend on the tabernacle came up of his own devout mind to take part in the sacred ser-

vice, his zeal was not to go unrewarded, Deut. xviii. 6-8.

It has been observed that it was because of their readiness to avenge the Lord's quarrel that the Levites were selected as his ministers. Once in the wilderness we find a considerable body of the tribe ambitiously desiring further pre-eminence, and envying the family of Aaron, who had exclusively the priesthood. This movement was repressed and punished by the destruction of Korah and his company; and by the sign of Aaron's rod blossoming and yielding fruit God's immutable purpose was sufficiently declared. The Levites seem ever after to have acquiesced in their position; and they were relieved of the most onerous duties when, on entering Canaan, the Gibeonites were made hewers of wood and drawers of water for the congregation and the house of God, Josh. ix. 21, 23, 27.

Nevertheless, as hinted above, the Levites did not in Canaan fill the place which properly belonged to them; and the accounts we gather during the times of the judges are somewhat perplexing as compared with the ordinances delivered in the Pentateuch. For a long time they did not secure hierarchical power, were little regarded as the religious teachers of the nation and were indeed in a state of dependence and helplessness. The reason must be sought in the failure of the people generally to realize their high destiny. If the Levites did not obtain possession of the cities allotted to them, the other tribes shrank equally from occupying their territories, Jud. i. 21-36. If the Levites failed in carrying out their peculiar organization, other tribes were alike remiss, every one, from the want of some central authority, doing that which was right in his own eyes, Jud. xvii. 6. Besides, the sacerdotal tribe was small in point of numbers; they were not able, from the paucity of men, to supply the demand; for we find a wandering Levite eagerly caught up, first by a household and afterward by a section of a tribe, and his presence and ministrations, though above those he had a right to perform, regarded as a pledge of the divine blessing, Jud. xvii., xviii. Under such circumstances the original system of household priesthood, the eldest born or chief of a family acting as the priest of it, no doubt largely prevailed. But in this condition of the Levites we may see how remarkably the prediction of Jacob had its accomplishment.

Progress, however, was made. Samuel was a Levite, and his administration must have reflected honor on the tribe and contributed to his importance; and though anomalies still occurred—the holy ark, for example, being left long in the charge apparently of laymen, 1 Sam. vii. 1, 2, and even David, when intending to bring it to Jerusalem, not at first understanding that none ought to carry it but the Levites, 1 Chr. xv.—yet in the reign of that monarch, by whom so many other excellent arrangements were made, the Levites were recognized and set in their proper position "to wait on the sons of Aaron for the service of the house of the Lord, in the courts and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God, both for the shew-bread and for the fine flour for meat-offering, and for the unleavened cakes, and for that which is baked in the pan, and for that which is fried, and for all manner of measure and size, and to stand every morning to thank and praise the Lord, and likewise at even; and to offer all burnt sacrifices unto the Lord in the sabbaths, in the new moons, and on the set feasts, by number,

according to the order commanded unto them, continually before the Lord; and that they should keep the charge of the tabernacle of the congregation, and the charge of the holy place, and the charge of the sons of Aaron their brethren, in the service of the house of the Lord," 1 Chr. xxiii. 28-32. The tribe was now very numerous. The males, from thirty years upward, amounted to thirty-eight thousand. Of these, twenty-four thousand were selected "to set forward the work of the house of the Lord"—that is, to do the ordinary ministerial service. Six thousand were officers and judges, four thousand were porters, and four thousand were musicians, ver. 3-5. These were properly arranged, divided into courses, their term of service beginning now at twenty instead of twenty-five or thirty, when their work was more laborious, Num. iv. 47; and it would seem probable that they discharged their duties in rotation, coming up from the cities to the sanctuary according to their turn, 1 Chr. xxiii. In illustration of their political and judicial functions, we find special mention of a family supplying judges and officers, some for the kingdom west of the Jordan, others for the trans-Jordanic tribes, ver. 29-32.

This full organization did not last very long. At the revolt of the ten tribes, the Levites, nobly refusing to participate in Jeroboam's unhallowed doings, left their cities and repaired to the southern kingdom, 2 Chr. xi. 13-15. Judah was of course strengthened by this migration, but the worldly wealth of the tribe must have been materially diminished. Doubtless the Lord's favorable presence was more to them than perishable treasure, and in the subsequent history we often find them honorably mentioned. Various prophets were of the sacerdotal tribe, and Levites took their part in the occasional revivals of religion. Abijah referred with pride to their presence in his kingdom, 2 Chr. xiii. 9, 10. They were put in places of trust by Jehoshaphat, 2 Chr. xix. 8-11; they led his host with holy songs, 2 Chr. xx. 14-19. They had a great part in establishing Josiah on the throne after the usurpation of Athaliah, 2 Chr. xxiii. 1-8. They were more zealous than their brethren the priests at Hezekiah's reformation, 2 Chr. xxix. 3-36. Their courses were reorganized, and the tithes again brought to them, 2 Chr. xxxi. 2-4, and their genealogies were revised, ver. 11-19; and later they were employed in promoting the reformation under Josiah, 2 Chr. xxxiv. 12, 13.

After the captivity some Levites and priests returned with Zerubbabel and Ezra, Ezra ii. 36-42. Those that thus came back resumed their proper functions, Ezra iii. 8-12. They subscribed the national covenant, Ezra x. 2-13, and dwelt around Jerusalem, Ezra xi. 36; they also aided Ezra and Nehemiah in their pious works, Ezra x. 15.

In later times many of the scribes and elders, we may well suppose, were Levites, but in the New Testament they have little prominence. They are coupled with the priests as formalists and opposers of truth, Luke x. 31, 32. Nevertheless, there were Levites, such as Barnabas, Acts iv. 36, 37, who gladly embraced and preached the gospel.

Since the destruction of Jerusalem, all trace of the separate existence of the tribe has been lost. Some Jews, indeed, have a traditional notion that

they are of Levitical families; but it is needless to say that the assumption is incapable of actual proof.

LEVITICUS (le-vit'e-kus), BOOK OF. See PENTATEUCH.

LEYCZON NOBLA (lays'sōng no'bla), a poem so named had a great circulation among the Waldenses. It treats of the experiences of the Christian life, setting forth the importance of holiness, showing the certainty of future punishment and exhorting to sincere repentance. The word "leyczon" is a corruption of the Latin "lectio," which signifies "sermon" or "lesson;" and therefore the title in English is "The Noble Lesson." It has been attributed to the Bohemian brethren, but its Waldensian origin may not be doubted. It was generally known in the fifteenth century.



COL. JOHN LILBURNE.—See article.

LEYDEN (li'den), SCHOOL OF. A party of rationalistic theologians has of late years been spreading through Holland the skeptical views which have prevailed at Tubingen, in Germany. The university of Leyden has been the fountain-head whence the current of rationalism has flowed, and J. H. Scholten has been the great agent in directing the stream. He was orthodox in his early years; he even opposed the Tubingen doctors; but quite unexpectedly he veered around and adopted their conclusions, and on some points he has gone much farther. Professedly he admits the Scriptures, but on a level with them he places the views and feelings of believers. The writing of the Scriptures is merely human, and criticism must examine what is written. Very speedily he settles it as a fact that nothing is certain before the time of Hosea and Amos, and so the work of destruction goes on. Abraham and the patriarchs are only personifications, and not persons; and thus the Old Testament

can be made anything that dogmatic assertion may affirm. So with the New Testament, also; every miracle must disappear; there can be nothing supernatural, and hence there never was. To this condition have matters come in the great school of solid Dutch theology. Along with Scholten, Kuenen and Ravenhoff, both professors in the university, are engaged in promulgating these views, which already have obtained extensive acceptance in the Dutch Church.

LEYDEN, JOHN OF, or BOCKHOLD. See ANABAPTISTS.

LEYDT (lit), JOHANNES, who became an influential minister of the Reformed (Dutch) Church, and an ardent supporter of the Revolutionary struggle, was born in Holland in 1718. He was educated in this country, and entered the ministry in 1748. He was settled as pastor over the united churches of New Brunswick and Six-mile Run, New Jersey. When the controversy arose respecting a home or a Dutch education for the ministry, he took a decided part in behalf of home-training and separation from the mother Church, so that all ecclesiastical matters should be finally settled in this country without any appeal to Holland. He was a vigorous promoter of the establishment of a college—at first called Queen's College (1770), now known as Rutgers College—at New Brunswick, of which he was appointed a trustee. He was famed for his energy, his prudence, his manifold labors, and his influence in behalf of the Revolution was given with all his heart, as he earnestly desired to see the independence of the colonies recognized. He died in 1783.

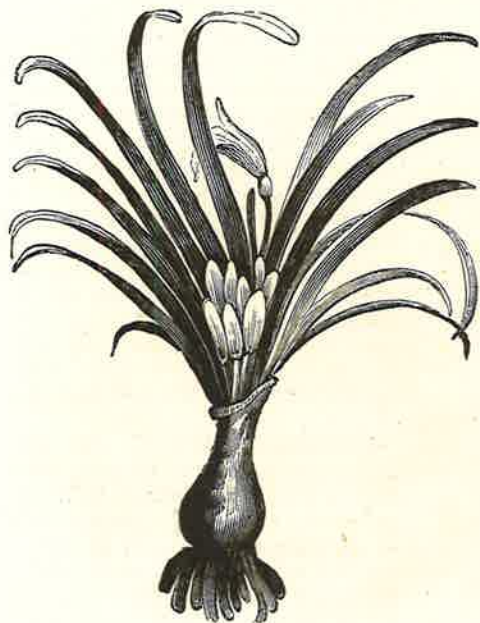
L'HÔPITAL (lo'pe-tahl), MICHEL DE, a very enlightened Christian statesman of France, was born in 1505. He practiced at the bar with such success that he was made a counselor of Parliament, was sent as ambassador to the Council of Trent, and held many other important public offices. In every way he proved himself the friend of toleration, and made strenuous efforts to allay the disputes between the Roman Catholics and the Protestants. He successfully opposed the establishment of the Inquisition in France, assembled the States-General and made a stirring appeal to them to put down all religious strife and to establish religious freedom. He obtained great toleration for the Protestants, and issued the proclamation of "Peace," which increased their religious privileges. To achieve these enlightened measures he had to contend with the duke of Guise and his followers, who opposed his measures of toleration with the uttermost bitterness. Their religious rancor broke out into a civil war, which, as L'Hôpital could not restrain, he did all in his power to moderate. Weary of useless struggles, and getting some idea of the sanguinary projects of Charles IX. and his regent-mother, Catherine de Medicis, he resigned the seals of office and retired into the privacy of a quiet country life. Here he was for four years, when tidings came of the massacre of St. Bartholomew. Though a strict Romanist, he had shown himself so liberal minded that he narrowly escaped being included in the bloody proscription. But that eve proved fatal to

him. Shocked at its barbarity, and grieving for his country, he sank into his grave a few months afterward, in 1573, leaving behind him a character which not only overtopped that of his cotemporaries, but for integrity, ability and Christian moderation is equal to that of any statesman.

LIBANIUS (li-ba'ne-us), a Greek philosopher who taught with great success in the schools of Antioch and Constantinople, was born at Antioch in 314. He was a great favorite with the emperor, but declined to receive any of the honors which were offered to him. Although a pagan and an opponent of Christianity, Basil and Chrysostom were among his pupils. He died in 390.

LIBANUS (lib'a-nus), 1 Esd. iv. 48; Judith i. 7, the same as Lebanon. In the last-named place Antilibanus occurs.

LIBATION (li-ba'shun), anything poured out before the gods as an act of homage or worship; a drink-offering. The term was often extended in



THE COMMON LILY OF SYRIA.—See LILY.

signification, however, to the whole offering of which this formed a part, and in which not only a little wine was poured upon the altar, but a small cake was laid upon it. This custom prevailed even in the houses of the Romans, who at their meals made an offering to the Lares in the fire which burned upon the hearth. The libation was a sort of heathen "grace before meat."

LIBELLATICI (li-bel-lat'e-se), a designation of one kind of the lapsed from Christianity in times of persecution. Every one accused or suspected of being a Christian was permitted to purge himself before a heathen magistrate, on which occasion a *libellus*, or certificate, was given him that he had never been a Christian, or that he had abjured the name of Christ. This was the origin of the term.

LIBER DIURNUS PONTIFICALIS is the title of a very curious collection of papers which contains copies of letters addressed by the bishops of Rome to the several monarchs, patriarchs, bishops and other important personages with whom they had public business to transact.

It is probable that this collection was written before A. D. 752, and on matters of detail, during the sixth and seventh centuries, such as the mode of election of the Roman bishops and the ritual, is very minute and comprehensive. It seems to have fallen aside for a time, lest its evidence should establish the fact that the popes really depended on the emperors for their elevation. Since 1660 several editions have been published.

LIBER PONTIFICALIS is the title of a celebrated work which contains the names and history of the bishops of Rome from Peter the apostle down to Stephen VI., A. D. 891. The great differences which are apparent in different copies warrant the belief that several writers were engaged in preparing it. The most ancient authority for this collection yet known is a list of the popes, which was probably written during the life of Liberius (A. D. 352-366), but the original is lost. Another list, the original of which is also lost, came down to Felix IV. (A. D. 530). These lists were continued, and thus the *Liber Pontificalis* was produced. Traditions, monuments, inscriptions and other helps have been used in completing the work. As the Roman archives were arranged and regulated at the close of the seventh century, the incidents in the lives of the popes have been more faithfully recorded since that date; and yet an extent of confusion and uncertainty hangs over these matters that is really surprising. There are three continuations of the "*Liber Pontificalis*," one codex in the Vatican, another in the library of Este, and a third which originated at the close of the twelfth century; and the readers of these will see how utterly hopeless of all extrication from confusion is the biography and the history which they contain; and the difficulty as to facts and incidents is increased by the numerous "lives" of popes which from age to age were published by their friends or admirers.

LIBERA (lib'e-rah). When the worship of Ceres and Proserpina was introduced at Rome, Proserpina was named *Libera*, and the conjoined deities were honored as Ceres, *Liber* and *Libera*. The name is commonly derived from *liber*, "free," and is referred to the effect of wine in freeing from care; while others deduce it from *libo*, "to pour forth," and make *Liber* to be the god of productivity effected by moisture. The illustration shows *Libera* clothed to the feet, a wreath of ivy on the head, her hair parted and a young panther at her feet.

LIBERATUS (lib-e-rah'tus), a deacon of the church of Carthage in the sixth century. He was at Rome in 533 when Pope Joannes II. received the bishops sent by the emperor Justinian I. to consult him on the heresies broached by the monks who had imbibed Nestorian opinions. He was again at Rome in 535, having been sent the previous year, by the synod held at Carthage, to consult the pope on the reception into the Church of those Arians who recanted their heresies. When, in 552, Reparatus, bishop of Carthage, was banished by Justinian to Euchaida, *Liberatus* accompanied him, and probably remained with him till the bishop's death, in 563. Nothing further is known of him.

LIBERIUS (li-be're-us), bishop of Rome from 352 to 356, gave a proof of his fallibility by consenting to the condemnation of Athanasius, whom he had previously supported. He was banished

by Constantius for resisting the Arians, and retracted in order to get back to his see.

LIBERTINES (li-ber'teenz), the descendants of Jewish freedmen at Rome who had been expelled, 19 A. D., by Tiberius, Acts vi. 9. They might very well have a synagogue of their own at Jerusalem, as they were numerous, and as there are said to have been not fewer than four hundred and sixty or four hundred and eighty synagogues in that city.

LIBERTINES, a sect of Christian heretics whose ringleaders were Quintin, a tailor of Picardy, and one Copin, who about 1525 divulged their errors in Holland and Brabant. They maintained that whatsoever was done by men was done by the Spirit of God, and from thence concluded there was no sin but to those that thought it so, because all came from God. They added that to live without any doubt or scruple was to return to the state of innocency, and allowed their followers to call themselves either Catholics or Lutherans, according to the company among whom they found themselves.

LIBNAH (lib'nah). 1. One of the stations of Israel in the wilderness, Num. xxxiii. 20, 21. 2. A city of Canaan which Joshua took, Josh. x. 29-32, 39; it was in the plain country of Judah, and was afterward assigned to the priests. *Libnah* revolted in the disastrous reign of Joram, king of Judah, 2 Ki. viii. 22; it seems, however, to have been afterward recovered. In Hezekiah's reign it was besieged by Sennacherib, 2 Ki. xix. 8. After this we hear nothing more of *Libnah*, save that *Hamutal*, a wife of Josiah, and mother of two of his sons, Jehoahaz and Zedekiah, was a native of the place, 2 Ki. xxiii. 31. Its site has not been certainly identified, but conjecture finds it variously at *Arak el-Menshiyeh* and *Tell es-Safieh*.

LIBNI (lib'ne). 1. A Levite, one of the sons of Gershon, Ex. vi. 17. 2. Another Levite of the family of Merari, 1 Chr. vi. 29.

LIBNITES (lib'nites), a Levitical family descended from *Libni*, Num. iii. 21.

LIBRARIES (li'bra-reez). In the early Church there were many noble libraries, of which those at Lichfield and the Gray Friars, London, were noteworthy. Adjoining the monastic library the copyists had cells from the twelfth century. An aumbry with shelves, a chamber having a door opening on the cloister, contained the ordinary books in use for readers during cloister time; and another almy near the altar held the Gospels, epistles and choir song-books. The monastic writers of books, called amanuenses, used a stylus, or pointed bodkin, and pens contained in a case to which an inkstand was attached. They formed a numerous class, as the sale of manuscripts was no less productive than the multiplication of service-books for the use of the community was indispensable. Those who added miniatures, rich borders and initials in color, and burnished gilding, were called illuminators.

LIBYA (lib'ya). The name is commonly supposed to be derived from the people by whom the country was originally inhabited—namely, the *LUBIM* (which see). Among the Jews who had come to worship at Jerusalem, and who heard the first proclamation of the gospel on the memorable

day of Pentecost, are mentioned "dwellers in the parts of Libya about Cyrene," Acts ii. 10. Those who had come from Egypt are also mentioned; so that Libya must be understood not in the larger sense in which the term was often used by the Greeks and Romans, as comprehending the whole of the northern part of Africa, but in its stricter application to a particular province. The province of Libya, which stretched along the African coast to the west of Egypt, and lay right over against Crete, was of somewhat uncertain dimensions, especially on the southern side, where it stretched into the interior. That part of it which lay nearest to the valley of the Nile was inhabited by a variety of nomade tribes, and was in great part desert. The other and more westerly portion was much more fertile, and possessed some cities of considerable population and resources—in particular five, Berenice, Arsinoë, Ptolemæis, Apollonia, Cyrene. It is to this latter region, undoubtedly, that the Jews spoken of in the Acts belonged, as may be inferred from the mention of Cyrene along with Libya.

LIBYANS (lib'yanz), Jer. xlvi. 9; Dan. xi. 43, inhabitants of Libya. See PHUT.

LICE (lise), Ex. viii. 16-18, one of the plagues inflicted on the Egyptians. Some have supposed that the mosquito gnat is intended. See GNAT. But these gnats could hardly be said to be "in man and in beast;" besides, the "lice" were produced from the "dust," and not from watery ground. And lice still abound in Egypt, and are said to be a yet greater nuisance than mosquitos.

LIE. See LYING.

LIEUTENANTS (lef-ten'antz), Ezra viii. 36; Esth. iii. 12, the satraps or viceroys of the large provinces among the ancient Persians, possessing civil and military authority, and representing the person of the sovereign.

LIFE. This word is frequently used in its ordinary acceptation as opposed to natural death, Gen. xxv. 7; Acts xvii. 25, and elsewhere. It is, besides, employed in a moral sense to denote the course of conduct, Acts xxvi. 4. Also it signifies the active principle imparted by the Spirit of God to the soul, whereby he that was "dead in trespasses and sins" is "quickened" to a new existence, Eph. ii. 1, 5, and "is passed from death unto life," John v. 24—that spiritual life which has its workings in holy conformity to Christ's image, John xi. 26; Rom. v. 18; Col. iii. 3, and which emphatically is salvation, John vi. 47, 51, 54. Further, it denotes the life of glory in God's eternal kingdom, everlasting life and blessedness, Matt. xix. 16, 17; Rom. v. 17, 21. Life is also used to indicate the living One, the Deity, who lives by his own inherent power and is the source of life, bestowing it in its various forms upon his creatures; it is applied to the different Persons in the Godhead, John i. 4; v. 26; vi. 57; Rom. viii. 2; Col. iii. 4. Still further, the term is connected with various things as possessing life tending to it or supporting it—for example, "tree of life," Gen. ii. 9, "path of life," Ps. xvi. 11, "bread of life," John vi. 35, "word of life," Phil. ii. 16, "crown of life," James i. 12, "water of life," Rev. xxii. 1.

LIFE, THE TREE OF, that wonderful tree planted in the garden of Eden which must have been gifted with special natural qualities, and which had also a symbolical character, Gen. ii. 9.

Its fruit was intended for man's gratification and support, and it was probably endowed with so much virtue that by feeding upon it, as a means, the strength and vitality of the human body would be preserved for ever. The language used after the fall, that Adam must not be allowed to taste this excellent tree, seems to warrant this conclusion. Not merely was the blessing which the tree symbolized now forfeited, but the tree itself, it is declared, was no longer free for use, else a result would follow incongruous and unendurable in the new condition of man's fallen nature. Access to it, forfeited by sin, the wages of which was death, should again be opened if, sin being atoned for, life were restored. And this, the gospel reveals to us, the wisdom of God has devised; and the fruit of the righteousness fulfilled and perfected in the work of Jesus Christ is the restoration to all the privileges which man, while yet unfallen, had enjoyed in Paradise. Paradise then would be won back, and all that was lost in Adam would be recovered in Christ.

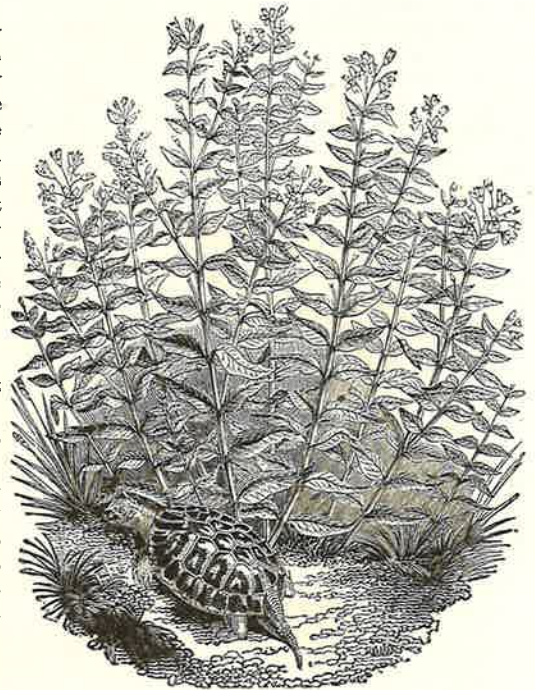
LIFTERS (lift'ers). In the West of Scotland a remarkable dispute occurred in certain Presbyterian churches respecting the propriety of officiating ministers lifting the bread, or the plate containing it, before its distribution in the ordinance of the Lord's Supper. Parties known as "lifters" and "anti-lifters" engaged in this question, and the controversy produced a great deal of strife and confusion. The terms "new lights" and "old lights" were used in the discussion, which came to an end, as might have been expected, seeing that no matter of faith or Scriptural command was at issue.

LIGHT (lite). It was formerly believed that the light of day was produced by the emission of luminous particles from the sun. It was therefore a difficulty to conceive how light could exist before the formation of that great luminary. Now, however, philosophers generally hold that light is the result of the pulsations of some subtle ethereal medium. There is nothing, therefore, antagonistic to modern science in the statement that God, at an early period of his creative work, commanded "Light be!" a command immediately obeyed: "And light was," Gen. i. 3. Afterward he formed light-bearers—that is, made heavenly bodies the great means of exciting the undulations of the ethereal fluid by which we see, Gen. i. 14-18.

Light is often figuratively used in Scripture. The term is applied to the Deity, James i. 17, and so to Christ, Luke ii. 32. Angels are said to be light, 2 Cor. xi. 14, and the term is also referred to men, God's servants, Matt. v. 14; and it represents posterity, knowledge, joy, perpetuity and happiness in a multitude of places, 1 Ki. xi. 36; Esth. viii. 16; Ps. iv. 6; cxix. 105; Prov. iv. 18; Isa. viii. 20; 1 Pet. ii. 9; and in fine the bliss of that kingdom which is the glorious inheritance of the Lord's redeemed in eternity, Col. i. 12; Rev. xxi. 23-25.

LIGHTFOOT (lit'foot), JOHN, a learned English divine, was born at Stoke-upon-Trent in the year 1602. He was early imbued with the elements of sound learning, and after a thorough preparatory training entered Cambridge, whence he graduated with distinction. He was remarkable both at Cambridge and afterward as assistant in the well-known school of Repton, in Derbyshire, for his proficiency in Greek and Latin; but it was not till he had taken orders that he began that ac-

quaintance with Hebrew which ripened into the most familiar and consummate knowledge of the whole range of Biblical and Rabbinical literature. When he had become rector of Ashford, in Staffordshire, that he might devote himself more uninterruptedly to his learned labors, he bought a piece of ground not far from his parsonage, and built upon it a small house, with a study below and a sleeping-room above, where he spent most of his time, visiting his family once a day. And here he remained in the quiet discharge of his professional duties during the turbulent years which led to the death of Charles I., the establishment of the Commonwealth and the temporary subversion of the Church of England. He became D.D. in 1652, and was vice-chancellor of the university in 1653. He was appointed to a prebendal stall in the cathedral of Ely, where he died peaceably, after a life full of labors, in the year 1675. His principal work is entitled "Erubhim, or Miscellanies, Christian and Judicial."



SYRIAN DOG-BANE.—See LINEX.

LIGHTHOUSE (lite'house). The primitive condition of navigation among the ancients did not demand such aids as are afforded by modern lighthouses. Still, there were beacons erected, such as at the harbor of Rhodes and the great port of Alexandria. An interesting relic of the olden time may still be seen at Dover, where an octagonal building, some thirty or forty feet high, with walls ten feet thick, still remains to show the style of Roman building. There was a corresponding tower at Boulogne (Gesoriacum), and the poor fisherman, with his oyster-laden bark, was lighted across the Channel by aid of the blazing fagots at Dover until he caught sight of the beacon on the other side. Caligula is said to have erected the tower at Boulogne, which had twelve stages of floors and was one hundred and twenty-five feet high.

LIGHTNING (lite'ning), the visible flash of electricity from the clouds. Thunder is called in Hebrew the voice of God, Ex. ix. 28, marg., and lightnings and thunders symbolize the divine presence and the terrors of his wrath, Ex. xix. 16; Ps. xviii. 14; Rev. iv. 5.

Among the early Romans the belief was enter-

tained that a person who was killed by lightning suffered death by the immediate hand of the gods. In an age when the natural sciences were not cultivated, and the phenomena of electricity were not understood, this was by no means strange. The illustration on page 1128 shows a tomb where a person thus stricken was buried.

LIGHTS. The use of lights in public worship prevailed in the Jewish and in most of the ancient religions, and is retained both in the Roman and in the Oriental Churches. The use of lights in the night-services and in subterranean churches, such as those of the early Christians in the catacombs, is of course easily intelligible; but the practice, as bearing also a symbolical allusion to the "Light of the World" and to the "Light of Faith," was not confined to occasions of necessity, but appears to have been from an early time an accompaniment of Christian worship, especially in connection with the sacraments of baptism and the eucharist. The time of the service in which lights are used has varied very much in different ages. St. Jerome speaks of it only during the reading of the gospel; Amalarius, from the beginning of the mass till the end of the gospel; Isidore of Seville, from the gospel to the end of the canon; and eventually it was extended to the entire time of the mass. In other services, also, lights have been used from an early period. Lighted tapers were placed in the hand of the newly baptized, which were interpreted as emblems of future glory. Indeed, in the Roman Catholic Church the most profuse use of lights is reserved for the services connected with that sacrament. In the English churches candlesticks, and in some instances candles themselves, are retained in many churches on the communion-table, but they are not lighted.

LIGN-ALOE (lin-al'ōz), Num. xxiv. 6. See **ALOE**.

FIGURE (lig'yūr), the name of a precious stone forming the first in the third row on the high-priest's breastplate, Ex. xxviii. 19. The word itself is the English form of the Greek *ligurion*, employed by the Septuagint as an equivalent for the Hebrew *leshem*. The gem denoted by the Greek word resembles amber, and is a species of jacinth deriving its name from Liguria, a region in the North of Italy, where it abounded. But whether this was actually the gem meant under the Hebrew *leshem* is by no means certain.

LIKHI (lik'hi), one of the descendants of Manasseh, 1 Chr. vii. 19.

LILBURNE (lil'burn), JOHN, who passed a life of storm and trial during the reign of Charles I. and the Commonwealth, was born in Durham, in 1613. His family were of good standing in the county. In his early years his bold and uncompromising spirit gained him the title of "Free-born John," because of his resistance to the High Church party. He was condemned to the pillory, and to receive five hundred lashes at the tail of a cart, but nothing depressed him. He fought at Edge Hill, and led a regiment at Marston Moor against the king. He failed to understand the actual condition of affairs because of the narrowness of his views, and he accused Cromwell and Neton of treason. Cromwell had at last to prosecute him, but he was acquitted, and he eventually settled down as a preacher among the Quakers. He died in 1657.

LILIENTHAL (lil'yen-thaul), MICHAEL, a learned divine and philologist, was born in 1686, at Lielstadt, in Prussia. He was appointed professor of theology at Königsberg, and held that office until his death, in 1750. He published "Biblical Archives" and other works.

LILIENTHAL, THEODOR CHRISTOPHER, who was born in 1711, at Königsberg, rose to great eminence as a theologian and author. He laid a solid foundation for future greatness by his education at Königsberg, Jena, Tubingen and Halle, as well as by tours through England and Holland. Having acted as adjunct professor at Königsberg, he reached the rank of doctor and full professor in 1744. He next received the chair of theology, and he was a church and school counselor. From 1750 until 1782 he published a work, in sixteen parts, which treats of and fully replies to all objections against Christianity. Like many German works, it is too voluminous, and it is now antiquated, but it served its purpose admirably when it appeared. He also wrote on "The Mass" and on the fabulous "History of St. Dorothy," and a "Criticism on Two Codices of the Hebrew Bible." He died in 1782.

LILLIE (lil'le), JOHN, D.D., was a native of Scotland, born in 1812, at Kelso. He distinguished himself at the university of Edinburgh, where he graduated and studied theology. He removed to this country and entered the theological seminary of the Reformed Dutch Church at New Brunswick, New Jersey. He settled as pastor in the Reformed church at Kingston, New York, in 1835, but in 1841 he removed to the grammar-school of the New York University. In this sphere he edited the "Jewish Chronicle," gathered a church which was established in Stanton street, and aided in the translation of the Scriptures for the Baptist Bible Union. In 1858 the Presbyterian church at Kingston, New York, tendered him a call, which he accepted, and he remained at Kingston until his death, in 1867. His pre-millennial views were brought out in his work on "The Perpetuity of the Earth," and his ripe scholarship may be seen in his translation and revision of the "Epistles to the Thessalonians," the "Second Epistle of Peter" and those of "John," "Jude" and the "Revelation," for the edition of "Lange's Commentary" which is offered to the American public.

LILY (lil'e). This flower is repeatedly mentioned in Scripture in both the Old and the New Testaments, but it is extremely difficult to decide which species of the genus *Lilium* is intended. Various travelers mention flowers which they have seen, and conjecture that they are the lilies of the Bible; but their descriptions are generally too vague for identification. Some of the notices we may collect point to a particular kind of lily. It was of gorgeous beauty, Matt. vi. 28, growing near the place where the sermon on the mount was delivered, luxuriant and probably rapid in its growth, Hos. xiv. 5; it was found in the valleys among thorns and on pasture-land, Song Sol. ii. 1, 2, 16; iv. 5; v. 3; still, whether it was scarlet or emitted a fragrant odor we cannot gather with certainty from Song Sol. v. 13, as critics differ in their interpretation of this verse. If the former idea be preferred, the flower may be supposed to be the *Lilium Chalcedonicum*, or scarlet martagon, which is said to be found plentifully in Galilee in spring-time. But this flower has little fragrance; so that, if the lily was fragrant, it was probably the

Lilium candidum, or common white lily, which also grows in Palestine. Dr. Thomson describes a lily which seems exactly to correspond to the postulates of Scripture, but unfortunately he does not know the botanical species of the plant: "It is very large, and the three inner petals meet above and form a gorgeous canopy such as art never approached and king never sat under even in his utmost glory. And when I met this incomparable flower in all its loveliness among the oak-woods around the northern base of Tabor and on the hills of Nazareth, where our Lord spent his youth, I felt assured that it was to this he referred. We call it Hûleh lily, because it was here that it was first discovered. Its botanical name, if it has one, I am unacquainted with. I suppose also that it is this identical flower to which Solomon refers in the Song of Songs ii. 1, 2, 16. . . . Our flower delights most in the valleys, but is also found on the mountains. It grows among thorns, and I have sadly lacerated my hands in extricating it from them. Nothing can be in higher contrast than the luxuriant velvety softness of this lily and the crabbed, tangled hedge of thorns about it. Gazelles still delight to feed among them, and you can scarcely ride through the woods north of Tabor, where these lilies abound, without frightening them from their flowery pasture."

Lily-work is mentioned in relation to the temple and some of its utensils, 1 Ki. vii. 19, 22, 26; ornaments resembling lilies are probably meant.

LIMBO (lim'bo), or **LIMBUS** (lim'bus), the name assigned in Roman Catholic theology to that place or condition of departed souls in which those are detained who have not offended by any personal act of their own, but nevertheless are not admitted to the divine vision. They distinguish it into the *limbus patrum* and the *limbus infantium*. By the former name they understand the place of those just who died before the coming of the Redeemer, and of whom it is said, 1 Pet. iii. 19, that he preached to those spirits who were in prison. By the latter is meant the place or state of the souls of infants who die without baptism. Regarding the nature of both these places of detention great variety of opinion prevails in Roman Catholic schools.

LIMBORCH (lim'bork), PHILIP A., a celebrated Dutch theologian, was born at Amsterdam, June 19, 1633, and died there, April 30, 1717. He was a distinguished professor of theology among the Remonstrants, and in his "Christian Theology" is presented the clearest and ablest exposition of the theological views of that body extant. He published also "Commentary on the Acts and the Epistles to the Romans and the Hebrews."

LIME. The Hebrew word *sîd* is twice so rendered, Isa. xxxiii. 12; Amos ii. 1; it is also used for plaster, Deut. xxvii. 2, 4. Lime combined with carbonic acid, carbonate of lime, is the abundant material of rocks in almost every part of the world. Many of the Syrian mountains are limestone; and from this, marble, chalk, etc., lime is obtained by a process of burning or calcining. The earthy matter of bones is phosphate of lime; from them, therefore, also lime may be procured. The various uses of this substance for mortar, plaster, etc., were as well known in ancient as in modern times.

LINDGERUS (lind'ge-rus), who was born about the middle of the eighth century, became a

great missionary in Friesland. After he was admitted to "orders" by Saint Boniface, he studied for upward of four years at York, in England, under the celebrated Alcuin. He had great success in his mission to Friesland, until an invasion of the Saxons obliged him to retire from his labors, whereupon he visited Rome, and subsequently settled in the monastery at Mount Cassin. On the repulse of the Saxons by Charlemagne he returned, and now he had an equally great success among the Saxons in Westphalia. He was raised to the bishopric of Münster, formerly called Mimigardford, before he died, in 809.

LINDSEY (lind'ze), **THEOPHILUS**, an eminent Unitarian divine, was born in 1723, at Middlewich, in Cheshire, and was educated at St. John's College, Cambridge. He entered into orders, and held the vicarage of Catterick, in Yorkshire, which from conscientious scruples he resigned and embraced the principles of Unitarianism. From 1774 till 1793 he was minister of a congregation in Essex street, in the Strand, and died in 1803. He wrote several works on the subject of his faith, among which are, his "Apology" and a "Sequel to the Apology," "Considerations on the Divine Government," an "Historical View of the Unitarian Doctrine and Worship," etc.

LINDSLEY (lindz'le), **PHILIP, D.D.**, who became very celebrated as a minister of the gospel and an influential professor in educational institutions, was born in 1786, at Morristown, New Jersey. He was educated at Princeton, spent two years preaching in Long Island, and in 1812 became Senior tutor and in 1813 professor of languages in his Alma Mater. He held the offices of librarian and inspector, and in 1817 he was made vice president. In view of the great field which was presented in the South, he consented to go to Nashville in 1824, where he labored for upward of a quarter of a century. His great reputation led colleges in the South and elsewhere to secure his services. Twice he was chosen president of Dickinson College, and the university of Pennsylvania in 1834 elected him provost. Eventually he consented to remove to New Albany, Indiana, to the chair of ecclesiastical polity, in 1850, but he returned in 1853 to Nashville, where he died in 1855. His works have been published in three volumes 8vo. He was placed in the chair of the moderator of the General Assembly of the Presbyterian Church, was made a member of the Royal Society of Northern Antiquaries at Copenhagen, and his great reputation carried his name through European lands as well as through his own country.

LINE. See **CORD.**

LINEN (lin'en). There are several words in Hebrew which have been rendered "linen" in our English Bible, and the meaning is somewhat different in each. By much the most common term is *bad*, the root-meaning of which is "separation," or a distinct and separate thing, and the common meaning "linen cloth," with the subordinate ideas of white and fine, supposed by the rabbins to be so called because of the isolated appearance presented by the stalks of flax on the ground, and by Gesenius because, probably, of the distinctness of the threads in the texture of the cloth. It is very frequently used with reference to the garments of the priesthood, Ex. xxviii. 42; Lev. vi. 10; xvi. 4, which, like those of the priesthood in Egypt, were undoubtedly of linen and of a white appearance.

Another term which the rabbinical Jews held to be quite synonymous with *bad* is *shesh*, which Aben-Ezra describes as signifying, equally with *bad*, "a species of flax, growing in Egypt alone, slender and white;" this first, then the cloth made from it. In the Authorized Version the epithet "fine" is coupled with "linen" to convey what was understood to be the full sense of the word; the *shesh* was held to be linen of a finer quality than usual, Gen. xli. 42; Ex. xxxix. 28, etc. Our translators seem occasionally to have hesitated whether linen or silk should be adopted as the rendering; at Gen. xli. 42 "silk" is the marginal reading, and at Prov. xxxi. 22, where there is no marginal reading, "silk" is the rendering given in the text. In the Septuagint *shesh* is always rendered by *byss*; so that this latter word, in Hebrew *bâtz*, which occurs only in a few passages in some of the later books, was anciently held to be the same with *shesh*, and the Targumists also uniformly treat them as identical.

and, apparently, must be determined in the negative. *Bâtz*, or *byss*, and *shesh*, as we have already seen, were two names for the same thing; but the Arabs of the present day designate fine muslin by the name *shesh* or *shash*, which goes far to establish the application of the term in ancient times also to a similar cotton fabric. Then we have the fact that the cotton plant was anciently cultivated in Egypt, and dresses made of it which were worn by all classes. Pliny expressly states that the cotton fabrics were remarkable for their brightness and softness, and were most agreeable to the priests of Egypt. We learn also from Plutarch that cotton garments were supplied by the government for the use of the temples. Yet the same writer assures us that linen was preferred. Herodotus even affirms that the priests wore nothing but linen clothing, nor were they allowed to use any other, and that the people generally dressed in linen which was always new-washed. It is impossible that both testimonies can be correct, unless it be that



DESERT SCENE IN SYRIA, WITH LIONS, ETC.—See **LION.**

In New Testament scripture there is only one passage which can be referred to; it is where the attendants of the glorified Redeemer are represented (symbolically) as clothed in *byssine* shining and clean, Rev. xix. 8, 14, which is explained to mean the righteousness of the saints. Here, however, it is the appearance of the attire—its clean, bright and shining aspect—not the material of which it was formed, that plainly was in view, and cotton or silk might, equally with linen, have been contemplated as forming the substance of the natural fabric, which to the eye of the apocalypticist carried a symbolical meaning.

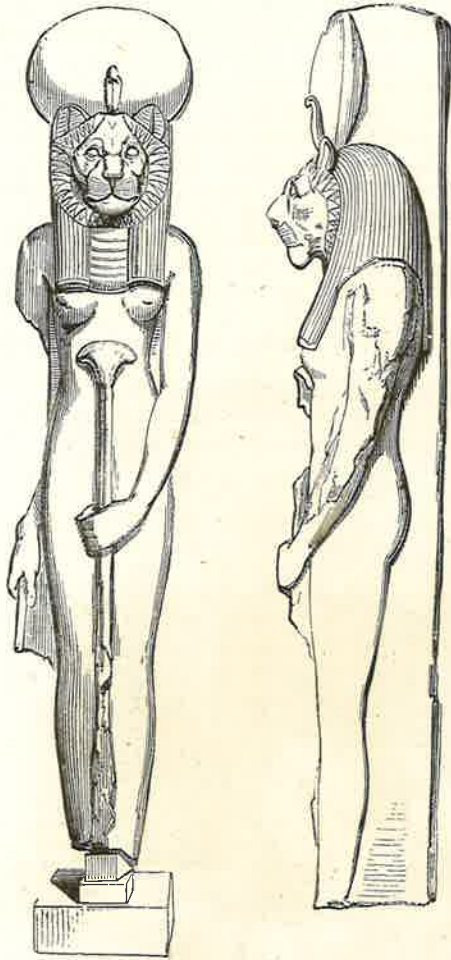
A passage more directly bearing on the point occurs in Herodotus, in which, speaking of the mummies, he says that they were wrapped in bands of *byssine sindon*; and accurate scientific investigations establish, beyond any reasonable doubt, two points—namely, that the Egyptian mummies were wrapped in linen cloth, and that this cloth went by the name of *byssine*; but whether linen was the only cloth so called is another question,

the statement of Herodotus refers to the inner portion of the dress of the priests, or to the garments which they were obliged to wear when entering a temple to minister. It is not improbable that on solemn occasions the priestly dress had always to be of linen, as the dead had always to be wrapped in it, while still the ordinary attire may have been chiefly of cotton, or at least of cotton and linen indifferently, according as the softness of the one or the coolness of the other might be most relished.

The conclusion which seems necessarily to follow from all this is that the terms *byss* and *shesh* were used with some freedom as regards the material of the fabrics to which they were applied, and that cotton as well as linen cloth was included, both alike being capable of the lustrous appearance and the fine texture which were usually associated with the terms.

LINGARD (ling'gard), **JOHN**, the Roman Catholic historian of England, was born at Winchester, in 1771. He was educated at the college

of Douay, and on its removal to England, during the French Revolution, accompanied it thither. He commenced his laborious literary career in 1805 by a series of "Letters on Catholic Loyalty," contributed to a North of England newspaper. The work on which his fame rests is his "History



EGYPTIAN LION-HEADED FIGURES.—See LION.

of England, from the First Invasion by the Romans to the Accession of William and Mary, in 1688," which has passed through many editions, having deservedly attained the rank of a standard work. Based for the most part on original researches, and abounding in solid learning and acute suggestion, it is esteemed one of the best text-books on our history yet written. While looking at ecclesiastical affairs and persons from the Romanist point of view, Dr. Lingard has the merit of not overpassing the limits of fairness and moderation in his treatment of controverted matters. He was author also of the "History and Antiquities of the Anglo-Saxon Church," a work charged by Southey with much sophistry and misrepresentation. The dignity of cardinal was offered to Dr. Lingard, and declined. He died at Hornby, in July, 1851.

LINK (lingk), **WENCESLAUS**, a friend of Luther and of the Reformation in Germany, was born about 1433. He became a monk of the Augustinian order, studied theology at Wittenberg, graduated as doctor, and he held the office of prior of several convents. For some time he was exceedingly popular because of his learning, but as soon as it was discovered that he favored the views of the Reformers he incurred the hostility of his as-

sociates. Eventually he seceded, joined the Reformers, married and settled as a Protestant minister at Nuremberg, where he died in 1547.

LINN, **JOHN BLAIR**, D.D., was the son of the Rev. W. Linn, D.D., a celebrated minister of the Reformed (Dutch) Church who held the office of chaplain in the Revolutionary army, and was pastor at Elizabethtown and New York. He was born at Shippensburg, Pennsylvania, in 1777, and educated at Columbia College. He began the study of law, but abandoned it and entered the ministry. In 1799 he was settled as pastor in the First Presbyterian Church, Philadelphia, but he died quite suddenly, in 1804. He displayed a fine emotional and poetic temperament. He left two tracts against the views of Dr. Priestly and poems behind him.

LINTEL (lin'tel), the headpiece of a door-frame or window-frame. See *Posr*.

LINTZ (lintz), **THE PEACE OF**, was of importance in the history of religion in Hungary. The emperor Ferdinand III. was obliged to conclude a peace with Rakoczy, the prince of Transylvania, in 1645, in which the legal existence of the Evangelical Church in Hungary was admitted. The people were permitted to attend the churches of their choice, ministers were to be free from molestation, the property in churches which had been sequestered was to be restored, and violators of the treaty were to be punished. The Romish party, however, refused compliance in the case of the church edifices, as only ninety out of four hundred that had been seized were returned, and this in spite of a royal edict which proclaimed the binding nature of the treaty.

LINUS (li'nus), one of the Christians at Rome whose salutations Paul sent to Timothy, 2 Tim. iv. 21. He is said to have been the first bishop of Rome after the martyrdom of Peter and Paul.

LION, the most powerful, daring and impressive of all carnivorous animals, the most magnificent in aspect and awful in voice. Being very common in Syria in early times, the lion naturally supplied many forcible images to the poetical language of Scripture, and not a few historical incidents in its narratives.

The lion is the largest and most formidably armed of all carnassier animals, the Indian tiger alone claiming to be his equal. One full grown, of Asiatic race, weighs above four hundred and fifty pounds, and those of Africa often above five hundred pounds. The fall of a fore paw in striking has been estimated to be equal to twenty-five pounds' weight, and the grasp of the claws, cutting four inches in depth, is sufficiently powerful to break the vertebræ of an ox. The huge laniary teeth and jagged molars worked by powerful jaws, and the tongue entirely covered with horny papillæ, hard as a rasp, are all subservient to an immensely strong muscular structure, capable of prodigious exertion, and minister to the self-confidence which these means of attack inspire. In Asia the lion rarely measures more than nine feet and a half from the nose to the end of the tail. In Africa they are considerably larger, and supplied with a much greater quantity of mane.

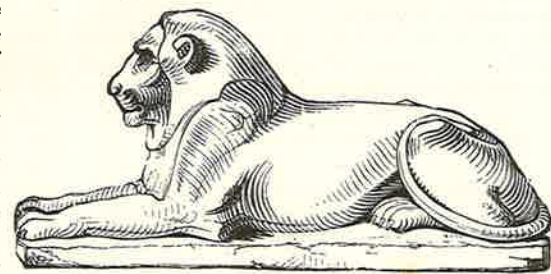
The Scriptures present many striking pictures of lions, touched with wonderful force and fidelity; even where the animal is a direct instrument of

the Almighty, while true to his mission, he still remains so to his nature. Thus nothing can be more graphic than the record of the man of God 1 Ki. xiii. 28, disobedient to his charge, struck down from his ass, and lying dead, while the lion stands by him without touching the lifeless body or attacking the living animal. See also Gen. xlix. 9; Job iv. 10, 11; Nah. ii. 11, 12, and Samson's adventure with the young lion, Jud. xiv. 6.

The lion, as an emblem of power, was symbolical of the tribe of Judah, Gen. xlix. 9. The type recurs in the prophetic visions, and the figure of this animal was among the few which the Hebrews admitted in sculpture, or in cast metal, as exemplified in the throne of Solomon. The heathen assumed the lion as an emblem of the sun, of the god of war, of Aries, Ariel, Arioth, Re, the Indian Seeva, of dominion in general, of valor, etc., and it occurs in the names and standards of many nations. Lions in remote antiquity appear to have been trained for the chase, and are even now occasionally domesticated with safety.

LIONS, FOUNTAIN OF. In the celebrated Moorish palace of the Alhambra a fountain, which is illustrated on pages 1138 and 1139, will serve to show the peculiarities of the style which the Moors introduced into Spain. The palace, which was of enormous extent and excessive splendor, was built in the beginning of the thirteenth century.

LIP (lip). This word is often used in a figurative sense, but the phrases in which it occurs are easily intelligible. Thus it is put for the organ of speech. To open the lips of any one, Ps. li. 15, is to cause him to speak. To be of uncircumcised lips, Ex. vi. 12, is to be not ready of speech. Sometimes it expresses the manner of speech—thus, "one lip," Gen. xi. 1, marg., signifies one language or dialect. Then, as the manner of speech indicates the disposition of an individual, "lying lips," Prov. x. 18, intend falsehood; "the lip of truth," Prov. xii. 19, veracity; "burning lips," Prov. xxvi. 23, ardent professions. So, again, "the word of thy lips," Ps. xvii. 4, is God's precept. "The talk of the lips," Prov. xiv. 23, mere empty discourse; "a fool of lips," Prov. x. 8, marg., a talkative fool. Again, "the calves of the lips," Hos. xiv. 2, are the sacrifices—calves being offered in sacrifice—of praise. Lip also signifies a boundary, as of the sea, Gen. xxii. 17, marg.—that is, the shore, or of a country, Jud. vii. 22, marg.—



THE LION OF EGYPT.—See LION.
Early English representation.

that is, its frontier, or perhaps rather the bank of the river, the Jordan, at the place mentioned. To cover the upper lip, Lev. xiii. 45, Ezek. xxiv. 17, was a sign of mourning.

LIPPOMANI (lip-po-mah'ne), **ALOYSIUS**, a learned Roman Catholic divine, was born at Venice in 1500. He was one of the divines who attended the Council of Trent, where he acquired

considerable reputation by the part he took in the discussions of that assembly. Upon the interruption of the council, he was sent as papal nuncio into Germany in 1548, and two years afterward he was recalled by Julius III., who fixed upon him for one of the three presidents of the Council of Trent. In 1556 Paul IV. sent him as nuncio into Poland, and made him his secretary. He was successively promoted to the bishoprics of Modon, Verona and Bergamo. He died in 1559, with the reputation of being well skilled in ecclesiastical history, divinity, and particularly in an acquaintance with the Scriptures and the Fathers. He published "Catenas of the Greek and Latin Fathers, upon Genesis, Exodus and the First Ten Psalms."

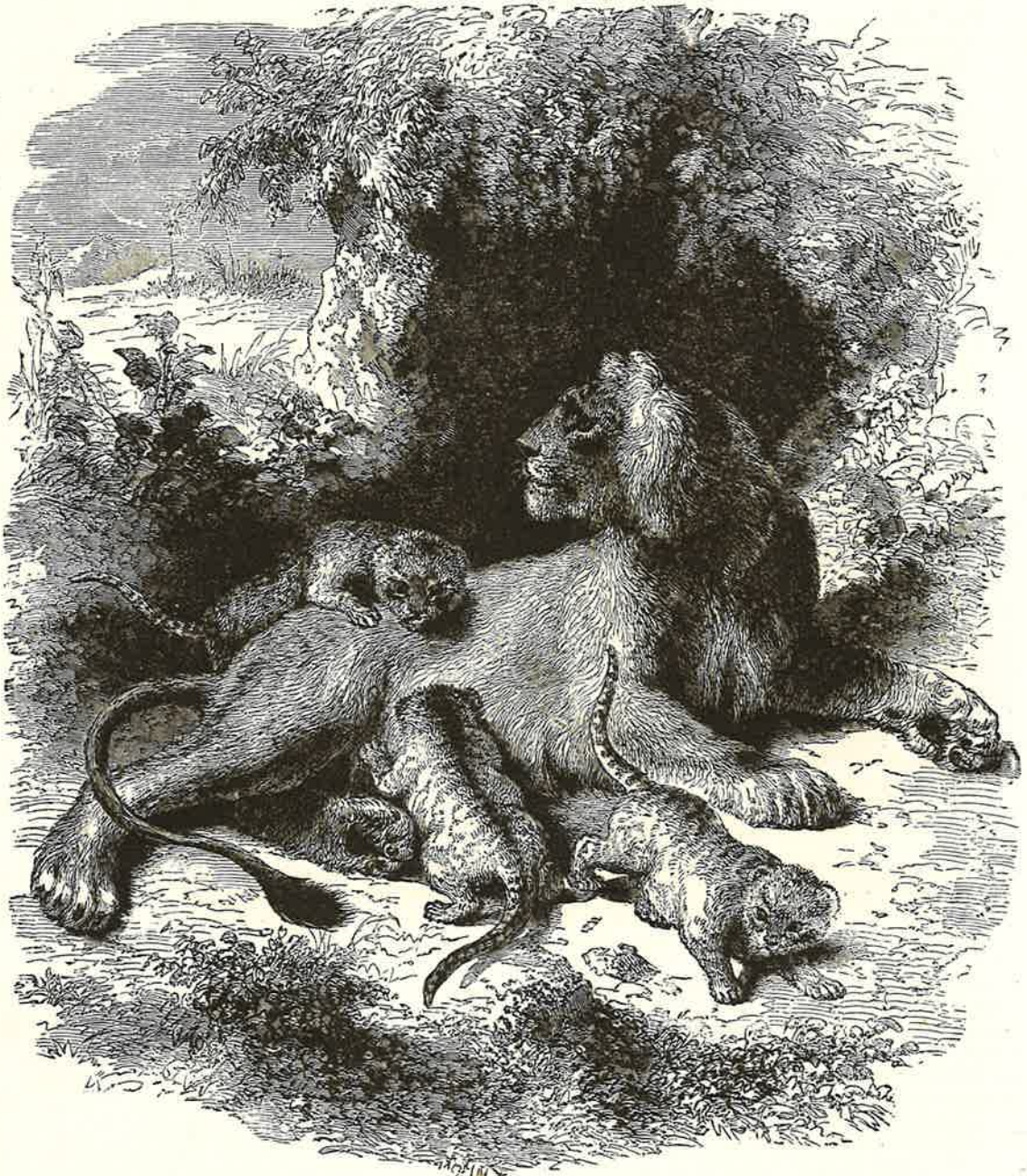
LIPSIUS (lip'se-us), **JUSTUS**, an eminent Belgian critic and scholar, was born at Overysche, a village of Brabant, in 1547. He studied at Aeth, Cologne and Louvain, then went to Rome, and became secretary to Cardinal Granvella. On his return to the Netherlands, after a short time spent at Louvain, he visited Vienna, and then accepted a professorship in the university of Jena. He held it but a short time, was afterward professor of history at Leyden, and finally at Louvain, where he died in 1606. Lipsius changed his religion several times; and whether as a Catholic, a Lutheran or a Calvinist, he was for the time equally zealous and equally bigoted. He wrote many learned treatises.

LISMANINI (lis-ma-ne'ne), **FRANCIS**, who was born in Corfu in the beginning of the sixteenth century, became a Franciscan. He went to Poland, where he became confessor to the queen of Sigismund I., and superior of the Franciscans in Poland. He gradually fell into doubt about the power of the Romish bishop, but the favor of the queen sustained him, and he was sent to Rome to congratulate Julius III. on his accession to the papal chair. Returning to Poland, he became intimate with Socinus, who changed his views on the trinity, whereupon the king sent him on a mission, avowedly to collect works for his library, but really to discover all he could respecting the views of the Reformers in other countries. He traveled through Italy and Switzerland; and having married, he lost the favor of the king, which the Swiss Reformers sought in vain to regain for him. In 1556 he was permitted to return to Poland; but owing to his Socinian views, he was banished. At length he settled at Königsberg as counselor to the duke; and his affairs becoming involved, he drowned himself in the year 1563. His chief work was on the trinity.

LITANY (lit'a-ne), a word the specific meaning of which has varied considerably at different times, but which means in general a solemn act of

supplication addressed with the object of averting the divine anger, and especially on occasions of public calamity. Through all the varieties of form which litanies have assumed, one characteristic has always been maintained—namely, that the prayer alternates between the priest or other minister, who announces the object of each petition, and the congregation, who reply in a common supplicatory form, the most usual of which was

many other offices. Although called by the name of litany of the saints, the opening and closing petitions, and indeed the greater part of the litany, consist of prayers addressed directly to God; and the prayers to the saints are not for their help, but for their intercession on behalf of the worshipers. The litany of Jesus consists of a number of addresses to our Lord under his various relations to men, in connection with the several details of his



SYRIAN LIONESS AND HER YOUNG.—See LION.

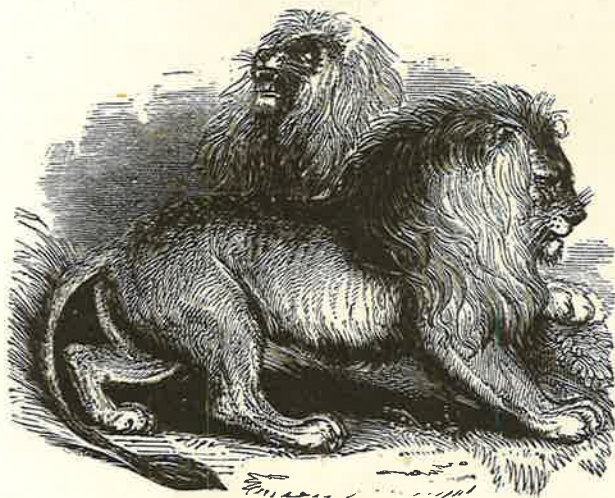
the well-known "Kyrie eleison" (Lord, have mercy!). From the fourth century downward, the use of litanies was general. The Antiphony of St. Gregory the Great contains several. In the Roman Catholic Church three litanies are especially in use—the "litany of the saints," which is most ancient, the "litany of the name of Jesus" and the "litany of Our Lady of Loretto." Of these, the first alone has a place in the public service-books of the Church, on the rogation-days, in the ordination service, the service for the consecration of churches, the consecration of cemeteries and

passion and of adjurations of him through the memory of what he has done and suffered for the salvation of mankind. The litany of Loretto resembles both the above-named litanies in its opening addresses to the Holy Trinity and in its closing petitions to the "Lamb of God who taketh away the sins of the world;" but the main body of the petitions are addressed to the Virgin Mary under various titles, some taken from the Scriptures, some from the language of the Fathers, some from the mystic writers of the mediæval Church. Neither this litany nor that of Jesus

has ever formed part of any of the ritual or liturgical offices of the Roman Catholic Church, but there can be no doubt that both have in various ways received the sanction of the highest authorities of the Roman Church.

In the Prayer-book of the English Church the liturgy is retained; but although it partakes of ancient forms, it differs from that of the Roman Church, and contains no invocation of the Virgin or the saints. It is divided into four parts—invocations, deprecations, intercessions and supplications, in which are preserved the old form of alternate prayer and response. It is no longer a distinct service, but when used forms part of the morning prayer.

LITERÆ ENCYCLICÆ (lit'er-ay en-ci-kle-kay). The pope has been accustomed to send letters to the clergy when matters of importance require his views or his advice on the state of religion. The clergy are expected to disseminate the views expressed in these letters, which are called encyclicals because they were sent forth generally over the Church; and they are distinguished from "briefs" and "bulls," inasmuch as they do



SYRIAN LION.—See LION.

not apply to cases which are merely individual or local. See ENCYCLICA.

LITERÆ FORMATÆ (lit'e-ray for-ma'tay). According to the rules and practice of the ancient Church, no Christian could travel without taking letters of credence with him from his own bishop, if he meant to communicate with the Church in a foreign country. These letters were of three kinds, commendatory, communicatory and dismissory. The first were granted only to persons of quality, to persons whose reputations had been questioned, or to the clergy about to travel in foreign countries. The second kind were granted to all who were in peace and communion of the Church. The third kind were given only to the clergy when they were removing from one church to settle in another, and they were to testify that the bearer had the bishop's leave to depart. All these were under the general name of "formed letters," because they were written in a particular form, with particular marks and characters whereby they might be distinguished from counterfeits.

LITTER (lit'ter), a conveyance resembling a cradle, covered handsomely with cloth, so as to protect a person carried in it from sun and rain, Isa. lxvi. 20. Such litters are borne sometimes by

men, sometimes on camels, one on each side the animal, and have openings for the admission of light. The same word is found, joined with another, in Num. vii. 3, "litter-wagons"—that is, covered and commodious, like litters. These litters are common in the East at the present day.

LITTLE CHRISTIANS is the name of a sect which has sprung up in Russia. In 1868 sixteen persons seceded from the Russian Church, declaring that Christ had commanded them to do so. According to Dixon, "they have no priest and hardly any form of prayer. They keep no images, use no wafers and make no sacred oil. They bake a cake which they afterward worship as a special gift from God; and it is supposed to possess a potent virtue and mystic charm." The government has dealt hardly with them, and accordingly they have increased in numbers. See RUSSIAN CHURCH.

LITURGY (lit'ur-je), in general, signifies a form of prayer and ceremonial established by ecclesiastical authority, to be used in the public services of the Church, but is especially applied to that used in the celebration and administration of the eucharist. The very earliest historical records plainly show that such forms were in use in primitive times, but it seems highly probable that for a considerable period they were not reduced to writing.

1. **JEWISH LITURGIES.** The Mosaic records contain an ordinance respecting the "confession of sins," Lev. v. 5, without, however, prescribing a distinct form for the purpose. Three formulas only are fixed—the benediction of the priests, Num. vi. 24–26, the prayer of thanksgiving on the occasion of the first offering, Deut. xxvi. 5–10, and that which was to accompany the offering up of the third year's tithe, beginning: "I have brought away the hallowed things out of my house." Although often mentioned before the exile, yet they do not seem, except in the cases mentioned, to have been introduced as yet as a regular element into the service of the temple. Private devotions were common, but every one prayed when his heart prompted him in the words inspired by his joy or sorrow. Not before the time of Daniel is a fixed institution of three daily prayers mentioned, Dan. vi. 11. The task of compiling a liturgy proper, and of fixing the times and seasons of prayer, was probably first undertaken by the men of the great synagogue. Two chief groups around which, as time wore on, an enormous mass of liturgical poetry has clustered, are distinctly discernible—the one, the *Shemah*, "Hear, Israel, etc.," being a collection of the three Biblical pieces, Deut. vi. 4–9; xi. 13–21; Num. xv. 37–41, expressive of the unity of God and the memory of his government over Israel, strung together without any extraneous addition; the second, the *Tefillah*, or prayer by way of eminence, consisting of a certain number of supplications with a hymnal introduction and conclusion and followed by the priestly blessing. The single portions of this prayer gradually increased to eighteen. The first additions to the *Shemah* formed the introductory thanksgiving for the renewed day, in accordance with the ordinance that

every supplication must be preceded by a prayer of thanks and the supplication for spiritual enlightenment in the divine law. Between the *Shemah* and *Tefillah* was inserted the *Geulah*, or praise for the miraculous deliverance from Egypt and the constant watchings of Providence. A *Kaddish* of sanctification and certain psalms seem to have concluded the service of that period. This was the order of the morning prayer, while in the afternoon prayer the *Shemah* was omitted. The first compilation of a liturgy is recorded of Amran Gaon, 870–880 A. D.; the first that has survived is that of Saadja Gaon, 942 A. D. These early collections of prayers generally contained also compositions from the hand of the compiler and minor additions, such as ethical tracts, almanacs etc., embracing the whole calendar year. Besides these, we find the penitential prayers, hosannas and special supplications, chiefly for private devotion.

2. **ORIENTAL LITURGIES.** These were six in number, four of which are derived from the great churches in which they were used, the fifth from the Armenian Church, and the sixth from the sect of Nestorius, by which the liturgy was modified to suit its own peculiar tenets. These liturgies are severally known as the liturgies of Jerusalem, of Antioch, of Alexandria and of Constantinople, the Armenian liturgy and the Nestorian liturgy. The diversities of these liturgies, although very great in appearance, yet can hardly be said to be substantial. Certain leading parts are common to them all, and are found in all without substantial variation; but they are arranged in a different order, and, except in the form of the eucharistic consecration, the hymn Trisagion and a few other details, the form of words is often entirely dissimilar. The liturgy of Jerusalem, although ascribed to Saint James, is of uncertain origin and date, nor is it well ascertained whether its original language was Syriac or Greek. The latter is the language in which it is now found, and the present liturgy closely corresponds in the main with that which formed the text of Saint Cyril of Jerusalem in his well-known "Mystagogical Lectures." The liturgy of Antioch exists in Syriac, but it is evidently only a free translation of the liturgy of Jerusalem. The ancient liturgy of Alexandria is ascribed to Saint Mark; but the existing liturgy has received numberless additions at later dates, and has been modified by both the great sects of this patriarchate to suit their peculiar doctrines. Several other liturgies are in use among the Copts, under the name of Saint Basil, Saint Gregory and Saint Cyril; and the Abyssinian Christians have no fewer than ten, which are distinct at least in name. The church of Constantinople has two different liturgies, both of great antiquity, that of Saint Basil and that of Saint Chrysostom. These, however, are not indiscriminately used, each being employed on special occasions or on certain defined festivals. The liturgy of Constantinople is the original of the Slavonic liturgy, which is used in the Russian and Russo-Greek Church and in its various branches. The Armenian liturgy dates from the introduction of Christianity into Armenia under Gregory the Illuminator. It is in most respects derived from that of Saint Chrysostom. The Nestorians have three liturgies—the liturgy of the apostles, the liturgy of Theodore of Mop-suestia and the liturgy of Nestorius. These, however, are all combined into one, each being assigned to a particular season or used on special occasions. The language of all is Syriac.

3. WESTERN LITURGIES. The liturgies of the West present much less variety, and indeed are all derived either from the Eastern liturgies or from a common source. The Catholic liturgies may be reduced to four—the Roman, the Milanese or Ambrosian, the Gothic or Mozarabic and the Gallic liturgies. The oldest forms of the Roman liturgy are to be found in three so-called sacra-

to the Roman. Neither of these, however, is to be confounded with the more modern missals in use in several of the French dioceses, which do not differ from the Roman except in minor details, and most of which have now been displaced by the Roman missal. Of Protestant communities, the Church of England and Protestant Episcopal Church alone profess to follow the ancient liturgical forms.



LION OF ARABIA AND PERSIA.—See LION.

mentaries—that of Leo, that of Gelasius and that of Gregory the Great. It is the last that has left its impress most clearly on the modern Roman missal, which was brought to its present shape by a commission ordered by the Council of Trent, after a careful revision and collation of all the liturgical forms in use in the West in the sixteenth century. The first revision took place under Pius V., and two subsequent revisions were made by Urban VIII. and Clement VIII. The Ambrosian liturgy is used only in the diocese of Milan, and is popularly traced to Saint Ambrose. It bears a close analogy to the Roman liturgy, but it has many peculiarities, some of which are highly interesting as illustrating the history of the details of Christian worship. Its ceremonial, which is observed with great solemnity in the cathedral of Milan, is in some parts highly striking and characteristic. The Gothic is of still more limited use, being now confined to a single chapel at Toledo, founded and endowed for the purpose by the celebrated cardinal Ximenes. It is the old liturgy of the Gothic Church of Spain; and after the infusion of the Arabic element, which followed the Moorish invasion, it was called by the name of Mozarabic, a word of disputed etymology. The liturgy is certainly of Oriental origin, but its history and the time and circumstances of its introduction into Spain have furnished matter for much speculation. Some parts of the rite are exceedingly curious, especially those which accompany the breaking of the host. The Gallican liturgy has no precise modern representative, and is only known from ancient forms, more or less complete, which have been edited by Mabillon and recently by Mone. The older Gallican forms bespeak an Oriental origin, and are probably derived from the Greek Christian colony which settled at Marseilles, Lyons and the other churches of the South. The later forms approximate more

LIVER (liv'er). The word often occurs in the natural sense as indicative of a vital organ in the animal system, and especially with reference to the parts of animals slain in sacrifice, Lev. iii. 4, 10; iv. 9, etc. But in this respect it calls for no particular remark. The use to which the liver was applied for purposes of divination by the ancient heathens was not unknown to the Jews, though it is only once referred to in the Hebrew Scriptures, and with reference to the proceedings of a heathen prince, Ezek. xxi. 21. There is no evidence of that form of superstitious augury having ever obtained a footing among the covenant people. The chief peculiarity among them as regards the place of the liver in the animal system, and occasionally also its symbolic use, is that they seem to identify it more with the source and centre of life than we are wont to do (as indeed the ancients generally did), and sometimes put "liver" where we would substitute "heart." Thus Jeremiah speaks of his liver being poured upon the earth, Jer. ii. 11, meaning that vital part in him which

carried along with it all power of sentiment, courage or strength. So again, Prov. vii. 23, where the misguided and foolish youth is represented as proceeding in his course till a dart strike through his liver—that is, till his very heart-strings are broken or life itself gone. These, however, are the only passages where language of this sort occurs.

LIVINGSTON, GILBERT ROBERT, D.D., who was descended from the celebrated John Livingston whose name has been connected with the great revivals in Ireland and Scotland in the seventeenth century, was born in 1786, at Stamford, Connecticut. He was educated at Union College, and he studied theology under his father, John Henry Livingston, and Dr. Perkins, of Hartford, Connecticut. He settled in the Reformed (Dutch) Church of Coxsatchie, New York, in the year 1811, and in 1826 he was removed to the Crown Street Church in Philadelphia. He was a man of fine, commanding presence, an intellectual preacher and a most successful minister. He died in the year 1834.

LIVINGSTON, HENRY GILBERT, who was the son of the Rev. G. R. Livingston, D.D., was born in 1821, at Coxsatchie, New York, and educated at Williams College. He presided for two years over Clinton Academy, and in 1844 he finished his theological studies in Union Theological Seminary, New York, and after being licensed by the presbytery of Long Island, he settled as pastor in the Presbyterian Church of Carmel, New York. In 1849 he removed to the Third

Reformed (Dutch) Church in Philadelphia, from which he retired because of declining health in 1854. He entered on the duties of principal of the Raymond Institute, at Carmel, but his death took place on January 25, 1855. He was a man of noble form, splendid intellect, genial temperament, great purity and integrity, and his holy, simple, consistent life endeared him to all who knew him.

LIVINGSTON, JOHN, who was one of the most eminent Scottish ministers of the seventeenth century, was born in 1603, and educated at the university of Glasgow. He graduated in 1621, entered the ministry, and forthwith he became a celebrated preacher. The policy of the court at the time was to suppress the Presbyterian tendency of Scotland, and consequently Livingston was soon engaged in difficulties. He was settled at Killinchy, in the county of Down, Ireland, where he had great success, and many were awakened under his ministry, and where his memory is still freshly preserved among the inhabitants. On his removal to Scotland he acted as chaplain to the countess of Wigton, and on June 21, 1630, he preached his memorable sermon at the "Kirk of Shotts," which led to one of the most remarkable revivals since the Reformation. He settled as parish minister at Ancrum, but his opposition to the policy of the government led to his banishment, and he had to remove to Holland, where he became minister of the Scotch church at Rotterdam. He has occupied one of the most prominent places assigned to the great theologians and daring Reformers of his native land. He died in 1672.

LIVINGSTON, JOHN HENRY, D.D., S.T.P., who was born at Poughkeepsie, New York, in 1746, was descended from John Livingston, the preacher at the "Kirk of Shotts" and the pastor at Rotterdam. After his education at Yale Col-



PERSIAN LIONESS AND HER YOUNG.—See LION.

lege he studied law; but becoming serious, he went to Europe to study theology. He remained four years at Utrecht, and was licensed by the classis of Amsterdam. Having passed his examination for the degree of doctor in theology, he accepted a call to settle in New York, and in 1770 he entered on his great and most successful work in that city. A great strife had existed among the Dutch in New York about ecclesiastical matters, and the young pastor, by his prudence and great weight

of character, brought it to a lasting termination. He had to leave the city during the Revolutionary war, but he returned in 1783, and in 1784 he began to lecture on theology. In 1810 he removed to New Brunswick to the seminary opened at that place, and nearly two hundred students were trained by him for the ministry. His lectures have continued to be used as a text-book. He prepared a psalm and hymn book, aided in drawing up the "constitution," and so great was his influence that he has justly been designated "the father of the Reformed (Dutch) Church in this country." His influence in his denomination exceeded that of any other man, and his power was felt in all departments of Church work, as his splendid sermon in 1804 before the New York Missionary Society showed, for its effects spread over the country and largely tended to promote the organization of the Board of Commissioners of Foreign Missions. Like all of his family, he

our version of the Bible, Lev. xi. 30. It is probable that the *Lacerta stellio*, so termed from the bundles of star-like spines upon the body, is the animal meant, or possibly the fan-foot lizard, from the toes of which a poisonous matter exudes, raising pustules on the skin which it touches. There are others of the lizard kind designated in Scripture, such as those called in our translation the "tortoise," the "ferret," the "chameleon," the "snail," the "mole," Lev. xi. 29, 30, and the "spider," Prov. xxx. 28. For some notice of these reference must be made to the articles under their respective names. Lizards of various species abound in different parts of Syria and Palestine. They are specially plentiful among ruined buildings.

LLORENTE (lor-en'teh), **JUAN ANTONIO**, a Spanish historian and ecclesiastic, born in 1756. He wrote a "Critical History" of the Inquisition,

historians attach but little importance to his "Critical History." He was driven out of Spain in 1814, and in 1822 he was obliged to leave France. He ventured to return to Spain, where he died in 1823.

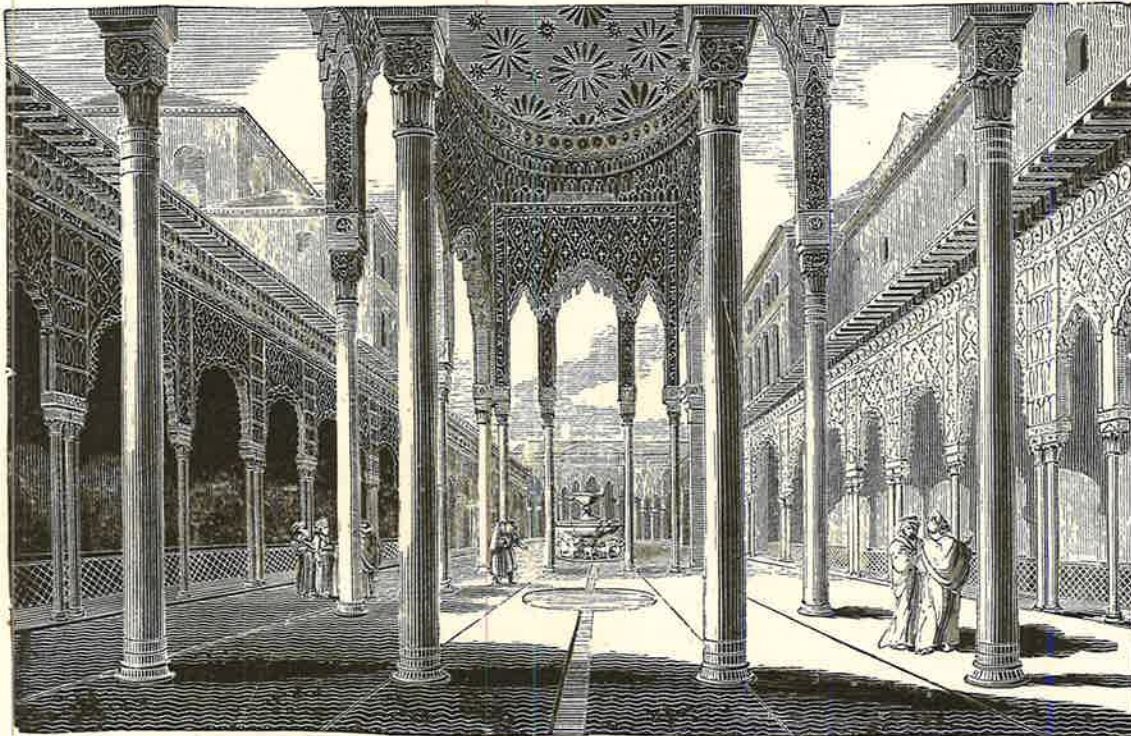
LLOYD (loid), **THOMAS**, who reached the dignity of president of the council and deputy-governor of Pennsylvania, was a native of Wales. He had entered Oxford, and during a vacation he visited his brother Charles, who had been imprisoned for the part he took in advancing the cause of the Friends or Quakers, as they were called. He became a convert to his brother's views, and set out as a preacher; but his losses and trials obliged him to emigrate, and he found a home in the new colony of Pennsylvania, where he proved himself to be a wise and energetic man. He was born in 1649, and he died in 1694.

LLOYD, WILLIAM, a learned English prelate, was born in 1627, at Tilehurst, in Berkshire, was educated at Oxford, and after being honored with several Church preferments, in 1680 he was raised to the bishopric of St. Asaph, when he joined Archbishop Sancroft and other prelates in presenting a petition to James II. deprecating his assumed power of suspending the laws against popery. This led to the imprisonment and trial of the "seven bishops," who were, however, at once acquitted. On the revolution taking place, Lloyd was made almoner to King William, was promoted to the see of Lichfield in 1692, and died bishop of Worcester, in 1717. His writings, which relate to divinity and history, display much learning and acuteness. Among them are—"A Dissertation upon Daniel's Prophecy of the Seventy Weeks," "An Account of the Life of Pythagoras," "The History of the Government of the Church."

LLOYD'S PULPIT is the name given to a remarkable collection of massive stones, near Festiniog, in Merionethshire, in Wales. It is really a natural arrangement of stones, but it bears such a resemblance to the vast masses which have been moved about in the so-called Druidical age, that it has sometimes been considered to belong to that period. It takes its name from its resemblance to a pulpit, and from the tradition that it had been used as a preaching place by a Hugh Lloyd, of whom, however, nothing is known.

LOAMMI (lo-am'mi), applied symbolically as a name to the (ideal) son of the prophet Hosea, in whom was meant to be embodied the sad truth that Israel was to be meanwhile cast off, Hos. i. 9.

LOAN. Brotherly kindness, in lending to the needy, was enjoined both in the Old and New Testaments and by our Lord, Lev. xxv. 35; Matt. vi. 42. These loans were not to be usurious. Of a foreigner interest might be exacted, but not of a Hebrew, Ex. xxii. 25; Lev. xxv. 36, 37. This regulation, however, like so many of the other



THE HALL OF THE ALHAMBRA.—See LIONS, THE FOUNTAIN OF.

was tall and noble in his appearance. He was effective as a preacher, clear and practical as a professor, having that electrical power which moulds and quickens the student; and few men of greater power have ever served in the ministry of the American Church. He died in the year 1825.

LIVINGUS (li-vin'gus) held the see of Canterbury during part of the reign of Canute, by whom he was greatly beloved. The king extended many favors to the see because of his regard for the archbishop, and among his testimonials was his golden crown, which, instead of being broken up and used as money or offered for sale, was preserved as a signal mark of royal esteem, and the precious gift was safely kept in the cathedral until the Reformation.

LIZARD (liz'ard). Under this term are included all the cold-blooded animals that have the conformation of serpents, with the addition of four feet, some of the species being of vast size and formidable strength. "Lizard" occurs but once in

for the production of which he had abundant preparation, for he had served as commissary of the Inquisition in 1785, and he was made the secretary in 1789, and thus he had full evidence in his hands for all that he recorded. He had been ordained as a priest, was made advocate of the Council of Castile and vicar-general of the bishopric of Calahorra. When French ideas began to prevail in the Peninsula, he adopted the side of progress, and in 1809, when the Inquisition was abolished, he was appointed to examine the records and prepare a history. It was known that he had already spent several years in arduous research and arranging materials for such a work. He was a Romanist when he wrote the history, and he seems to have aimed at showing that the Inquisition was only a political machine, and that the Church was not to be credited with its enormities. The storm of denunciation that burst on him when his work appeared drove him farther in his "Political Portraits of the Popes" and the other volumes which he published. He collected materials hitherto inaccessible; but calm, solid and judicious

statutes, was often disobeyed, Neh. v. 1-13. Security might be taken for the due discharge of the loan, but only under certain restrictions. An outer garment, which was the covering by night, must be returned before sunset; a widow's garment was not to be taken at all; nor a millstone, since without that the family could not provide their daily bread. Moreover, the lender must not enter the debtor's house, but wait outside for the pledge, Ex. xxii. 26, 27. Persons in poverty might serve as bondmen, but they would be released at the seventh year or at the jubilee, Lev. xxv. 39, 41; and in the sabbatical year there was a general remission of debts, Deut. xv. 1-3, 7-10. This provision did not apply to a foreigner. In later times we read of sons being seized for their fathers' debts, 2 Ki. iv. 1; but it does not appear that this was allowed by the law.

LOAVES. What bears this name in our English Bible would often be better expressed by "cakes," in shape somewhat flat and round, though sometimes also angular, if one may judge from the specimens from Egypt which have survived. See **BREAD**.

LOBO (lo'bo), **JERONIMO**, a Portuguese Jesuit, born in 1593, at Lisbon, who was sent to India as a missionary. He settled at Goa in 1622, and in the following year he volunteered to go to Abyssinia because of a remarkable opening at the court. He landed on the coast of Africa, tried to penetrate to the interior; but being repulsed, he returned to India. In 1625 he made another attempt, landing on the coast of the Red Sea, and he succeeded in reaching Fremona, where the mission had been established. Political dissensions exposed him to great danger, and eventually all the Portuguese, the clergy and the Jesuits had to leave Abyssinia, in 1634. Shipwrecked on the coast of Natal, he at length reached Portugal; and failing to secure the interposition of the court of Lisbon on his behalf against the Abyssinian rulers, he again sailed for Goa in 1640. He became provincial of the Jesuits there, returned to Portugal in 1656, and published a work on his Abyssinian journeys, with notices of the religion and socialistic state of the country, in which he took an abiding interest. His work was translated into English in 1735, by Dr. Johnson. Lobo died in 1678, at Lisbon.

LOBWASSER (lob-was'ser), **AMBROSIUS**, was born in 1515, in Saxony. Having studied law, he reached the position of chancellor of Misnia, and in 1563 he removed to Königsberg to a professor's chair. As the versions of the Psalms by Marot and Beza in France, by Rouse in England, produced remarkable results in these countries, so the German version which Lobwasser prepared, though destitute of poetical merit, was at once spread abroad, and it continued in use until the middle of the eighteenth century. The metrical form of the poetry was such as to suit the airs which Claude Gondimel had arranged for the French collection, and thus the book, though based on the French version, yet being really German, was admirably calculated to impress the German mind. He died in 1585.

LOCAL PREACHERS. This is the title of those preachers in the Methodist Church who, though laymen, are licensed and subject to appointments from time to time in the districts in which they reside. They are thus distinguished from the "itinerant" preachers, who are members

of Annual Conferences. Sometimes, where an urgent need is felt, a "local" preacher is assigned to a charge for some time. He who desires the office of "local" preacher must submit to examination on doctrine and discipline by a Quarterly Conference, and be recommended by a leaders' meeting. When received, he is licensed for a year, and this license requires to be renewed yearly. Local preachers may be ordained, and so become "itinerants," after examination before the Quarterly Conference, and a certificate of character and attainments is given which enables them to appear before the Annual Conference, where they must again submit to a full examination before they are finally ordained.

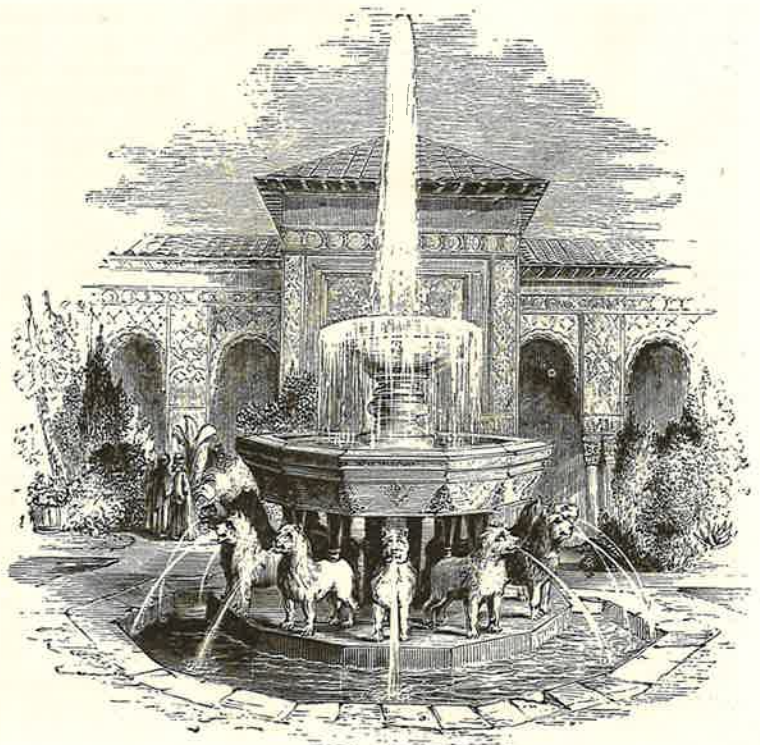
LOCI COMMUNES THEOLOGICI (lo'se com-mu'nayz the-o-loj'i-se) is a term commonly used at the time of the Reformation to designate the formal expositions of doctrinal matters in which truths were set forth as distinct from opposing errors. The word "loci," which in Latin signifies "places," was used to convey the idea that such and such truths had their "place" and their "connection" in the system of theology which was revealed in Scripture. Of course, all these "common places" had to be based on the Scriptures, and the idea may be comprehended by the fact that Melancthon in his "Loci Communes" derived the system which he sought to establish mainly from the Epistle to the Romans. The term was used by the Lutherans and the Reformed, but it became less frequent as the use of Latin in theological treatises declined.

LOCK. See **GATE**, **HOUSE**, **KEY**.

LOCKE (lok), **JOHN**, one of the most eminent philosophers of modern times, was born at Wrington, in Somersetshire, in 1632. He was educated at Westminster School, from which he was elected to Christ Church, Oxford, in 1651. Classical literature, metaphysics and philosophy were diligently studied by him, and he took his medical degree, though he did not practice. Among his friends he numbered many eminent men, including Lord Shaftesbury, with whom he resided for some years, even accompanying him to Holland in his flight from persecution for high treason. He resided the last few years of his life with his friends the Mashams, at Oates, in Essex, and there he died, October 28, 1704. As philosopher, Locke stands at the head of what is called the Sensational School, in England. His great work is the "Essay on the Human Understanding," in which he endeavors to show that all our ideas are derived from experience—that is, through the senses, and reflection on what they reveal to us. He also inves-

tigates the general character of ideas, the association of ideas, the reality, limits and uses of knowledge, the influence of language and the abuses to which it is liable. This essay was first published in 1690, and became immediately popular. It passed through numerous editions in rapid succession, and was translated into French and Latin. It has been extensively used as a text-book in colleges on both sides of the Atlantic, in connection with the works of Berkeley, Hume, Reid, Stuart and Hamilton. Whatever may be thought of Locke's theories, his Essay has a solid and permanent worth, and will not cease to attract and charm inquirers and lovers of truth. His other works are the "Treatise on Civil Government," "Letters on Toleration," "On the Conduct of the Understanding," "Vindication of the Reasonableness of Christianity."

LOCKE, SAMUEL, D.D., who was celebrated as an educator and a divine, and who rose to be



FOUNTAIN OF LIONS, IN THE ALHAMBRA.—See LIONS, FOUNTAIN OF.

president of Harvard, where he was educated, was born in 1732, at Woburn, Massachusetts. For ten years, from 1759 to 1769, he preached at Sherburne, Massachusetts, when he was elected to Harvard. In 1773 he was made doctor of divinity, and shortly after, because of some trouble, he resigned and went into comparative seclusion until his death, in 1788, at Sherburne, Massachusetts. In a letter to Mr. Hollis of London, who was a great benefactor of Harvard, Dr. Eliot of Boston describes Dr. Locke as a man "of fine talents, a close thinker, having, when at college, the character of a first-rate scholar, of an excellent spirit and generous catholic sentiments." He left no publication behind him except his "Convention Sermon," which he preached in 1772.

LOCKE, WILLIAM E., was a native of New York city. In 1833 he became a Baptist preacher, after which he entered the Hamilton Institute, now Madison University, and in 1836 he was ordained. Having changed his views on the subject of baptism, he passed in 1849 over to the Presbyterian

Church, and in 1850 he settled at Springfield, New Jersey. His health failed, and he removed to Lancaster, Pennsylvania, and thence to Missouri to preside over the Van Rensselaer Academy; but he died in 1858, shortly after entering on the office.

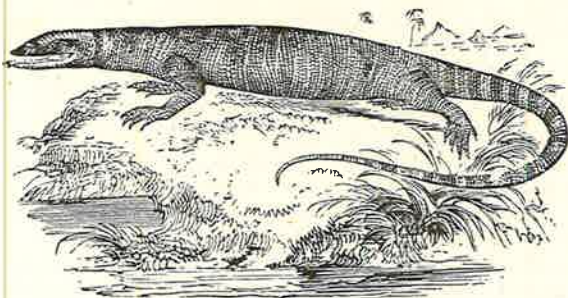
LOCUST (lo'kust), a most destructive insect, the ravages of which are very frequently described



THE COMMON LIZARD OF SYRIA.—See LIZARD.

or referred to in Scripture. A variety of Hebrew words are used to designate either different species or different forms, as the larva, or the winged state of this creature. These are *arbeh*, from a root implying to be numerous, the word in most frequent use, and well it describes the swarming host; *gazam*, signifying "the devourer," rendered in our version "palmer-worm," Joel i. 4; ii. 25; *gob*, perhaps "creeper," rendered "grasshoppers" or "green worms," Amos vii. 1, marg.; *hhagab*, implying "to hide or veil," for the clouds of them hide the sun, Joel ii. 2, 10. In our version, once "locust," 2 Chr. vii. 13, elsewhere "grasshoppers," Lev. xi. 22; *hhargól*, a "leaper," rendered "beetle," Lev. xi. 22; *hhásil*, "devourer," in our translation, "caterpillar," 1 Ki. viii. 37; *yelek*, "the feeder," translated "caterpillar," Jer. li. 14, 27, and "canker-worm," Nah. iii. 15, 16; *sal'am*, "the consumer," "bald locust," Lev. xi. 22; and *tzelatzal*, which implies "whizzing," Deut. xxviii. 42.

We may well conclude that, as above noted, these



THE VARAN OF THE NILE.—See LIZARD.

different terms indicated different species or different states of the locust; and such passages as Joel i. 4 are best interpreted on such a supposition. We are told that there are some locusts which in their larva state are quite as destructive as when they have expanded their wings. But naturalists have hitherto found it impossible to interpret with full precision the various Hebrew terms. We have to be content, therefore, with knowing that some of them must designate the *Ædipoda migratoria* and the *Aceridium peregrinum*, two species at this

day very common in Syria and Arabia, and most formidable for the devastations they commit.

Locusts (four species are enumerated) were and are still used for food, Lev. xi. 22, the so-called "beetle" being unquestionably a species of locust. So John the Baptist is said to have fed on locusts, Matt. iii. 4. They are at the present day boiled, sometimes in salt water and sometimes in butter, by the Bedouin Arabs, and are said to resemble shrimps in flavor. Three names are used to describe the locusts that devastated Egypt, *arbeh*, *hhásil*, *yelek*.

The terms applied in Scripture to the insect itself, to its sound, its appearance, its destructive effects, are admirably illustrative of the habits and effects of locusts as observed in the present day.

LOD, the **LYDDA** of the New Testament (which see).

LODEBAR (lo-de'bar), a town in Gilead, apparently not far from Mahanaim, the residence of Ammiel, whose son befriended David in the time of his distress, 2 Sam. xvii. 27; comp. ix. 4, 5. Its precise locality is not indicated, nor has any trace of it been found in modern times.

LODENSTEIN (lo'den-stine), **JODOCUS VON**, who became well known in Holland for his great spirituality of mind, his ardent temperament and energy of character as a preacher, was born in 1620, at Delft. He was educated at Utrecht under Voëtius, and at Franeker under Cocceius and Amesius. He labored at Zoetermeer, Sluys and Utrecht, and he had great success. Entertaining exalted conceptions respecting the sacred character of the Lord's Supper, and looking at the ordinary lives of men, he feared to dispense the ordinance generally, and many fell into his views, though he and his followers never left the Reformed Church. The results of his preaching in Holland were similar to those of Spener in Germany in later years. He was pastor at Utrecht in 1677, when he died. He wrote hymns and two small works which appeared after his death.

LODGE, Isa. i. 8, a hut made of boughs interwoven.

LODGING-PLACE, Josh. iv. 3. See **INN**.

LOFFLER (lof'ler), **JOSIAS FRIEDRICH CHRISTIAN**, who rose to considerable eminence as a rationalistic writer, was born in 1752, at Saalfeld. He was educated at Halle, and in 1777 he settled in one of the churches in Berlin. In the following year he served as chaplain in a Prussian regiment, but he returned to Berlin. He went to Frankfort-on-the-Oder in 1783, where he officiated in a church and taught theology. His literary character gained him a degree in theology from the university of Copenhagen. He was one of the school which gradually advanced the free-thinking tendency in the German mind which has culminated in the pronounced rationalism of the present day. He published sermons, essays and tracts. He died in 1816.

LOFT, Acts xx. 9. See **HOUSE**.

LOFTUS (lof'tus), **DUDLEY FIELD**, who was born at Rathfarnham, near the Irish capital, in 1618, was educated for the law, but he became greatly distinguished for his attainments in theology and in Oriental literature. He rendered the Ethiopic version of the New Testament into Latin for the Polyglot of Walton, and he also translated several Syriac works into Latin and English. It is recorded of him that when he was only twenty years of age he was able to translate as many languages as he had numbered years. He became a master in chancery, and he was raised to the bench as judge in the Prerogative Court. He died in 1695.

LOFTUS, **WILLIAM KENNETT**, who became one of the most energetic and successful of modern English travelers, was born in 1820, at Rye, in Kent. He explored the region of the Tigris and the Euphrates very minutely, and his results were given to the world in two valuable works, "Travels and Researches in Chaldæa and Susiana" and an account of "Excavations at Warka, the Erech of Nimrod and Shushan, the Palace of Esther." These works are not known so extensively as their great merits deserve. He died in 1858.

LOG. See **MEASURES**.

LOGAN, **JOHN**, a divine and poet, was born in 1748, in the parish of Fala, in the county of Mid-Lothian, and educated at the university of Edinburgh. He became a minister of the Scotch Kirk, and in 1773 was appointed to the pastoral charge of South Leith. His reputation as a poet caused his appointment, in 1775, as one of the committee ordered by the General Assembly to revise the psalmody; and besides improving some of the old versions, he added others of his own composition. In 1781 he published "Elements of the Philosophy of History," and soon after, an "Essay on the Manners of Asia." In the same year he published a volume of poems, which was followed, in 1783, by his tragedy of "Runamede." He died in 1788.

LOGOS (log'os), the Word, a title given to our Lord and Saviour, so designated not only because the Father first created and still governs all things by him, but because, as men discover their sentiments and designs to one another by the intervention of words, speech or discourse, so God by his Son discovers his gracious designs to men. All the various manifestations of himself, whether in the works of creation, providence or redemption, all the revelations he has been pleased to give of his will, are conveyed to us through him; and therefore he is, by way of eminence, called the Word of God, as he is the great Revealer and Teacher of all that we know of God.

LOINS. See **GIRDLE**.

LOIS (lo'is), the mother of Eunice and grandmother of Timothy, well reported of by St. Paul as a woman of faith and probity, 2 Tim. i. 5.

LOKE, or **LOKI** (lo'ke), is the name of the evil spirit in Scandinavian mythology. Loki is the instigator of crime, the seducer to vice and all forms of wickedness. He is venomous and the father of monsters. Loki has been identified with Satan in the system of Christianity, and "Laake" is the name for Satan at the present time in Norway.

LOLLARDS (lol'lards), a class of persons in Germany and the Netherlands who professed, in the fourteenth century, to undertake spiritual offices in behalf of the sick and dead, and succeeded in attracting the attention and love of the mass of the people when they were in a great measure alienated from the secular and regular clergy by their general indifference and neglect. The origin of the name has been much disputed, but the inquiries of Mosheim seem to show that it is compounded of the German words *lallen* (identical with the *lallare* of the Romans and the *lull* of our own language, signifying to sing in a murmuring strain) and *hard*, a common affix, as in the somewhat similar word *beghard*. A lollard, therefore, meant one in the habit of singing the praises of God, or funeral dirges and the like. The Lollards, however, were accused—probably through the spite of the mendicant friars and others whose neglected duties they zealously performed—of holding many heretical opinions. Their reforming views may have been violent, but the charges made against them of vicious habits appear to rest upon no authentic grounds. The term was afterward applied by the partisans of the Church to the heretics and schismatics of the day generally; and the followers of Wicliffe in England are frequently stigmatized under the name of Lollards.

LOMBARD (lom'bard), **PETER**, designated **MAGISTER SENTENTIARUM**, a distinguished scholastic philosopher, was born of poor parents, near Novara, in Lombardy. He studied at Bologna, Rheims and Paris, was created doctor of theology, and in 1159 became bishop of Paris. His principal work is the "*Libri Sententiarum*," a compilation from the works of the Fathers, so methodically and effectively arranged that it became and continued for centuries a standard authority in the schools. Hundreds of commentaries were written upon it, and it was prized as an armory for theological warfare. Lombard was one of the most illustrious disciples of Abelard. He died in 1164.

LOMBARDS (lom'bardz), a German people of the Suevic family, not very numerous, but of



WILLIAM LLOYD.—See article.

distinguished valor, who played an important part in the early history of Europe. About the fourth century they left their original seats on the Lower Elbe, where the Romans first came in contact with them about the beginning of the Christian era, and fought their way southward and eastward till they came into close contact with the eastern Roman empire on the Danube, adopted an Arian form of

Christianity, and after having been tributary to the Heruli, became one of the most wealthy and powerful nations in that part of the world. The conversion of the Arian Lombards to the orthodox faith was brought about by the policy of Gregory the Great and the zeal of Theodolinda of Bavaria, wife of Authari, and subsequently of his successor, Agilulf. Theodolinda persuaded Agilulf to restore a portion of their property and dignities to the Catholic clergy, and to have his own son baptized according to the Catholic rites. She also built the magnificent basilica of St. John the Baptist at Monza, near Milan, in which, in subsequent times, was kept the Lombard crown. The Lombards were ere long fully united to the Roman Catholic Church.

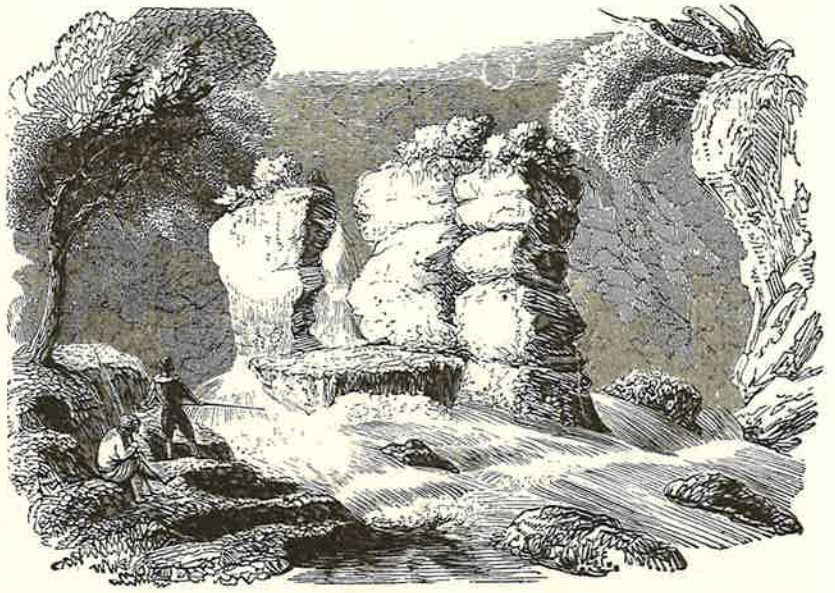
LONGCHAMP (long'shong), the fourth bishop of Ely, succeeded Geoffrey Ridel, who died in 1189. Ridel had finished the splendid tower of the cathedral, leaving only the battlements to be finished by Longchamp, who unfortunately raised on the tower the unsightly mass of an octagonal form which not only disfigures it, but has, as is believed, by its enormous pressure, destroyed the north wing which projected from the tower. Longchamp enjoys the unenviable distinction of being one of those mediæval ecclesiastical architects who were defective alike in taste and judgment, and who accordingly saw nothing strange in heaping together large masses of buildings which had no congruity of style. The ruin of the north wing, which served as a kind of transept, has left the beautiful cathedral of Ely in a sadly unbalanced and defective state.

LONGINIUS (lon-jin'e-us), **DIONYSIUS CASSIUS**, a Platonic philosopher and famous rhetorician, was born probably at Emesa, in Syria, during the third century. In his earlier years he traveled a great deal in the company of his parents, and made the acquaintance of many celebrated scholars and philosophers. After studying Greek literature at Alexandria, he settled as a teacher of rhetoric in Athens, where he soon acquired a great reputation. His knowledge was immense, but his taste and critical acuteness were no less wonderful. He was a heathen, but a generous and tolerant heathen. Of his works, the only one extant is a treatise "*On the Sublime*." He was beheaded on the charge of treason by command of the emperor Aurelian, in 273.

LONGLAND, or **LANGLAND**, **JOHN**, bishop of Lincoln, was born in 1473. He was a great friend of Cardinal Wolsey, who made him confessor to Henry VIII. He is said to have

suggested to the king a divorce from Queen Catherine. He died in 1547.

LONGLEY (long'le), **CHARLES THOMAS**, D.D., who enjoyed the distinction of being the first



HUGH LLOYD'S PULPIT.—See LLOYD'S PULPIT.

bishop of the diocese of Ripon, was born in 1794. He was educated at Westminster school; and having entered Christ Church College, he was greatly distinguished in his university course at Oxford. He rose to the position of tutor in his college, and afterward he held the appointment of head-master of Harrow school. The scholarship and administrative ability which are required for the successful government of such responsible places as Eton, Rugby, Harrow and other similar institutions in England are usually considered to be such attributes as qualify for the appointment to a bishopric; and accordingly, when the great increase of population rendered it necessary that a new see should be formed by separating the north-eastern parts of Chester and the western of York, Ripon was constituted the cathedral seat. In 1836, Dr. Longley was consecrated the first bishop, whence he was translated to Durham, then to York, and in 1862 he was made archbishop of Canterbury and primate of England. He died in 1868. With the exception of sermons and charges, he has published but few works, as his labors have been mainly devoted to the duties of a new diocese.

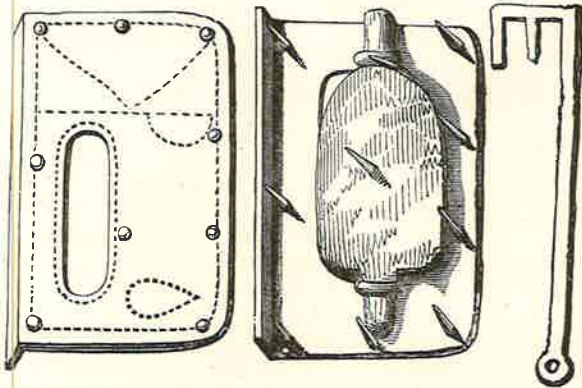
LONGOBARDI (lon-go-bar'de), **NICCOLO**, born at Caltagirone, in Sicily, in 1565, was a missionary who belonged to the company of Jesus, and went in 1596 to China, where he devoted himself to the conversion of the natives and the study of the Chinese language and literature. Among many tracts on religious subjects, he left an interesting work, "*The Doctrines of Confucius*," which was translated into Spanish and into French. He died at Peking, in 1655.

LONSDALE (lonz'dale), **JOHN**, D.D., who was born near Wakefield, in Yorkshire, in the year 1788, was educated at Eton, whence he passed to King's College, Cambridge, in consequence of the close connection which subsists between these institutions. He became very eminent at Cambridge, and after taking his bachelor's degree, he studied law, but soon turned aside to theology.

His high character soon procured him the position of a preacher at the temple in London. He became examiner for the archbishop of Canterbury, a prebendary of St. Paul's cathedral, and in 1843 he reached the dignity of principal of King's College, Cambridge. He became archdeacon of Middlesex; and he also acted as chaplain at Lincoln's Inn, a position which requires the highest talent, and in 1844 he was appointed to the see of Lichfield. He was famed as a preacher, as well as a varied and profound scholar, of genial temperament, great humility, and much beloved by those who did not belong to his own communion as well as by the members of his own church. In 1849 he published his "Annotations on the Gospels." He died in 1867.

LOOKING-GLASS. See MIRROR.

LOOS (lōs), CORNELIUS, a Dutch Romanist divine, who was born in 1546, at Gonda, Holland. He pursued his studies at Louvain and Metz, and afterward obtained the canonry of



ANCIENT LOCKS.—See LOCK and KEY.

Gonda. Being obliged to quit his country during the civil wars, he retired to Treves, and thence to Brussels, where he spent the remainder of his life. He is entitled to notice for the boldness with which he exposed the prevailing superstitious notions relating to persons said to be possessed, whom he pronounced to be weak, ignorant fools or impudent impostors. He died in 1595.

LORD. This is the rendering of two words in the Hebrew, *Adonai* and *Jehovah*. But as the words themselves are very different, and it is important that readers of the Bible should know when *Lord* stands for the one and when for the other, our translators have printed **LORD** in capitals whenever it is the equivalent of *Jehovah* and in ordinary letters when it stands for *Adonai*. By attending to this distinction English readers can easily perceive which is the word in the original, although it had certainly been better if no such dubiety had existed in the translation, and *Jehovah*, which is found in a few passages, Ex. vi. 3; Isa. xii. 2, had been found in all where it exists in the Hebrew, for by the practice actually adopted the proper force of the original is often lost. But see *Jehovah*.

LORD (lord), **NATHAN**, D.D., LL.D., who was born in 1793, at South Berwick, in Maine, was educated at Bowdoin College and Andover Theological Seminary. He served as an assistant in Phillips Academy for a short time, and having become the pastor of the Congregationalist church, at Amherst, New Hampshire, he remained there un-

til 1828, when he accepted the position of president of Dartmouth College, which office he held till his death. As a theologian he belonged to the school of Edwards, Bellamy and Hopkins. As an educator he was remarkably successful, for the great number of eighteen hundred and twenty-four students sat under his care while he presided over Dartmouth. He was an excellent scholar, a wise and firm administrator, attractive and engaging to the young, and commanding the confidence and permanent regards of his equals, he was admirably fitted for the office which he filled. His writings chiefly appeared in *Quarterlies*, with the exception of sermons and essays. He died in 1870.

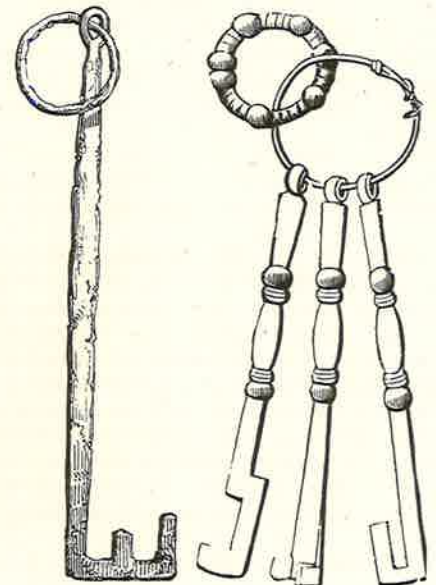
LORD'S DAY, Rev. i. 10. See **SABBATH**.

LORD'S SUPPER. This holy feast, one of the Christian sacraments, was instituted by Christ on the evening of his passion, at or after the pass-over meal. He intended to point out the typical reference which the passover had to himself, to give to it a higher signification, and leave a memorial with his Church of his death in which the union of his people with himself and with each other might be testified, and which might be the means to them of blessing derived from him and a mode of participating therein.

The account of the institution is given by several of the sacred writers, Matt. xxvi. 26-29; Mark xiv. 22-25; Luke xxii. 17-20; 1 Cor. xi. 23-25. By a reference to the mode of eating the paschal feast (see **PASSOVER**) our Lord's actions will be more clearly illustrated. It was probably of one of the earlier cups that he first declined to partake. The sop that was given to Judas was a piece of the bread dipped in the bitter sauce, after which the traitor retired; the bread broken and distributed to the disciples was the unleavened cake; and the cup after supper was one of those cups, the third or fourth, with which the ceremony concluded. It would hence seem most probable that Judas did not partake the newly instituted ordinance.

The passover was celebrated annually. Our Lord did not specify the frequency with which the Holy Supper was to be received; but the expression, "This do, as oft as ye shall drink it," may be taken to imply a frequent commemoration. Accordingly, we soon find traces of its observance. It has been, indeed, supposed that Christ himself repeated the celebration at Emmaus on the evening of his resurrection, and that it was this which occasioned the immediate recognition of him, Luke xxiv. 30, 31. More probably it was the Lord's Supper which is referred to in the accounts of the growing Church when the baptized "continued steadfastly in the apostles' fellowship, and in breaking of bread, and in prayers," Acts ii. 42, 46; xx. 7, 11. Very generally combined with the Lord's Supper, which was at first celebrated in private houses, were those feasts of charity which grew ere long to such a pitch of disorder as to call forth the grave censure of the apostle Paul upon the church which allowed it, 1 Cor. xi. 20-22; and subsequently, it may be added, these feasts of charity were generally discontinued. But the occasion led St. Paul more fully to explain the institution and meaning of the Lord's Supper, and to enforce that careful self-examination with which professing Christians should approach the Lord's table, 1 Cor. x. 16, 17; xi. 26-34.

It is not necessary to trace here the further history of this sacred rite—how, according to early Christian writers, it was the high act of worship; still less to detail the corruptions and controversies which arose upon it, and which to this day divide one part of Christendom from another. And the reader may well be reminded of the doctrine of the Anglican Church as expressed in her twenty-eighth and twenty-ninth articles: "The supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a sacrament of our redemption by Christ's death, inasmuch that, to such as rightly, worthily and with faith receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ. . . . The wicked and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the sacrament of the body and blood of Christ, yet in nowise are they partakers of Christ, but rather to their con-



ANCIENT KEYS.—See LOCK and KEY.

demnation do eat and drink the sign or sacrament of so great a thing."

LORSBACH (lorz/bakh), **GEORG WILHELM**, who was born in the duchy of Nassau, in the year 1752, was educated at Herborn and Göttingen, where he displayed great proficiency in Oriental studies. He entered the ministry, but chiefly gave himself to instruction at Herborn, where he taught Oriental languages, history and exegesis. Subsequently he taught divinity, and eventually his great fame led to his appointment at the university in Jena to the chair of Oriental literature. The faculty at Marburg gave him the honor of doctor of divinity, which he merited because of his varied and profound knowledge, for he has been justly recognized as one of the most eminent German Orientalists. He died in 1816.

LORUHAMA (lo-ru-ha'mah), the symbolical name given to the (ideal) daughter of Hosea, in whom was meant to be embodied the solemn truth that God had meanwhile withdrawn the exercise of mercy from his rebellious people, Hos. i. ii.

LOSADA (lo-sah'dah), CHRISTOPHER, enjoyed the honor of being an eminent martyr for the cause of Christ's gospel in Spain in the sixteenth century. He undertook the pastorate of a church in the house of a lady of rank and influence in Seville, and he had the celebrated Domingo de Guzman and Don Juan Ponce de Leon among his hearers. The latter was imprisoned in the Inquisition for having translated parts of the Bible into Spanish, and he was brought more than fifty times before the high court, condemned to the rack, but ultimately liberated. Losada was less mercifully dealt with. He also was imprisoned and fearfully tortured on the rack, and in 1559 he suffered martyrdom at Seville, having at his death a great array of four bishops, the members of the court of justice, the chapter of the cathedral and a crowd of nobles to witness the faithfulness of the dying martyr.

LOSCHER (lo'sher), VALENTIN ERNST, who was born in 1673, at Sondershausen, was educated at Wittenberg and Jena. He enjoys the honor of being the first person in Germany to publish a theological periodical. This work became the organ of the friends of orthodoxy in Saxony. He became a professor in the university of Wittenberg in 1702, and two years afterward he was made superintendent of Dresden and member of the supreme consistorial court. He was eminent as a preacher, as an extensive correspondent with important persons on all subjects connected with the advancement of religion. He died in 1741.

LOSKIEL (los-keel'), GEORGE HENRY, was born in 1740, in Courland. He joined the Moravians in early life, and was educated in theology and medicine. He preached through Holland, Germany and Livonia; and having been made a bishop in 1802, he accepted the position of provincial of the Board which governs the churches in the United States. His failing health induced him to retire from the place, but he was detained in this country by the war with Great Britain. He had been elected to the General Board in Saxony, but he was unable to accept the position, and he died at Bethlehem, Pennsylvania, in the year 1814.

LOT, the son of Haran, the son of Terah, who died before his father. Abraham seems then to have treated Lot much as if he had been his own younger brother; and when Abraham and his father moved from Ur of the Chaldees, Lot went with them, Gen. xi. 27, 31. The Scripture narrative of Lot's life is so clear and simple that a full notice is not needed here. See Gen. xi.; xii.; xiii.; xix.; Heb. xiii.; 2 Pet. ii. See also, articles on **SALT**, **PILLAR OF**, **ABRAHAM**, **MOAB**, **AMMON**, **SODOM**.

As to the spiritual character of Lot, it may be observed that the testimony in his favor by the men of Sodom, Gen. xix. 9, is expanded and connected with other acts of God's providence by Peter, 2 Pet. ii. 7-9, God "delivered just Lot, vexed with the filthy conversation of the wicked (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds)." This is inspired authority for regarding him as a man of genuine piety. Plainly he shared to some extent in the blessing of Abraham, and this seems to have been for Abraham's sake. But he had not Abraham's clear faith and steady purpose, as was manifest in his choice of Sodom for a dwelling and the taint he contracted in that abominable city, else

he could not have made the proposal he did make to the men of the city about his daughters, nor could he have fallen so terribly when he lived in the cave. Also his solicitude about Zoar implies a weakness and unsteadiness of faith, or why should he have thought that he must seek a refuge in it, and that he could not escape to the mountain and be safe there, when he had the command and promise of God? And yet again his vacillation appears in his retiring from Zoar to the mountain, "for he feared to dwell in Zoar," although he had no longer the divine command to forsake the society of men and no need to leave the city, which had been spared in the long-suffering of God for the express purpose that it might be an asylum to him.

LOT, LOTS. The casting of lots was a common mode of deciding a disputed question or dividing property practiced among heathens, Jon. i. 7; Matt. xxvii. 35. The decision by lot was resorted to by the Hebrews, with special appeal to God, Prov. xvi. 33. And God sanctioned this mode of appeal to him, and in some cases prescribed it, Lev. xvi. 8, 9; Num. xxvi. 55, 56; Josh. vii. 14; xiv. 2; xviii. 6. Hence the word "lot."

Lot frequently occurs in Scripture in the sense



JOHN LOCKE.—See article.

of appointment, portion or inheritance. This was a secondary meaning of the word, but one that quite naturally came into use, the thing befalling or by divine destination becoming one's share being put for a specific mode of getting it.

LOTAN (lo'tan), one of the sons of Seir, the Horite, Gen. xxxvi. 20, 22, 29.

LOTHASUBUS (loo-tha-soo'bus), 1 Esd. ix. 44, a corruption of Hasham, Neh. viii. 4.

LOTS, FEAST OF. See **PURIM**.

LOUIS (loo'e). Several French kings of this name have been more or less connected with ecclesiastical affairs, of whom but one requires notice here.

XIV., called the "Grande Monarque," son of Louis XIII., was born in 1638, and was only five years old on the death of his father, so his mother, Anne of Austria, acted as regent, with Cardinal Mazarin as her chief adviser, until 1651, when Louis himself took the reins of government. The civil and military history of his reign does not come within our scope; suffice it to say he proved himself a great chieftain and won glory for himself and his country. Amidst all his glory Louis committed an act of impolitic cruelty by the revocation, in 1685, of the Edict of Nantes, granted by Henry IV. in favor of the Protestants—a measure

which drove from France a vast number of ingenious mechanics and others, who settled in England and Holland, and was the signal of fresh hostilities, which continued till the peace of Ryswick, in 1697. War broke out afresh in 1701, when Louis claimed the throne of Spain for his grandson. This is the well-known War of the Succession, which raged over the Continent for twelve years. The French arms were at length utterly vanquished by the genius of Marlborough, and the peace of Utrecht, in 1713, closed the last hostilities of the reign. Louis died in 1715. His reign was adorned by great statesmen and generals, ecclesiastics and men of literature and science, who made the national glory the object of their exertions. At his court, which became a model for all the others of Europe, everything had reference to the king and tended to augment his dignity, while no man possessed in a higher degree than Louis the requisite qualities for playing well the part of a monarch. But his natural pride degenerated into haughtiness, his love of splendor into useless extravagance, his firmness into despotism. Determined no longer to tolerate Calvinism in France, which had for some years existed in peaceful separation from the national Church, he said, "My grandfather loved the Huguenots without fearing them; my father feared without loving them; I neither fear nor love them." But his conduct showed that a stern and unfeeling rigor toward them was uppermost in his mind; their privileges were gradually infringed; missionaries, supported by dragoons, were employed for their conversion; and severities were practiced which excited the horror and indignation of every breast that was not hardened by bigotry and intolerance.

LOUIS or **LEWIS**, IV. or V., was the opponent of his cousin Frederick of Austria, both of whom claimed to have been elected as emperor of Germany. War was the result, and in the protracted struggle the Guelphs aided Frederick, while the Ghibelines sustained the cause of Lewis. In 1322 Frederick was made prisoner by Lewis, who afterward released him, having obtained from him a renunciation of his former claim. Lewis had to resist the policy of Clement VI., who by a bull sought to dethrone him in favor of Charles IV., and he maintained his cause until his death, in 1347.

LOUWARD (loo'vard) **FRANCOIS**, who greatly distinguished himself as a theologian of the Jansenist school in France, was born in 1661. In 1700 he was removed to the convent of St. Denis at Paris from a convent in Brittany, where he had been for twenty-one years. When Clement IX. published the celebrated bull "Unigenitus," Louvard forthwith opposed it openly, but his brethren contented themselves with condemning it in private. He was accordingly sent to Amiens in disgrace, where he persevered in his views, and he was then confined in a monastery in Brittany, but he was permitted to return to Paris on the death of Louis XIV., in 1715. Two years afterward he began a determined opposition, and he secured the agreement and aid of many of the Benedictines, but he was exiled to Tuffe, and afterward to the diocese of Tours, then to Blois and next to St. Gildas de Bois, in Brittany, where he continued to proclaim his views and to denounce Jesuitism. The result was his imprisonment at Nantes in 1728 and his removal to the Bastille. He managed to escape to Holland, still holding his sentiments; he labored to extend them until his death, in 1739. He wrote several works

on St. Gregory of Nazianzen, an argument for a general council in France to promote concord among the French churches, on the bull Unigenitus, and on his repeated arrests and imprisonments.

LOVE, one of the most blessed attributes of God. "God is love," 1 John iv. 16.

When the great Father had formed the world, he beheld it with loving eye as he pronounced the work of his fingers "very good," Gen. i. 31. And even when his creatures had provoked him by disobedience, his love was not exhausted; he was still "kind unto the unthankful and to the evil," Luke vi. 35. He proved this in a marvelous manner: "God so loved the world"—the sinful world—"that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have

John iv. 8. And love to God is evidenced by love to our brethren, 1 John iii. 14. The injunction of the gospel is that we love one another as he hath loved us, 1 John iii. 16; iv. 11. This is the great commandment of the divine law, Rom. xiii. 10. Even faith is but an empty notion, if it does not work by love, 1 Cor. xiii. 2; Gal. v. 6. Were this great principle of the gospel carried out as it ought to be, it would establish the harmony and happiness of the world. A religion with such a tendency is worthy of the Deity; it is, it must be, divine.

LOVE, CHRISTOPHER, an eminent Presbyterian divine, was born at Cardiff, in 1613. He studied at Oxford, and entered into orders; but refusing to subscribe to the canons enjoined by Archbishop Laud, he was expelled. He repaired to London, was one of the commissioners for the Par-

LOW CHURCHMEN is a term applied to members and ministers in the Protestant Episcopal Churches who prefer their own communion, but who do not consider the constitution of their Church to be essential. Usually their theological views are such as have been denominated evangelical. The name originated in connection with the nonjurors and those who were known to moderate in their feeling toward dissenters.

LOW COUNTRY. See PALESTINE.

LOW SUNDAY. On the first Sunday after Easter day it was the custom of the ancients to repeat some part of the solemnity which was used upon Easter day; whence it took the name of Low Sunday, being celebrated as a feast, though of a lower degree than Easter day itself.



THE PLAGUE OF LOCUSTS.—See LOCUST and PLAGUES OF EGYPT.

everlasting life," John iii. 16. Out of his love he gave a priceless boon to win their love and to free them from everything which could incapacitate them from tasting his love. Those who avail themselves of his offers enjoy the fullness of his love; they are his dear and cherished children, the love of God being shed abroad in their hearts by the Holy Ghost which is given unto them, Rom. v. 5. The Christian revelation thus shows God in the most attractive character; it announces a loving message—"good-will toward men," Luke ii. 14. And this is one of the broad stamps upon it by which we see that it comes from God.

Love will beget love. No one can really know the excellent perfections of God, and the love he has shown to sinful men, without responsive love to him. "We love him because he first loved us," 1 John iv. 19. These are "the cords of a man," "the bands of love," Hos. xi. 4, by which he draws us; and "he that loveth not knoweth not God," 1

liament at the treaty of Uxbridge, also one of the assembly of divines and minister of St. Lawrence Jewry; yet he signed the declaration against the murder of the king. After this he was concerned in a plot against Cromwell and the Independents, for which he was tried and beheaded, August 22, 1651. Ashe, Calamy and Manton, three eminent nonconformist divines, accompanied him to the scaffold, and he was deemed a martyr by the whole of the Presbyterian party.

LOVE, FAMILY. See FAMILISTS.

LOVE-FEAST. See ΑΓΑΠΗ.

LOVE, VIRGINS OF. This is the name of an order in the Romish Church. It was founded in 1660 by Louisa le Gras to afford aid to sick persons who were poor and in distress. The order is also called the "Daughters of Charity."

LOWELL (lo'el)

CHARLES, D.D., who became very celebrated as a Unitarian preacher and writer in Boston was born in that city in the year 1782, and educated at Andover and Harvard. He traveled in Europe and studied divinity in Edinburgh, and he prosecuted the same subject when he returned to his native land under Dr. Sanger of South Bridgewater and Dr. Tappan at Cambridge. He was settled in the West Church, Boston, in 1806, and with the aid of a college league he remained in this church until his death. He commanded the respect and love of his congregation in an eminent degree. His voice, style, and manner made him an unusually attractive preacher. He published several volumes of sermons, and numerous works intended for the young, the sick, and for church members. He died in 1861.

LOWELL, JOHN, the founder of the "Lowell Institute," was born in Boston in 1799, educated at Harvard where he studied law. His feeble health obliged him to live abroad, and from 1815 until his

death, at Bombay, in 1836, he chiefly resided in the East. He was eminent for his great philanthropy and among his other benevolent and wise provisions which he made with his abundant means was the dedication of \$250,000 to found an institute in Boston in which annual courses of lectures should be delivered on religion, natural and revealed, on the sciences, on belles-lettres, philology and art. Several of the courses secured by this foundation are of rare interest and value.

LOWMAN (lo'man) **MOSES**, the author of the well-known "Paraphrase and Notes of Revelation," was born in London in the year 1680, and educated in the Middle Temple, at Leyden and at Utrecht, after which he settled as pastor of a Presbyterian church at Clapham, near London. He remained here from 1710 until his death, in 1752. He was profoundly learned in Jewish literature, as his "Civil Government of the

Hebrews" and his "Rationale of the Ritual Hebrew Worship" displayed. His power of reasoning and of analysis was seen in his "Argument from Prophecy in Proof that Jesus is the Messiah." He was one of the fine scholars and bold men of a past age.

LOWRIE (low'ree), JOHN MARSHALL, D., who was born in Pittsburgh, Pennsylvania, in 1777, and educated at Jefferson College, afterward at Lafayette and at Princeton Theological Seminary, became eminent as an effective Presbyterian minister, well known as a preacher and a writer. He served his Master in the churches of Blairstown and Knowlton, New Jersey, of Wellsville and Lancaster, Ohio, and finally of Fort Wayne, Indiana, where his remarkable clearness and accuracy in theology, his power of simplification and his energy in enforcing religious truths placed him in the front rank of preachers. He wrote extensively for the periodical press, and his work on the closing scenes of our Lord's life is wonderfully pictorial and attractive. He died at Fort Wayne in 1867.

LOWRIE, REUBEN, who was a distinguished missionary, at first among the Choctaw Indians and afterward in China, was born in 1797, at Butler, Pennsylvania, and educated in the University of New York city and the theological seminary at Princeton. In 1851 he was licensed to preach as a missionary among the Choctaws, and in 1853 he was ordained and sailed to China. He soon mastered the language at Shanghai so far as to enable him to translate the "Shorter Catechism" and a "Catechism of Old Testament Histories" into the vernacular. He also attempted the completion of a "Dictionary of the Four Gospels," which his deceased brother had undertaken, and he had gone far in completing a "Commentary of the Gospel of Matthew," when he was removed by death in 1860.

LOWRIE, WALTER MACON, a missionary in China, was born in Butler, Pennsylvania, and graduated in Jefferson College in 1837. After completing his course of theology at Princeton, he was ordained by the Second Presbytery of New York, and he sailed to China as a missionary. He entered on his labors in China with great zeal, and his "Sermons" preached in China, his "Land of Sinai" and "Letters to Sabbath-school Children" display fine powers of style and grasp of thought. In 1847 he sailed from Shanghai to Hongkong, but the vessel was seized by pirates, and he was thrown overboard, thus cutting short a life which promised great usefulness to the Church and the world.

LOWTH (louth), WILLIAM and ROBERT, two eminent English divines.

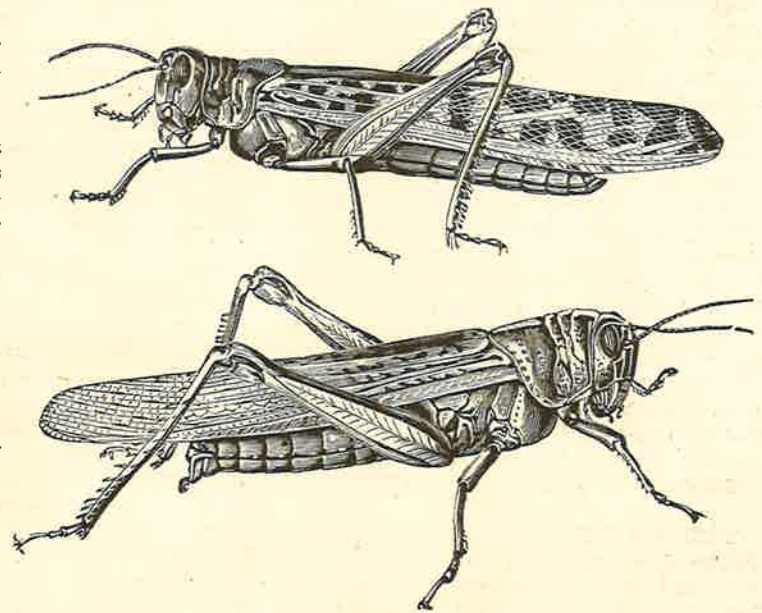
WILLIAM, the father, was born in London, in 1681. He was educated at Merchant Taylors' school and at St. John's College, Oxford. His first publication was a "Vindication of the Divine Authority of the Old and New Testament," in answer to Le Clerc's attacks on the inspiration of Scripture. This brought him to the notice of Bishop Mew of Winchester, who made him his chaplain, and presented him with a prebendal stall at Winchester, in 1696, and the living of Buriton near Petersfield in 1699, which preferments he held till his death, in 1732. He was a profound scholar, though such was his modesty that it is rather from his contributions to the works of oth-

ers than from his own that the extent and depth of his reading are to be estimated. He had carefully read and annotated upon almost every Greek and Latin author, whether profane or ecclesiastical, and he dispensed his stores with a most liberal hand. In addition to the "Vindication," Lowth published "Directions for the Profitable Reading of Holy Scripture," an excellent little work which has gone through many editions. The work with which his name is chiefly connected is his "Commentary on the Prophets," originally published in separate portions, and afterward collected as a continuation of Bishop Patrick's commentary on the earlier portions of the Old Testament.

ROBERT, son of the preceding, was born at Boriton or, as some will have it, in the Close at Winchester, November 27, 1710. He was educated on the foundation of Winchester College, where he displayed his poetical talent at a very early age, and from whence he was elected to a scholarship at New College, in 1730, and took the degree of M.A. in 1737. He became professor of poetry in 1741, was presented to the rectory of Ovington, in Hampshire, in 1744, was appointed to the archdeaconry of Winchester in 1750, and to the rectory of East Woodhay, in Hampshire, in 1753. It was in this year that Lowth published his famous "Lectures on the Sacred Poetry of the Hebrews," which he had previously read to the students at Oxford when poetical professor. In 1766 he was promoted to the see of St. David's, and thence to that of Oxford, and thence to the see of London in 1777. He had hardly been twelve months in the metropolis when he published his last and greatest work, entitled "Isaiah; a New Translation, with a Preliminary Dissertation and Notes, Critical, Philological and Explanatory," in which he aimed, as he states in the preface, "not only to give an exact and faithful representation of the words and sense of the prophet by adhering closely to the letter of the text and treading as nearly as may be in his footsteps, but, moreover, to imitate the air and manner of the author, to express the form and fashion of the composition, and to give the English reader some notion of the peculiar turn and cast of the original." Lowth died November 3, 1787, in the seventy-seventh year of his age, full of years and full of honors.

LOYOLA (loy'o-la), **IGNATIUS**, founder of the society of Jesuits, was born in 1491, of a noble family, in the Spanish province of Guipuscoa. He was at first in the army, and served with distinguished bravery; but having been severely wounded, he beguiled his time with books, and on reading the lives of the saints his imagination became highly excited, and he determined to devote himself from that time to works of piety. He began by making a pilgrimage to Jerusalem, in the hope of converting the infidels who were masters of the Holy Land, or of gaining the palm of mar-

tyrdom in the attempt. Having accomplished this painful and perilous journey, he returned to Spain, more unprovided even than he had left it. In 1526 he went to the university of Alcala, where he found some adherents, but the Inquisition imprisoned him for his conduct, which appeared strange and caused him to be suspected of witchcraft. He was not delivered from the prison of the Holy Office until 1528, when he went to Paris to continue his studies. Here he became acquainted with several Spaniards and Frenchmen who were afterward noted as his followers. They conceived the plan of an order for the conversion of heathens and sinners; and on ascension day, in 1534, they solemnly pledged themselves to this great work in the subterranean chapel of the abbey of Montmartre. They met again in 1536, at Venice, whence they proceeded to Rome, and received the confirmation of their fraternity from Pope Paul III. as "Clerks of the Society of Jesus." In 1541, Ignatius was chosen general of the society, invested with absolute authority, and, subject only to the pope, continued his abstinence and penances during life, and



THE LOCUSTS.—See article.

died in 1566. Loyola was in person of a middle stature, of an olive complexion, with a bald head, eyes full of fire, and an aquiline nose. His fanaticism was certainly dignified by sincerity, and he doubtless believed, as he taught, that the Society of Jesus was the result of an immediate inspiration from heaven. He was canonized in 1622 by Gregory XV.

LOZING (lo'zing), **ROBERT**, also known as **ROBERT OF LORRAINE**, was consecrated bishop of Hereford A. D. 1079, and soon after his elevation to the see, he commenced the erection of his cathedral church on a more extensive scale than the old edifice, and in the style which prevailed in his age. The see had existed from A. D. 544, but the first stone church was erected by Milfred, the viceroy to Egbert the king of Mercia, and the chronicler Brompton says it was "an admirable stone church which cost a considerable sum of money." Bishop Athelstane began a new church in 1012, but the Danes "burned it utterly." No part of the present cathedral is prior to the time of Lozing, and the work which he began is said to have been finished by Bishop Raynelm, who pre-

sided from 1107 to 1115 over the diocese. Portions have been added, and some parts have been rebuilt; thus Bishop de Vere erected the part behind the high altar in 1186 and 1199. The Lady Chapel is later, and the great central tower is attributed to Bishop de Breuse, between the years 1200 and 1215. Bishop Cantilupe erected the greater transept before 1282, and the chapter-house and cloisters were erected soon afterward. Next came the aisles of the nave and choir, and then the eastern transept, so that these changes produced an edifice of an appearance greatly different from the structure of Lozing and Raynham. Hereford does not take rank with the largest cathedrals, and yet there are portions of the edifice which are wondrously beautiful and impressive. The cloisters, which are partly destroyed, were exceedingly rich. Although many objects of interest in the cathedral have been destroyed, it still contains more monuments of bishops and deans than any other in England.

The external length of Hereford Cathedral is three hundred and eighty-two feet, three hundred and twenty-five internal; the western transept, externally one hundred and seventy-five, internally one hundred and fifty; eastern transept, externally one hundred and thirty one, internally, one hundred and six; nave, one hundred and thirty; choir, ninety-six. The height of the nave to the vaulting, seventy feet; of the choir, sixty-four; and of the great central tower, to the summit of the battlements, one hundred and forty feet. Benjamin Hoadley, D.D., who presided over the see from 1721 until 1723, when he was removed to Salisbury, was one of the most important of its modern bishops. He was eminent as a controversialist, and according to his own statement, "fury seemed to be let loose upon him." He held that the sovereign was invested with the right of governing in ecclesiastical things. Atterbury, Sherlock, Snape, Law and Hare were his great opponents in the field of controversy, on which he was always found a sturdy and a ready champion.

LUBIENIETZKI (loo-ben-yetz'ke), STANISLAS, a celebrated Pole, was born in 1625. He was minister of the Socinians, and was very active in promoting their opinions and seeking toleration for them. He wrote several works, of which the best known are "Theatrum Commeticum," a curious dissertation upon the supposed influence of comets, and "History of the Reformation in Poland." He died in 1675.

LUBIM (loo'bim), 2 Chr. xii. 3. See LIBYA.

LUBIN (loo'bin), EILHARD, a theologian and philologist, was born in 1565, at Westerstede, in the county of Oldenburg, and was educated at several German universities. He was appointed professor of poetry at Rostock in 1595, and of theology ten years afterward. He died in 1621. The work by which he obtained most fame was a treatise on the "Origin of Evil." The hypothesis he proposed was that of two coeternal principles, God and nothing, of which the latter stood in the place of the evil principle of the Manichæans and other theorists.

LUCANUS (loo-ka'nus), a Gnostic who lived at the close of the second century. He was a follower of Marcion, and he deserves a place in this work because of the connection which he is believed to have held to several of the Apocryphal and forged books of the early age. The "History of the Nativity of the Virgin Mary" is at-

tributed to him; so also is the "Protevangelion," which is only a parody on the early chapters in Luke's Gospel, and the "Gospel of Nicodemus." He is sometimes called Lucianus, Lucius, Leontius, and even Leonides. He denied the reality of Christ's human body, as well as the immortality of the soul, and he held that animals and man were endowed with spirits of the same kind, and that both were equally capable and sure of a resurrection.

LUCAR (loo'kar), CYRIL, patriarch of Constantinople, was born in Candia, in 1572. Educated in Italy, he traveled to England, and there became acquainted with the principles of the Reformation. On his return home he was ordained, and became archimandrite to the bishop of Alexandria, living at Constantinople, whom he soon succeeded. Here he vigorously opposed the efforts of the Romish emissaries against the Greek Church, and carried on a correspondence on the subject with Abbot, archbishop of Canterbury. At the instigation of the Jesuits, the Turks persecuted him and several times drove him from Constantinople, to the chair of which he had been appointed. Their machinations were successful in procuring his strangulation on a false charge of treason. The English ambassador had given Cyril much support in all his difficulties, and to show his gratitude he presented through him to Charles I. the famous Alexandrian manuscripts, which he had obtained at Mount Athos. His death occurred in 1638.

LUCAS (loo'cas), Philem. 24, identical with Luke, which see.

LUCAS, FRANCISCUS (BRUGENSIS), one of the ablest of the Roman Catholic commentators, was born at Bruges, in 1549. He studied under Arias Montanus, was a licentiate of theology of Louvain and dean of St. Omers, and died February 19, 1619. He was celebrated for his knowledge of the sacred languages and their cognate dialects, and was appointed to superintend the edition of the "Biblia Regia" brought out by Plantin, the famous printer of Antwerp, under the auspices of Philip II. of Spain. The work by which he is principally known is his "Commentary on the Four Evangelists," a work of no ordinary merit. He also produced a "Concordance of the Vulgate."

LUCIAN (loo'sh'an), SAINT, OF ANTIOCH, one of the most eminent ecclesiastics and Biblical scholars in the early Church, was born at Samosata, on the Euphrates, of respectable parents, by whom he was early trained in religious principles and habits. He was left an orphan at twelve years of age, and went to Edessa, where he was baptized, and devoted himself to ascetic practices. Having determined to embrace an ecclesiastical life, he became a presbyter at Antioch, and established in that city a theological school, which was resorted to by many students, and which exercised a considerable influence on the religious opinions of the subsequent generation. What were the religious opinions of Lucian himself it is difficult exactly to determine. They were such as to expose him to the charge of heterodoxy, and to induce three successive bishops of Antioch to excommunicate him, or else to induce him to withdraw with his followers from communion with them. Whatever may have been his heterodoxy, he either abjured it or explained it so as to be restored to the com-

munion of the Church, in which he continued until his martyrdom, the glory of which was regarded as sufficient to wipe off all the reproach of his former heresy. After his reunion with the Church, Lucian appears to have recovered or increased his reputation both for learning and sanctity. He was especially eminent for his charity to the poor. His eminence marked him out as a victim in the persecution under Diocletian and his successors. He fled from Antioch and concealed himself in the country, but near the close of the year 311 he was apprehended at Antioch, and conveyed by land across Asia Minor to Nicomedia in Bithynia, where, after suffering the greatest tortures, he was remanded to prison. He died in 312, most probably from the effects of the torture already inflicted, and especially by starvation. His body was cast into the sea, and having been washed ashore near the decayed town on the ruins of Drepanum, was buried there. The works of Lucian comprehended two small works on the Christian faith and some short letters to various individuals; but the most important of his literary labors was his revision of the text of the Septuagint.

LUCIDUS (loo-se'dus) was a celebrated preacher of the fifth century who belonged to the Gallic Church, and who distinguished himself as a supporter of the views of Augustine against the semi-Pelagianism of the age. His opponent was Faustus of Riez, who compelled him to recant, having accused him at the Synod of Arles of carrying his views so far as to deny all free agency in man, and reducing man's activity merely to a manifestation of the indwelling influence of God. A copy of his recantation has been preserved.

LUCIFER (loo'se-fer), the Latin name for the morning star, meaning "light-bringer." It occurs only once in Scripture, Isa. xiv. 12. Coupled with it is with the explanatory epithet "son of the morning," there can be no doubt that the rendering Lucifer is quite appropriate; and the application of it to the once bright and aspiring king of Babylon adds peculiar force and beauty to the poetical delineation in which it occurs. In another and far higher sense, however, the designation was applicable to Him in whom promise and fulfillment entirely corresponded, and it is applied by Jesus when he styles himself "the bright and morning Star," Rev. xxii. 16. In certain sense it is the emblem also of all those who are destined to live and reign with him, Rev. 28. These are the only Scriptural applications of the term; but from the fall of the proud and domineering Babylon being regarded by some of the Fathers as a reflex of that of Satan, Lucifer came to be among them, and in later times, a very frequent designation of Satan. This, however, is without countenance in Scripture.

LUCIFER, bishop of Cagliari, the metropolis of Sardinia, lived in the fourth century and was famous for his extraordinary virtues and abilities. He refused to allow the decree made in the Council of Alexandria, A. D. 352, for receiving the Arian bishops who openly acknowledged their errors. This he opposed so resolutely, that rather than yield, he chose to separate himself from the communion of the rest and to form a new schism, which bore his name and soon gained a considerable footing, especially in the West. It continued to the end of the reign of Theodosius the Great, after which time authors make little or no mention of it.

LUCIFERIAN. See LUCIFER.

LUCIUS (loo'sh'us), a Cyrenian mentioned among the prophets and teachers of the church at Antioch, Acts xiii. 1. He is probably the same who joins in Paul's salutations to the church at Rome, Rom. xvi. 21.

LUCIUS, a British prince of the second century, sometimes erroneously called king. He is also said to have sent to Pope Eleutherius for Christian teachers—an assertion that is much controverted by the learned. But there is no doubt that he publicly protected and nourished the Church in Britain. According to one of the Welsh triads, he "erected, at Llandaff, the first church in Britain."

LUCIUS. There were three popes of this name. I. A confessor, suffered martyrdom under Gallus, in 253. II. Was made pope in 1144. In the following year he led out his troops to suppress a disturbance, and was killed with a paving-stone. III. Was pope from 1181 to 1185. He was the first pontiff elected solely by the cardinals, in consequence of which his reign was very turbulent.

LUCIUS, the name of several prelates of the early Church.

1. **OF ADRIANOPE**, was bishop of that city in the fourth century. He was expelled from his see by the Arian party, then predominant in the East, and went to Rome to lay his cause before Pope Julius I. The pope, having satisfied himself of his innocence and orthodoxy, sent him back with a letter requiring his restoration and rebuking his persecutors. The Oriental bishops rejected the pope's authority, and sent him back a remonstrance against his rebukes. Lucius, however, recovered his see by the authority of the emperor Constantius. He was afterward deposed by the Arian party, who bound him neck and hands with irons and in that condition banished him. He died in exile. The Roman Church commemorates him as a martyr on February 11.

2. **OF ALEXANDRIA**, was elected patriarch by the Arians, in 361, after they had been expelled from the churches, on the death of the emperor Constantius, and the murder of the Arian patriarch George of Cappadocia, and when Athanasius had recovered the patriarchate of Alexandria. Although, when the Arian Valens became emperor of the East, the hopes of Lucius and his party revived, yet he was not allowed to return to Alexandria during Athanasius' lifetime. On the death of the latter, in 373, and the ordination of Peter, whom he had nominated as his successor, Valens sent Lucius to Alexandria, with orders to the authorities of Alexandria, in consequence of which Peter was deposed and imprisoned and Lucius forcibly established in his stead. Peter, having escaped, fled to Rome, and after some time was sent back to Alexandria by Pope Damasus I., with letters confirming his ordination, in consequence of which he obtained possession of the patriarchate, and Lucius in turn was obliged to flee to Constantinople. It is doubtful whether Lucius was ever restored. He withdrew from Constantinople at the time of the expulsion of Demophilus, Arian patriarch of that city, in 380, and nothing more is known of him.

LUCKEY (luk'ee), **SAMUEL**, D.D., became eminent as a minister in the Methodist Episcopal Church. He labored chiefly in Canada, Northern

and Western New York. He was born in 1791, in Albany county, New York, and entered the ministry in 1811, at Ottawa, in Canada, whence he removed to the region of Saratoga. In 1821 he was at Schenectady, and he received the degrees of master of arts and doctor of divinity from Union College. He served as principal of the seminary at Lima, New York, and he became editor of the "Christian Advocate and Journal," at New York. He wrote on "The Lord's Supper," "The Trinity," "Hymns," and all his works displayed great mental vigor. In 1847 he was made

westward and driven out the Mæonians, who inhabited the tract between the rivers Hermus and Mæander, which was from this Eastern race denominated Lydia. They were a brave people whose warlike service was sought by the Tyrians, Isa. lxvi. 19; Ezek. xxvii. 10. 2. Judith ii. 23. The Lydians are probably meant, though the word is coupled with "Phud"—*i. e.*, Phut.

LUDGARDIS (lud-gar'dis), eminent for the reported visions which she saw and the miracles which she wrought, was born at the close of



THE LORD'S SUPPER.

a regent of the State university—an office which his solid judgment and great prudence, as well as love of learning, qualified him to hold. He died in the year 1869.

LUCOPETRIANS (loo-ko-pet're-anz), a wild sect of the Greek Church who have been charged with holding a double Trinity and allegorical interpretations which nullify the sense of Scripture. They have been described as despisers of marriage and all forms of outward worship, and thus they may be classed with many other fanatics who do not deserve the name of Christians.

LUD, a son of Shem, Gen. x. 22; 1 Chr. i. 17, ancestor of a people in Asia Minor called Ludi, or Lydians. Their original settlements were probably in Armenia; but they seem to have migrated

the twelfth century. In the Benedictine convent of St. Trudo she claimed to have special converse with angels, the apostles, the Virgin and other saints. The Evangelist John, she affirmed, appeared to her in the form of an eagle, and from his beak he poured all knowledge and wisdom into her soul. Still more highly was she favored by the communications which she had with the Saviour himself. The claims were received as all valid, and she was made abbess of the convent; but in 1206 she went to the Cistercian convent of Acquiric, near Brussels, where she became still more ecstatic and famous for her visions, for it was believed that at times her body was covered with blood when she became absorbed in her spiritual meditations and intercourse with our Lord. The Dominican Thomas Cantipratanus wrote her life. She died in 1246.

LUDIM (loo'dim), a people descended of the family of Ham, through Mizraim, Gen. x. 13; 1 Chr. i. 11. It is clear that they must have been an African nation, and not the Lydians of Asia Minor. And as coupled with Ethiopia and Lybia (Cush and Phut or Put), they must be intended in Jer. xlvi. 9; Ezek. xxx. 5, where our translation wrongly gives "Lydians" and "Lydia." They were celebrated as archers, and were probably settled in Lower Egypt, north of Memphis, where was a town called Letopolis, or Letus.

LUDLOW (lud'lo), JOHN, D.D., LL.D., who was one of the most eminent ministers of the Reformed (Dutch) Church in the United States, was born in 1793, at Passaic, New Jersey. He was educated at Union College, and at the seminary in New Brunswick, New Jersey. In 1817 he settled as pastor of the First Reformed (Dutch) Church in New Brunswick, and two years afterward he was made a professor in the seminary; but in 1823 he removed to the First Church in Albany, where he greatly distinguished himself as a preacher, and his usefulness became unusually extensive. The office of provost of the university of Pennsylvania was his next position, and he held it from 1834 until 1852, when he removed to New Brunswick and assumed the duties of the chair of mental philosophy in Rutgers College, at the same time acting as professor of ecclesiastical history and church government in the theological seminary. Dr. Ludlow stood in the front rank of the most eminent men who ever adorned the ministry in the United States, and it has been truly said of him, "He adorned every relation that he sustained, and was one of the finest specimens of intellectual and moral nobility."

LUDLOW, PETER, who became a Baptist minister of great note, was born in 1797, in Connecticut. He entered Princeton College, began the study of the law, but turned to theology in consequence of his religious experience controlling his views. He became a Baptist, received license and settled as pastor of the Second Baptist Church in Providence, Rhode Island. Thence he removed to Georgetown, South Carolina, in consequence of the feebleness of his health. He was a man of fine mind, unwonted eloquence and effective power in urging the evangelical truth which he loved to preach. He died in New York city in 1837.

LUECKE (loo-ek'eh), GOTTFRIED CHRISTIAN FRIEDRICH, a celebrated German theologian, was born at Egelin, near Magdeburg, in 1792, and died in 1855, at Göttingen. In 1816 he went, after having passed his university career chiefly in Halle and Göttingen, and having filled the office of repetitor at the latter place for several years, to Berlin, where he became intimate with De Wette and Schliermacher, and lectured on New Testament exegesis. In 1818 he was called to fill a chair at the newly-founded university at Bonn, which, in 1827, he left for another professorship at Göttingen. Among his works are—"The Apostolic Church" and "Commentary on the Epistles of John."

LUHITH (loo'hith), a town or place of Moab, Isa. xv. 5; Jer. xlvi. 5.

LUITPRAND (luit'prand), or **LIUTPRAND** (leut'prand), an author to whom we owe much of our knowledge of the history of the tenth century, was born in Italy, about 922. He

was educated at the court of King Hugo, and entered into the service of his successor, Berengarius, but falling into disgrace at court about 955, resided for some years at Frankfurt-on-the-Main, followed the emperor Otto I. to Italy in 961. He was made bishop of Cremona, and in 963 he went to Rome to stir up the aristocracy against Pope John XII., and with great boldness he spoke against him in a synod which was convened at Rome. He was afterward sent on an embassy to Constantinople, in which he failed. He died about 970. His "Antapodosis" treats of the period from 886 to 948. He also wrote several other historical works which are valuable from the fact that he was an eye-witness of the events described.

LUKE (leuk) was the companion of the apostle Paul in some of his labors and travels. He appears first in the apostolic history at Troas, and accompanies Paul to Philippi, Acts xvi. 10, 17, where he seems to have remained, perhaps to instruct the new converts. Seven years later he is at the same place, and goes thence with Paul to Asia and Palestine, and finally to Rome, Acts xx. 5-xxviii. 16, where he is again with the apostle shortly before his martyrdom, 2 Tim. iv. 11. He is generally allowed to have been the "beloved physician" mentioned in Col. iv. 14. He appears to have been of Gentile extraction, being distinguished in Col. iv. 11, 14, from those who were "of the circumcision." He is said by some of the Fathers to have resided at Antioch, in Syria, and this statement is somewhat confirmed by passages in his writings. The form of his name and his medical profession make it likely that he was a freedman of some wealthy Roman. But from his accurate acquaintance with the Jewish religion it may be inferred that he was a proselyte to Judaism before he received the gospel. His medical knowledge may be traced in his descriptions of diseases, and in his accounts of cures wrought by our Saviour and his apostles, which have more of technical definiteness than we find in the other Gospels. And his superior education is apparent from the great beauty of his style, which is more classical than that of the other evangelists.

LUKE, THE GOSPEL OF. It appears, from Luke's own preface, ch. i. 1-4, that he was not an eye-witness of the facts which he records, but that he compiled his Gospel carefully from the testimony of those who had personally known and attended our Lord. It contains many things which are not to be found in any of the other Gospels. The chief of these are—1. A narrative of the events preceding and accompanying the birth of Jesus, for which purpose Luke appears to have used a documentary record, derived, perhaps, from our Lord's mother, who alone was competent to narrate many of the particulars; 2. Discourses and sayings of our Lord, contained in ch. ix. 51-xviii. 15, apparently belonging to the period between his leaving Galilee and his last passover at Jerusalem; and 3. An enlarged account of some events following our Lord's resurrection, and of the circumstances of his ascension.

This Gospel was certainly written before the "Acts of the Apostles," see Acts i. 1, which probably may be dated not long after the expiration of the two years mentioned in Acts xxviii. 30, see Preface to the Acts, about A. D. 63. Some suppose that, during the seven years which elapsed between the first and the second occasion on which we find Luke with Paul at Philippi (compare Acts xvii. 1 with xx. 6), Luke may have traveled into

Palestine and the neighboring regions for the purpose of collecting the information which he has incorporated in this Gospel. Others think that this was done during the two years of Paul's detention at Caesarea, Acts xxiv. 27. The date of its composition was probably somewhere between A. D. 50 and 58.

Luke's immediate object in writing his Gospel was the instruction of his friend Theophilus, see ch. i. 3, but he evidently designed it for permanent and universal use. Tracing our Lord's genealogy up to the common head of the whole human race, he represents him as the Saviour of man making no distinction between Jew and Gentile. He brings out in the fullest manner all that connects the Son of God most closely with our nature. Hence, without obscuring our Lord's divine dignity and glory, the evangelist relates his birth, his growth in childhood, his human ancestry, his constant prayerfulness, his support on various occasions by angels' help, and his quick and tender sympathy with human feelings, and especially sorrows. Upon these subjects Luke dwells with pathos which gives to the incidents and parables he relates a most powerful hold upon the heart; see particularly ch. ii. 40-52; iv. 16-22; vii. 11-17; x. 30-37; xv.; xvi. 19-31; xxiv. 13-32. So that this Gospel, more than any other portion of the Bible, enables us to see and feel how truly and thoroughly our condescending Saviour identified himself with us in nature and interests.

The Gospel of Luke possesses, in some respects, more of historical completeness than any of the others. He begins with the announcement of the forerunner's birth, and concludes with our Lord's ascension; he notes the connection of the leading events he relates with incidents of contemporary history, and he supplies many important additional facts which give to his Gospel a peculiar value. He relates, with remarkable clearness, the observations and occasional sayings of our Lord with the incidents which gave rise to them, and the replies of those who were present. But his narrative differs greatly as to copiousness in different parts according to the sources from which he drew his information. Sometimes he gives only a brief compendium; at others he is most minute and circumstantial in detail, and as graphic in description as Mark.

The contents of his Gospel may be thus divided—

The birth and early life of Jesus, ch. i., ii.

His baptism, genealogy and temptation, ch. iii. 1-iv. 13.

His ministry in Galilee, ch. iv. 14-ix. 50.

His last journey from Galilee, ending with his arrival in Jerusalem, ch. ix. 51-xix. 27.

His entrance there, and all that followed, down to his crucifixion, ch. xix. 28-xxiii.

His resurrection and its results, ch. xxiv.

LUKEWARM (leuk-warm), Rev. iii. 16. The state intended by this word is not a transitional but a final, state. The "cold" are those apart from gospel influence; the "hot" are earnest believers. But the "lukewarm" are men to whom the gracious call had come and made no impression, to whom the privileges vouchsafed had been useless. From the cold, when the voice of mercy reaches them, converts might be hoped. The "lukewarm," gospel-hardened, were wellnigh hopeless.

LUMINUM DIES (loo'me-num de'ayz). The Epiphany has been called by this name. In the East the Epiphany is one of the three solemn times of baptism. It has been regarded as the

anniversary of our Lord's baptism, and of the miracle of Cana of Galilee. Baptism was frequently called "lux," or light, and hence the term *luminum dies*, "day of light."

LUMLEY (lum'le), **MARMADUKE**, who was a scion of the noble family of Lumley Castle, near Durham, rose to be bishop of Carlisle in the fifteenth century. He was one of the most eminent men of his day in England for piety and great moral worth. In the rude state of society which then existed, when raids from Scotland over the border into England were so common, he suffered so much from the Scots that his means were almost exhausted. He had been preceded in the see by Barrow, a distinguished chancellor of Oxford University, and his successor was Close, equally eminent as the architect of the magnificent chapel at King's College, Cambridge.

LUNATIC (loo'na-tik), Matt. iv. 24; xvii. 15. See **DEMONIAC**.

LUNDY (lun'de), **BENJAMIN**, who was born in New Jersey, in 1789, became deeply interested in the negro race, in consequence of a residence at Wheeling, Virginia, where he had an opportunity of studying their character and examining their state. In 1815 he organized the "Union Humane Society." He next commenced a journal, traveled and lectured through North Carolina. He next began a journal in Baltimore, sailed to Hayti to provide for the well-being of emancipated negroes. He was obliged to leave Baltimore, and after severe treatment in Philadelphia, where his property was burned by a mob in 1838, he removed to Lowell, in La Salle county, Illinois, where he issued his paper until his death, in 1839.

LUPETINO (lu-pe-te'no), **FRA BALDO**, an Italian martyr, was of a noble family. He suffered for his attachment to and open proclamation of the truth in the sixteenth century. He was born at Albano, and labored through the Venetian territory. He had entered the Franciscan order; and having become practically acquainted with monastic life, he used all his influence to dissuade men from any connection with conventual orders when he came to the knowledge of the truth. He became a powerful preacher, and produced a great effect on the populace; but he was seized by the inquisitor and the papal legate and thrown into prison, where for twenty years he bore a faithful testimony to the truth. "At last," to use the language of McCrie, "this pious man, whom neither threatenings nor promises could move, sealed his doctrine by an undaunted martyrdom, and exchanged the filth and protracteh tortures of a prison for a watery grave."

LUPUS (loo'pus), **HUGH**, who was earl of Chester, is acknowledged to be the founder of the cathedral of Chester. Chester held an important place among the Roman stations in Britain. It is reported by Ormerod, in his "History of Cheshire," that Wulpherus, king of the Mercians, who flourished about A. D. 600, built a house here for his daughter Werburgh, where she was veiled, and where with other ladies she spent a religious life. In the sixth year of William Rufus, Earl Hugh Lupus began the foundation of a new monastery, and he even induced Anselm of Bec to visit England and aid in furthering the work. Anselm appointed Richard of Bec as the first abbot, and so great was the zeal of Earl Hugh that he caused

himself to be admitted as a monk. His son Richard, who succeeded to the earldom, confirmed all his father's grants, and the house thus established grew in wealth and architectural importance until the thirtieth year of Henry VIII., when it and the other great religious houses went to wreck, and the abbot surrendered it to the king. Six new bishoprics being appointed, the conventual church was made a cathedral and the abbey buildings were converted into a palace for the bishop. Such is the origin of the see of Chester.

The cathedral does not take rank with York,

Markham and others. Among the latest were Blomfield and Sumner, who had respectively distinguished themselves in Trinity College and King's College, Cambridge, before their elevation to the see. The dimensions of the cathedral are as follows: Length from east to west, three hundred and fifty feet; nave, one hundred and seventy-five; choir, one hundred; Lady Chapel, sixty; transept from north to south, one hundred and eighty; breadth of nave, choir and aisles, seventy-four and a half feet; south wing of transept, eighty feet square; height of nave and choir,



DIVIDING THE LAND BY LOT.—See **LOT** AND **JOSHUA**.

Winchester, Lincoln, Salisbury or Canterbury, nevertheless there are several parts of it, such as the west entrance, which are singularly beautiful. The door is a Tudor arch enclosed within a square head; the spandrils are filled in with rich foliations. Above the entrance is the great west window of the nave, deeply and richly recessed; it is of eight lights with elaborate tracery, of some breadth just below the spring of the arch, and above this some simple tracery in the latest pointed style. The south transept is nearly as long as the nave, and it is lofty, having aisles on both sides. Its central tower, though of only one story above the ridge, is of a fair height, and it is extremely fine and imposing. Chester has generally been favored by men of great learning and moral worth—such as Bird, Morton, Wilkins, Cartwright,

seventy-eight; tower, one hundred and twenty-seven; Lady Chapel, thirty-three; north wing of transept, thirty-nine feet broad. The sandstone used in the structure is of a friable character, and it has yielded to the effect of the weather to such an extent that many parts of the edifice require extensive restoration.

LUPUS, SERVATUS, a French abbot, was born about 805. After receiving a learned education, he embraced the ecclesiastical life in the abbey of Ferrieres. In 828 he went to the abbey of Fulda, in Germany, where he studied the Scriptures under the celebrated Rabanus. In 844 he assisted at the Council of Verneuil, and was selected to draw up the canons of the council. He also assisted at other assemblies of the French

bishops, particularly at the Council of Soissons, in 853. Charles the Bald commissioned him to assist in the reformation of all the monasteries in France. The time of his death is uncertain. Besides his "Letters," which throw considerable light on the period in which he lived, he wrote "A Book of the Three Questions," relating to free-will, predestination and redemption, in which he takes the side of Gottschalk against John Scotus, Erigena, Hinemar and Maurus, holding the necessity of grace being imparted in order to good impulses.

LUPUS (loo'pus), SAINT. There are several persons known in the Romish Church by the name "Saint Lupus." The most eminent of them was born in the beginning of the fifth century at Toul. He was married to the sister of Hilarius of Arles, but after seven years of conjugal life he deserted his wife and family to unite with Honoratus in establishing the celebrated convent at Lerins, off the coast of Provence, near Antibes. He was chosen bishop of Troyes in 426, and he took part with Germain of Auxerre, in a council in Brittany to oppose the Pelagian heresy. He was held in great esteem by his contemporaries. Two of his works are known. One of them is a letter to Apollinarius, and the other contains replies to the bishop of Angers on canonical matters. In this latter it is stated that there is no general rule about marriage among the clergy, that at Autun and Troyes deacons are ordained without any objection, although they are married. Persons ordained when single are not allowed to marry, and priests are not permitted to marry a second time. Lupus is usually reported to have died A. D. 479.

LUSTRATION (lus-tra'sh'n), a purification by washing or sprinkling with water. Among the Greeks it followed the commission of some crime, which it was to expiate. With the Romans it was simply an act to win the favor of the gods, as on fields after the crops were sown and on armies before the beginning of a campaign. A general lustration of the Roman people was held at the end of every period of five years, when a sacrifice was offered up. Hence the word *lustrum*, as signifying the time between two such days of purification, came to be used for the exact space of five years.

LUTHER (loo'ther), MARTIN, the great Reformer, was born in 1483, at Eisleben, in Lower Saxony. His father was a poor miner, and soon after his son Martin's birth, settled at Mansfield. At the age of fourteen, he was sent to the school of Magdeburg, from which he removed to Eisenach, and thence to the university of Erfurt, where, in 1503, he received his first degree; and two years later, having obtained the degree of doctor of philosophy, he delivered lectures on the physics and ethics of Aristotle. He was destined by his father for the legal profession; but his early religious education induced him to devote himself to the monastic life, and he entered the monastery of the Augustines in 1505. During his residence in the monastery he studied with great enthusiasm the writings of St. Augustin, and passed through severe mental conflicts, seeking vainly guidance or consolation. He had entered the convent with an intense desire to find mental peace, as he was deeply exercised about the salvation of his soul. Accordingly, having no light to guide him except the usages around him, he began a course of exercises from which he expected to derive the repose which he desired. "I chose for myself," said he, "twenty-one saints, read mass every day, calling

on three of them each day, so as to complete the circuit every week; especially did I invoke the holy Virgin, as her womanly heart was more easily touched, that she might appease her Son. I verily thought that by invoking three saints daily, and by letting my body waste away with fastings and watchings, I should satisfy the law and shield my conscience against the goad; but it all availed me nothing; the further I went on in this way, the more I was terrified, so that I should have given over in despair had not Christ graciously regarded me, and enlightened me with the light of the gospel." He gained some light, by the aid of a brother, who drew his attention to the fact that in the creed is the clause, "I believe in the remission of sins;" and thus he was directed to look away from his own performances for forgiveness. He was led to meditate on the expression the "righteousness of God," and in time he saw that the gospel declares the fact that the righteousness of the Saviour which is provided for sinners is held forth as the ground of their confidence, and he began to understand the meaning of the expression "the just shall live by faith," a passage which he afterward declared was to him "the true door of Paradise." In 1507 he was ordained priest, and



LOUIS XIV. OF FRANCE.

in 1508 he was made professor of philosophy in the new university of Wittenberg. In this sphere of action his powerful mind soon showed itself; he threw off the fetters of the scholastic philosophy, asserted the rights of reason and attracted a large number of disciples. He was called by the senate to preach, and it was with very great reluctance and timidity that he made his first attempts in the pulpit. But it was not long before the conviction began to be uttered that he was the man to reform the Church. In 1510 he visited the court of Pope Leo X., at Rome, a journey which revealed to him the irreligion and corruption of the clergy and destroyed his reverence for the sanctity of the pope. After his return, in 1512, he was made doctor in theology. His profound learning, his intimate acquaintance with the Bible, together with the fame of his eloquence, soon made Luther known to the principal scholars, and esteemed as a powerful advocate of the new light which was breaking upon the world. Great, therefore, was the attention excited by his ninety-five propositions affixed to the church of Wittenberg Castle, October 31, 1517, and intended to put an end to the sale of indulgences by the Dominican Tetzel. They were condemned as heretical and burnt; but neither menaces nor persuasions could induce him to recant, and he maintained the invalidity of indulgences and denied the papal supremacy. In 1518 Luther had a controversy with Dr. Eck, and

the same year met the cardinal-legate Cajetan at Augsburg. In 1520 Luther and his friends were excommunicated, and his writings burnt at Rome, Cologne and Louvain. Indignant at this open act of hostility, Luther burned the bull of excommunication and the papal decretals. Being called upon by many of the German nobility to defend the new doctrine, he presented himself at the Diet of Worms, April, 1521, before the emperor and a vast assemblage of the princes and prelates of Germany. He there made an elaborate defence, and concluded it with these words: "Let me, then, be refuted and convinced by the testimony of the Scriptures or by the clearest arguments, otherwise I cannot and will not recant, for it is neither safe nor expedient to act against conscience. Here I take my stand; I can do no otherwise, so help me God! Amen." It was in 1521 that the papal bull was fulminated by which he was excommunicated, and it is important in this connection to note the language of Dr. Manning, a cardinal of the Church: "The just causes of complaint which made Luther first address the bishops, his steady appeals through every gradation of ecclesiastical order to the award of a general council, and, on the other, the violent and corrupt administration of Leo X., ending in an excommunication of a man whose cause was still unheard, seem effectually to clear both him and those who, for his sake, were driven from the unity of the Church from the guilt of schism." He left Worms, in fact, a conqueror; but it was so manifest that his enemies were determined upon his destruction that the elector of Saxony conveyed him to the castle of Wartburg to save his life. In this "Patum," as he called it, Luther remained ten months, spending his days in laborious studies and in carrying on the fight of faith by numerous writings, and then returned to Wittenberg, where he published a sharp reply to Henry VIII., who had written a book against him on the seven sacraments. Luther also printed, in 1522, a translation of the New Testament, which greatly alarmed the Romanists, and severe edicts were issued against the reading of it by the princes of that communion. In 1525 he married Catherine de Bora, who had been a nun, and by whom he had three sons. In 1529 the emperor assembled another diet at Spire, to check the progress of the new opinions; and here it was that the name of "Protestants" first arose, protest being made on the part of the electoral princes, who were for the Reformation, against the rigorous impositions brought forward in this assembly. After this, the protesting princes determined to have a common confession of faith drawn up, which was accordingly prepared by Melancthon, and being presented at the diet of Augsburg, in 1530, was called "The Confession of Augsburg." In 1534 Luther's translation of the whole Bible was published; and the same year he printed a book against the service of the mass. At length, worn out, more by labor than by age, this brave man died at his native place, February 18, 1546, having lived to see that his doctrines had taken such deep root that no earthly power could eradicate them. Luther's works are very numerous.

LUTHERAN CHURCH. This Church occupies a larger area, embraces a larger population and includes a larger number of communicants than any other Protestant communion. It is the established Church in Denmark, Norway, Sweden and in Saxony; also in Livonia, Esthonia and many parts of the German empire. There are likewise Lutheran churches in Holland, Courland,

Russia, Hungary, the Danish West India Islands and many other parts of the world, especially France, England and the United States. Their roll of communicants comprises from thirty to forty millions of souls. In the United States the Lutheran Church stands fourth, the Baptists, Methodists and Presbyterians alone exceeding it in numbers.

The organic name of the Lutheran Church in its native land is the Evangelical Church, but it is far better known by the popular designation derived from its great founder. The personal character, the labors and the successful Reformation wrought out by him have made the name of Luther an honored household word in all the families of the true Church of God scattered throughout the world, and the Church founded by him has no cause to be ashamed to be known by his illustrious name. The history of Luther and the Lutherans is intimately connected with almost all the transactions in Germany and the northern kingdoms of Europe in the sixteenth century. They have been a hundred times detailed by different historians, civil and ecclesiastical, and were it necessary, which it is not, it would be impossible to give more than the briefest sketch of them here.

The debt which the Reformed or Protestant Churches owe to Luther may be inferred from the fact that he reduced the number of sacraments to two—viz., baptism and the eucharist—proved the mass to be no sacrifice, exploded the adoration of the host, auricular confession, meritorious works, indulgences, purgatory, the worship of images, transubstantiation, etc., which had been introduced in the corrupt times of the Romish Church. He also opposed the fastings of the Romish Church, monastical vows; the celibacy of the clergy, etc.

The Lutheran Church, as a Reformed or Protestant body, may be said to date from 1521, the year when Martin Luther was excommunicated from the Papal Church, though it was not really organized as a distinct body till 1530, and did not obtain by treaty full exercise of religion till the treaty of Passau, in 1552. Three years later it was guaranteed independence of the pope by the religious peace of Augsburg. It was in 1530 that the great standard and exponent of the doctrines of the Lutherans, known as the Augsburg Confession, was laid before the Diet of Augsburg. That celebrated symbol differs from other Protestant confessions in regard to the nature and character of the Lord's Supper, teaching (Art. X.), "Of the Supper of the Lord we teach that the true body and blood of Jesus Christ is verily present, under the species of bread and wine, in the Supper, and there communicated and received." This view has been incorrectly called "impanation" and "consubstantiation;" Lutherans designate it as the doctrine of the true sacramental presence. On the subject of predestination and election the Augsburg Confession declares that "Christ was a sacrifice for all the sins of men; that all infants are at baptism received into God's favor. It rejects the doctrine that those who have once been justified cannot leave the Holy Spirit; teaches that the cause of sin is solely the will of the evil, that the Holy Spirit is given through the word and sacraments, as instruments, and that the objective character of the word and sacraments is not determined by the personal worthiness or faith of the recipient, though their benefits are conferred only on faith. The Formula of Concord states more explicitly the doctrine of election. It distinguishes between foreknowledge and election. Election pertains only to God's children, and is

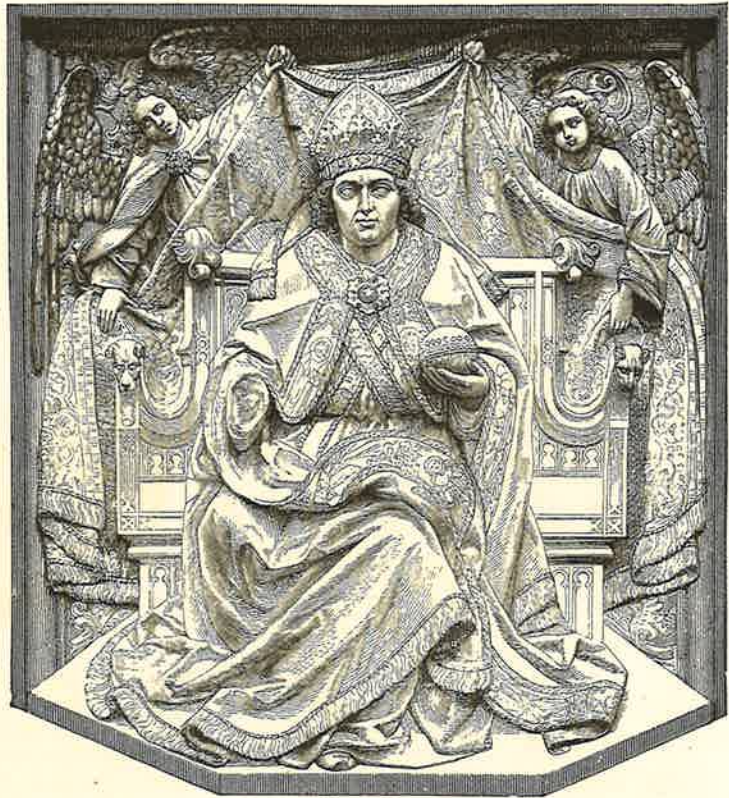
the cause of their salvation, for it provides the way of salvation. In a word, it embraces the election or choice of the end and all the means. All salvation rests on the election or choice of God, taken in this wide sense. The promises of the gospel are universal, pertaining to all men; its rejection by some is not caused by God's prescience or election, but by their own will. In other words, they hold to a mediated instead of an absolute election unto life; and in this they differ from Calvinists. In other points their doctrinal views are in general harmony with those of other Protestant Churches, both in their positive teachings and in their testimony against the errors and superstitions of the Church of Rome.

Notwithstanding the commanding influence of Luther, differences and strifes upon doctrinal points arose after his death, which led to the adoption of the "Formula of Concord." This formula was not sanctioned by a General Synod, but was ratified by nearly all the German Lutheran States; and all who held offices in schools, churches or universities were required to subscribe it. It was rejected by a few of the German States, mainly for political or personal reasons, but it was eagerly signed by nine thousand Church pastors and teachers. The "Book of Concord," of which it forms the last part, embraces, together with it, the ancient creeds, the unchanged Augsburg Confession, the Apology of Melancthon, the articles of Smalcald and Luther's Catechism. It was signed by fifty-one princes and thirty-five cities, at Dresden, June 25, 1580, the fiftieth anniversary of the adoption of the Augsburg Confession.

During the early part of the seventeenth century several important secessions from the Lutheran to the German Reformed Church occurred, and some abortive attempts were made to unite the two communions. Maurice, landgrave of Hesse, and John Sigismund, duke of Brandenburg, were among the seceders, and they established the German Reformed and proscribed the Lutheran Church in their dominions. In consequence of these events several conferences were held about the middle of the century at the suggestion of the king of Poland, the landgrave of Hesse and the dukes of Brandenburg, between the Lutheran and German Reformed divines, but with no other result than the conviction of the impossibility of the union of the two Churches. At this period, according to the testimony of the impartial Mosheim, "there was much worldliness and bigotry among the higher clergy, and among the lower much ignorance and incapacity." Toward the close of the century a school of jurists, led by Christian Thomasius, successfully advocated a

theory of the supremacy of the State over the Church, the effect of which was to diminish the influence and lower the position of the clergy, and to make them largely officials and vassals of the civil government. The condition of the Lutheran Church led to the celebrated "Pietist" movement in 1670. See PIETISTS, at the close of this article.

The eighteenth century opened in the Lutheran Church with the warm disputes between the Pietists and their opponents, and with severe persecutions from the papal power. From the middle of the eighteenth until the early part of the nineteenth century the Lutheran Church fell under the baneful influence of rationalism in its various forms. This deplorable "eclipse of faith" continued to darken the Church until about fifty years ago, when a reaction took place in favor of the old



THE TOMB OF LOUIS (IV. OR V.) THE BAVARIAN, EMPEROR OF GERMANY.

Lutheran faith. Since that period the Lutheran Church has revived in many parts of Germany, and has produced many illustrious theologians who are loyal to the old Lutheran standards, and a vast number of churches, under this new impulse, have exhibited a great increase of spiritual life and love and zeal.

In the details of Church government, the Lutherans differ very considerably in the various countries, though they are united on its fundamental principles. In those countries where the Lutheran is the established Church, the head of the State is at the same time the visible ruler of the Church; but all civil rulers of the Lutheran persuasion are restrained by the fundamental principles of the doctrine they profess from any attempts to change or destroy the established rule of faith and life, as defined in the confessions. The councils or societies appointed by the sovereign to watch over the interests of the Church and direct and govern its affairs are composed of persons versed in the knowledge both of civil and

of ecclesiastical law, and according to a very ancient designation, are called consistories.

The internal administration of the Lutheran Church seems to be, but if its principles are understood really is not, somewhat anomalous. It has virtual bishops, usually under the title of superintendents, and has retained diocesan episcopacy in Denmark, Norway and Sweden, but holds to the parity of ministers, and allows a certain subordination in rank and privileges only on the ground of human right. Where the civil government is of a republican form, the ministers and lay delegates together form a body for the purpose of governing the Church and examining and ordaining ministers. There is but one Lutheran archbishop, the primate of Sweden, but his is little more than a civil title.

Members of the Lutheran Church settled in this country at an early date. The results of the Synod



LUTHER PUBLICLY PROPAGATING THE REFORMATION.

of Dort in Holland were felt by many non-Calvinists, and a desire began to prevail that by a change of residence greater religious freedom might be secured. Accordingly, when settlers from Holland began to build up New Amsterdam, several Lutherans left their homes for the New World, but they were unable to procure the services of a pastor. In 1638 a number of Swedish Lutherans, who had settled on the banks of the Delaware, secured a pastor, Reorus Torkillus, who labored in the district now covered by the city of Wilmington. John Campanius, his successor, enjoys the honor of having been the first minister to provide a Christian literature in the Indian language, as he prepared an edition of Luther's Smaller Catechism for the red man. In the mean time, Lutherans from Germany had been arriving from year to year; and at length, in 1669, they were favored by the settlement of a pastor, Jacob Fabricius, who was able to preach to them in their own tongue. In consequence of his great zeal, a Lutheran church was

secured in 1671, but the jealousy of the Dutch soon deprived the members of the use of the building. In the beginning of the eighteenth century great numbers of Lutherans settled in New York, Pennsylvania and in South Carolina, being driven from their homes by persecution; and by the year 1717 their numbers had so increased that they excited the apprehensions of the governor of Pennsylvania, who drew the attention of the council to their condition. In 1734 a colony was established in Georgia, and they were favored by the pastoral services of Martin Bolzius and Israel Christian Gronau; and thus in different parts of this country the foundations of the Lutheran Church were extended and secured.

The year 1742 is a memorable period in the history of the Lutheran Church in America, as it dates its organization from that time. When H. M. Muhlenberg arrived in the country, he found a sad absence of order, and he forthwith addressed himself to the work of providing pastors and churches, and of attracting adequate aid from the fatherland, so as to secure effective church order. His labors were greatly blessed, and in 1748 he saw a synod established, and John Nicholas Kurtz was ordained by this body. The cause of theological education was taken up by Drs. Helmuth and Schmitt, who began a private seminary in 1765; and this led in 1787 to the establishment of Franklin College, which now stands in the front rank of our educational institutions. Thus the Lutheran Church was consolidated, and it rapidly spread until it has attained the high position which it holds among the Christian denominations of the land.

Among American Lutherans there are four judicatories, viz.: 1. The church council, consisting of the pastor and officers of the congregation. 2. The district or special conference. 3. The synods. 4. Several general bodies, though some of the synods are independent. The synods, local or general, are composed of ministers and an equal number of laymen, chosen as deputies by their respective congregations. The ministerium is a title sometimes given to the ministers of a particular synod, who in some cases meet separately, especially for examining, licensing and ordaining ministers, etc.

The Lutherans in all countries have liturgies which are essentially the same, but which differ in minor points. They are at liberty to use extempore prayer if they choose. Catechisms are provided from which pastors and schoolmasters are required to teach the young. The catechism of Luther is almost universally retained in the Church. They also retain the principal festivals of the ecclesiastical year—those which commemorate the nativity, the death, the resurrection and the ascension of the Saviour—and some others. Confirmation is practiced, by which they intend a solemn renewal or ratification of their baptismal vows, at which time the pastor of the congregation imposes his hands on the confirmed, accompanied by prayer. Confession and absolution in a very simple form are also practiced. After a lecture

preparatory to the communion, some questions are put to the congregation, which are answered by the affirmative. The congregation then kneels and unite in a confession of sins. The minister then pronounces an absolution to all the true penitent.

The Lutherans have probably a greater number of universities under their direction than any other religious body, unless it be the Roman Catholics. They are also very largely engaged in Bible circulation, missionary operations, foreign and domestic, the establishment of orphan homes and hospitals, and in other benevolent operations.

PIETISTS.—This was the name applied to the members of the Lutheran Church who followed Dr. Philip James Spener in his movement to reform the Church when, as noticed in the foregoing article, it had partially fallen from the pure evangelical teaching and living of its earlier life. Neither Spener nor his followers ever separated from the Church or sought to create a new sect. The movement began with devotional meetings, which were called "colleges of piety," whence sprang the name applied to those engaged in them. These meetings were a sort of combination of the Bible class and the prayer-meeting. Dr. Spener also published a book called "pious desires," which helped his effort materially. His first aim was to make the ministry more Scriptural in their living and preaching, but religious persons of every class and rank were encouraged to meet for the purpose of reading the Scriptures, singing and prayer and the exposition of the Scriptures, not in a dry and critical way, but in a strain of practical and experimental piety, whereby they mutually edified each other.

This work began about 1670. In 1691 Dr. Spener removed from Dresden to Berlin, where he propagated the same principles, which widely spread and were well supported in many parts of Germany by Professor Francke and others. This raised a considerable controversy, in which the Pietists were charged with many errors. They taught that without divine help no man can enter into the spirit of them; no man can relish or enjoy those parts which relate to the divine life and the experience of the Christian; for so saith St. Paul, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." In many cases it was not the doctrine of the Pietists as put in words which gave offence, but the narrow, one-sided way in which it was urged that they actually applied it. They claimed to hold inflexibly to the doctrine of the Lutheran Church, only desiring that it might be lived as well as taught. Another thing which gave great offence was that they renounced the vain amusements of the world. Thus, dancing, pantomimes, public sports, theatrical diversion, the reading of humorous and comical books, with several other kinds of pleasure and entertainments were prohibited by the Pietists as unlawful and unseemly, and, therefore, by no means of an inferior nature. But the most offensive of all their errors, real or supposed, was "that no person that was not himself a model of piety and divine love was qualified to be a public teacher of piety or a guide to others in the way of salvation." This was so offensive to some of the clergy of the Lutheran Church that they raised the cry of heresy and charged them with making void the efficacy of the divine word by confounding the person and character of the preacher with the divine validity

of the word. The founding of the university of Halle, in 1694, by the Pietists, gave a new impulse to the movement and greatly increased their numbers. The movement continued through a large part of the following century.

LUTZ, SAMUEL, was born in 1674 at Biglen, where his father was pastor. He applied himself to scientific studies, but soon turned to theology, and as mysticism had begun to spread in Switzerland he adopted the views of those who affected an emotional piety and the experience of a high spiritual life. In 1703 he settled at Yverden as pastor, where he remained for twenty-three years. The fact that he was charged with pietism prevented his promotion, and not until 1726 did he succeed in obtaining a wider sphere, when he removed to Amfoldingen. He was transferred in 1738 to Diesbach, where he died in 1750.

LUZ, the ancient name of **BETHEL**, also of a town built in the land of the Hittites by the man who betrayed the original city into the hand of the Israelites, Jud. i. 26. But its precise locality and subsequent history are quite unknown.

LUZZATTO (luz'zat-to), **MOSE CHAJIM**, who was born in 1707 at Padua, became one of the most famous mystics of his day among the Jewish teachers. He was so far led astray by his meditations on the Cabala that he at length persuaded himself that he was actually the Messiah. He fled from Italy to Holland in consequence of being excommunicated, and in 1744 he went to the East. His multitudinous works have been left unedited. He died at Safet in 1747, and was buried at Tiberias.

LUZZATTO, SAMUEL DAVID, who was descended from a celebrated Jewish ancestry, was born in 1800 at Trieste. He early distinguished himself as a writer on Jewish history and literature, especially in searching out the facts and incidents of the sad persecutions endured by the Jews in France and Spain during the Middle Ages. Perhaps his most important work was his dialogues on the Cabala, in which he points out the folly of the Cabala. He shows that the Zohar originated in the thirteenth century, the vowel points in the fifth, and the accents are not earlier than the sixth. He compiled a Hebrew grammar, a version of Job and commentaries on the Pentateuch and Isaiah. He died in 1865.



D Martino Luthero Catharina Doren
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LUTHER'S WEDDING-RING.

LYBRAND (ly'bran), **JOSEPH**, who was born in 1793 in Philadelphia, became eminent in the Methodist Episcopal Church as a powerful preacher and a man of deep piety. In 1811 he entered the Philadelphia Conference, became presiding elder of the Philadelphia district, and con-

tinued to labor until 1843. He was eminently fitted for the pulpit; and so anxious was he to make the gospel known by his ministrations that he could not be induced to accept any situation which would have interfered with his constant preaching, and so aiming directly at the salvation of souls. He died in 1845.

LYCAONIA (ly-ka'o-ne-a), a province of Asia Minor, having Cappadocia on the east, Galatia on the north, Phrygia on the west and Isauria and Cilicia on the south. It extends in length about twenty geographical miles from east to west, and about thirteen in breadth. It was an undulating plain, involved among mountains, which were noted for the concourse of wild asses. The soil was so strongly impregnated with salt that few of the brooks supplied drinkable water, so that good water was sold for money. But sheep thrive on the pasturage and were reared with great advantage. It was a Roman province when visited by Paul, Acts xiv. 6, and its chief towns were Iconium, Lystra and Derbe, of which the first was the capital. "The speech of Lycaonia," Acts xiv. 11, is supposed by some to have been the ancient Assyrian language, also spoken by the Cappadocians; but it is more usually conceived to have been a corrupt Greek, intermingled with many Syriac words.

LYCH-GATE (lik), or **LICH-GATE** (lik), a gate at the entrance of the churchyard where the body was placed before burial. These are of frequent occurrence in ancient churchyards, and may be still be seen in rural parishes in England.

LYCHNOSCOPE (lik'nos-kope), a narrow window near the ground, very frequently found at the south-west end of a chancel, and sometimes, though seldom, in other parts of the church. It has been supposed that lychnoscopes were confessionals; and their use as ventilators has also been suggested.

LYCIA (lis'e-a), a province of Asia Minor, in the south-west, having Pamphylia on the east, Caria on the west, Phrygia on the north and the

sea on the south. Its two chief towns, Patara and Myra, were both, though on different occasions, visited by Paul, Acts xxi. 1; xxvii. 5. The people were early given to seafaring; and having also a fertile soil, they attained to considerable wealth and prosperity. Many architectural remains of the district and coins have been recovered and illustrated by travelers. The people maintained long their independence; they successfully resisted Croesus of Lydia, and under the Persian rule were allowed to retain their own kings as satraps. Even to the time of the emperor Claudius, Lycia contrived to secure for itself the privileges of a free state; but thenceforth it was reduced to the ordi-



LUTHER BEFORE THE EMPEROR, AT AUGSBURG.

nary condition of a Roman province, and shared in the general fortunes of that part of the empire.

LYDDA (lid'da), the Greek name of the town known in Old Testament history as Lod, by the Romans called Diospolis. Here Peter preached and healed Eneas of his palsy; after which multitudes, both in Lydda and the neighborhood, were converted to the faith, Acts ix. 32-38. *Lydd* (for that is its modern name) is now a flourishing village, with about two thousand inhabitants, embosomed in rich orchards of olive, fig, pomegranate, mulberry, sycamore and other trees, and surrounded by a very fertile country. Here it is said Saint George was born and buried, and here are the remains of a noble church dedicated to him. Lydda, the district doubtless, is mentioned,

1 Macc. xi. 34, as one of the three governments added to Judæa.

LYDIA (lid'e-a), a woman of Thyatira who, at the time of Paul's first visit to Macedonia, was resident in Philippi as a seller of purple—that is, probably, of purple-dyed cloth. She became a convert to the faith preached by the apostle, and received him into her house, herself the first member of a church which soon sprung into great vigor and was distinguished for its hearty and devoted zeal in the cause of the gospel, Acts xvi. 14–40.

LYDIA. 1. The district in Asia Minor inhabited by the offspring of the Sethite Lud. It occurs only once in the English Bible, Ezek. xxx. 5, and then as the incorrect equivalent of *Ludim*. The province had Mysia on the north, Phrygia on

in the Armenian controversy. He forwarded the works of Koornhert and Arnold Cornelius to Arminius, with a desire that he would refute them, but they led Arminius to change his own views. Lydius was born at Lubeck in 1539, and he died in 1601.

LYING (li'ing). The precepts of Scripture pointedly forbid lying and deception, Lev. xix. 11; Eph. iv. 25; Col. iii. 9. A fearful judgment was inflicted on Gehazi, 2 Ki. v. 25–27, and on Ananias and Sapphira for their false dealing, Acts v. 1–11. But it is remarkable that many even of the holier persons mentioned in Scripture fell into this sin. Abraham, Isaac, Jacob, David, are familiar examples, Gen. xii. 11–13; xxvii. 18, 24; 1 Sam. xxi. 1, 2, 8. Falsehood is a besetting vice of Oriental nations, but it is abominable, whether spoken or acted, in the eyes of Him who will not admit a liar into his pure kingdom.

LYON (li'on), JOHN C., who was born in 1802, in Wurtemberg, and who emigrated to the United States in 1817, entered the ministry of the Methodist Episcopal Church, and served in the districts in and around Baltimore, through Maryland, Philadelphia and New York, until he was superannuated, in 1862. He was mighty in the pulpit, eminently pious and devoted, and in 1868 he closed a life of unusual devotedness and zeal in the work of the Lord.



THE CASTLE OF WARTBURG—LUTHER'S "PATMOS."—See LUTHER, MARTIN.

the east and Caria on the south. 2. An African nation. See LUDIM.

LYDIANS, Jer. xlvi. 9. See LUDIM.

LYDIUS (lid'e-us), JOHANNES, was one of the early ministers of the Reformed (Dutch) church in America. He emigrated from Holland, where he had been educated, and settled, in 1702, at Schenectady and Albany. He gave great attention to the wants of the Indians, among whom he labored as far as his other duties permitted, and he had a number of them brought into the membership of his church. He was a diligent pastor, a pious man, and greatly beloved by the members and ministers of other churches. He died in 1710.

LYDIUS, MARTIN, who was eminent as a Dutch theologian, was settled in Amsterdam in 1579, which he left for a chair in the university at Franeker in 1585. He took a prominent part

LYRA (li'rah), NICHOLAS DE, or, when Latinized, LYRANUS, a celebrated commentator and forerunner of the Reformation, was born about 1270, of Jewish parents, at Lyre, a small town in Normandy, in the diocese of Eurecca, from which he took his surname. Having embraced Christianity when young, he entered the order of the Franciscans at Verneuil in 1291, whence he was sent to the Franciscan convent at Paris to complete his studies. Here he applied himself with great diligence and success to his studies, was admitted to the degree of doctor, and became a most distinguished lecturer on the Bible. His great learning, refined taste and eminent worth, raised him to the principal offices of his order, and secured him the friendship of the most illustrious persons of his age. He died at Paris, October 23, 1340. His principal work is a "Treatise in Defence of Christianity," which is a work of value, and had quite a demand in its day.

LYSANIAS (li-sa'ne-as), tetrarch of Abilene in the time of Tiberius Cæsar, when John the Baptist entered on his public ministry, Luke iii. 1. In later times some have attempted to throw doubt on the statement, but without any valid grounds. See ABILENE.

LYSCYNSKI (lys-cyn'ski), CASIMIR, who was descended from a family of rank in Lithuania, and educated at Wilna in the Jesuits' college, became notorious in his early life for his skepticism. He was made a judge at Brzeski, but having written a work in which he displayed his atheistical views, he was arrested and held to be an outlaw, because he wrote against the existence of God, the Author and Fountain of all law. He was tried, and his explanations were deemed to be unsatisfactory; and though he affirmed his desire to die in the communion of the Church in which he had been educated, he was sentenced to be burned, and his books and dwelling also to be destroyed by fire. The sentence was altered so far that he was beheaded before his body was committed to the flames. His execution took place in 1689.

LYSIAS CLAUDIAS (lys'si-as klau'di-us), a Roman captain or chiliarch who at the time of Paul's last visit to Jerusalem happened to be in charge of the troops which were stationed in the citadel. He was the means of rescuing the apostle from the fury of the crowd, and of afterward saving his life from a cunningly devised stratagem that was led by a company of Jewish zealots, Acts xxi. 27–36; xxiii. Nothing more is heard of him; but from the prompt and impartial manner in which he conducted himself, as between Paul and his accusers, he appears to have been a person of prudence and sagacity.

LYSIAS (lis'i-as), 1 Macc. iii. 32, 33; 2 Macc. x. 11; xi. 1, a nobleman of the Syrian blood royal entrusted with important offices by Antiochus Epiphanes.

LYSIMACHUS (li-sim'a-kus). 1. Rest of Esth. xi., the son of Ptolemæus of Jerusalem. 2. Brother of Menelaus, 2 Macc. iv. 29, 39.

LYSTRA (lis'tra), a city of Lycaonia, though by some reckoned to other provinces. Here was performed the miraculous cure which induced the people to believe that Paul was Mercury and Barnabas Jupiter. Timothy was probably a native of Lystra, Acts xiv. 6, 8–11; 2 Tim. iii. 11. Lystra seems to have been situated at the foot of the mountain-mass Karadagh, to the south of Iconium. There are some ruins of churches north of this mountain, at a place called Bin-ber-Kilisseh; perhaps this was Lystra.

LYTTLETON (lit't'l-tun), CHARLES, was born at Hagley, in 1714. He was the third son of Sir Thomas Lyttleton of that place. After the usual course of academic and university education he entered the church; and in 1762 he was advanced to the see of Carlisle. He was a man of great learning, and in consequence of the range of his attainments, he was made president of the antiquarian society. He was as eminent for his benevolence, great mildness and generosity as he was distinguished for his acquirements. He died on December 22, 1768, and was buried at Hagley, and at his decease it was observed by all classes who knew him that he never had an enemy.

M.

MAACAH (ma'a-kah), the daughter of Talmai, king of Geshur: she was one of David's wives, the mother of Absalom, 2 Sam. iii. 3, and was called also Maachah, 1 Chr. iii. 2.

MAACAH, a district or kingdom of Syria, to the north-east of Palestine, bordering on the territories of the trans-Jordanic tribes, perhaps eastward of Argob, the modern *Lejah*, 2 Sam. x. 8, termed also Maachah and Syria-maachah, 1 Chr. ix. 6, 7. It is not clear whether any connection subsisted between it and Abelbeth-maachah.

MAACHAH. 1. One of the children of Nahor, Abraham's brother, by his concubine Reumah, Gen. xxii. 24. 2. The father of Achish, king of Gath, 1 Ki. ii. 39, called also Maach, 1 Sam. xxvii. 2. 3. A daughter, perhaps granddaughter, of Absalom, who is sometimes called Abishalom; he was one of Rehoboam's wives, mother of Abijam and grandmother of Asa. It has been thought that Asa's own mother was dead; Maachah therefore still held the dignity of queen-mother, 1 Ki. xv. 2, 10, 13. She is called also Michaiiah, 1 Ki. xiii. 2. 4. A concubine of Caleb, 1 Chr. ii. 48. 5. 1 Chr. iii. 2. See MAACAH. 6. A descendant of Benjamin, wife of Machir, 1 Chr. vii. 15, 16. 7. The wife of Jehiel, father or colonizer of Gibeon, 1 Chr. viii. 29; ix. 35. 8. The father of one of David's warriors, 1 Chr. xi. 43. 9. The father of the ruler of the Simonites in David's time, 1 Chr. xvii. 16.

MAACHAH, 1 Chr. xix. 1, a Syrian kingdom. See MAACAH.

MAACHATHI (ma-a-ka'the), the inhabitants of Maacah, or Maachah, Deut. iii. 14.

MAACHATHITES (ma-a-kath'ites), also inhabitants of Maacah or Maachah, Josh. xii. 5; Sam. xxiii. 34.

MAADAI (ma-a'di), one who had taken a foreign wife, Ezra x. 34.

MAADIAH (ma-a-di'ah), a priest who returned from captivity with Zerubbabel, Neh. xii. 17, called also Moadiah, Neh. xii. 17.

MAAI (ma'i), a Levite who took an active part in the dedication of the wall of Jerusalem, Neh. xii. 36.

MAALEH-ACRABBIM (ma-a'leh-a-crab'-im), Josh. xv. 3. See AKABBIM.

MAANI (ma-a'ni), 1 Esd. ix. 34, Bani, Ezra 29.

MAARATH (ma-a'rath), a town in the mountains of Judah, Josh. xv. 59.

MAASELAH (ma-a-se'yah). 1. A Levite porter appointed to play on the psaltery, 1 Chr. xv. 18, 20. 2. An officer who joined with Jehoiada in placing Joash on the throne of Judah, 2 Chr. xxiii. 1. 3. A ruler under King Uzziah, 1 Chr. xxvi. 11. 4. A son of King Ahaz, 1 Chr. xxviii. 7. 5. The governor of Jerusalem under Josiah, 1 Chr. xxxiv. 8. 6, 7, 8, 9. Four priests who had married foreign wives, Ezra x. 18, 21, 22, 30. 10. The father of one who repaired the wall of Jerusalem, Neh. iii. 23. 11. One who, when Ezra read the law, assisted in explaining it, Neh. viii. 4, 7. 12. A person who sealed the covenant, Neh. x. 25. 13. A descendant of Judah, Neh. xi. 5. Possibly identical with Asaiah, 1 Chr. ix. 5. 14. A Benjamite, Neh. xi. 7. 15, 16. Two priests that took part in the dedication of the wall of Jerusalem, Neh. xii. 41, 42. 17. The father of Zephaniah, a priest in King Zedekiah's

MABILLON (ma-beel'ong), JEAN, a distinguished French Benedictine monk remarkable for his profound and extensive theological and antiquarian learning, was born in 1632. Educated at Rheims, he was ordained priest at Amiens in 1660, and subsequently moved to St. Denis, from whence in 1664 he went to Paris to assist Lucas d'Achery in the preparation of his "Spicilegium." In 1685 he visited Italy, from whence he brought to France a splendid collection of books and rare manuscripts, of which he published an elaborate account. Mabillon's contributions to theological literature were numerous and important. He edited an edition of the works of St. Bernard and nine volumes of the "Lives of the Saints," and wrote in six books an exhaustive and elaborate work upon ancient records. He was eminent for his piety as well as learning, and regarded by his contemporaries as a



WITTENBERG, THE SCENE OF MANY OF LUTHER'S LABORS.—See LUTHER, MARTIN.

reign, Jer. xxi. 1; xxix. 25. 18. The father of the false prophet Zedekiah, Jer. xxix. 21. 19. A door-keeper of the temple, Jer. xxxv. 4. 20. The father of Neriah and grandfather of Baruch and Seraiah, Jer. xxxii. 12; li. 59.

MAASIAI (ma-a'se-i), a priest, mentioned 1 Chr. ix. 12.

MAASIAS (ma-a'se-as), Bar. i. 1, a name in the genealogy of Baruch.

MAATH (ma'ath), one of the persons named in our Lord's ancestry, Luke iii. 26.

MAAZ (ma'ats), a descendant of Judah, 1 Chr. ii. 27.

MAAZIAH (ma-at'se-ah). 1. The chief of the twenty-fourth course of the priests, 1 Chr. xxiv. 18. 2. A priest who sealed the covenant, Neh. x. 8, probably the representative of the course designated No. 1.

MABDAI (mab'di), 1 Esd. ix. 34, the same as Benaiah of Ezra x. 35.

liberal-minded ecclesiastic, having maintained in opposition to Rance, the abbot of La Trappe, the importance of secular learning. He died in 1707.

MABNADEBAI (mab-nad'e-bi), Ezra x. 40, margin. This appears in some copies for Machnadebai in the text.

MABON (ma'bon), JOHN SCOTT, who was greatly distinguished in the Reformed (Dutch) Church, was born in Scotland, in 1784. Very early in life he was brought to this country by his parents; and having graduated at Union College and at the theological seminary at New Brunswick, he was made a tutor in Union College. In 1815 he became rector of the grammar school at Rutgers College, which position he held for ten years; and during part of this time he acted as professor of Hebrew in the theological seminary at New Brunswick. He was famed for the accuracy of his knowledge, for the depth of his views and his keen appreciation of the duties of a public teacher. In all the positions which he filled he was beloved by his pupils, and the large number of ministers who passed through his classes ever felt for him an undying regard. He died in 1849.

MACALON (ma-ka'lon), 1 Esd. v. 21, a corrupt form of Michmas or Michmash, Ezra ii. 27. 1 Macc. i.; ii., the narrative relates first the achievements of Judas, 1 Macc. iii. 1-ix. 22, next

documents, 1 Macc. viii. 22-28 and elsewhere. Some of the documents are expressly called copies and may, therefore,

MACARIANS

(ma-ka're-anz.) This name was given by the Donatists to the members of the Church because an officer of the emperor Constans, named Macarius, had slain some of the Donatists in a dispute. In the ninth century the followers of Macarius, an Irish teacher, were called by this name. He taught that one soul performed the rational functions in all the human race.

MACARIOTES

(mak-ka-re-o'teez), a title given to bishops in the Greek Church. One of the æons was thus named among the Gnostics.

MACARIUS (ma-ka're-us). There were several persons of this name who rose to eminence. 1. The Great, as he has been called, was an Egyptian who lived in the fourth century. He lived as an ascetic in the Libyan desert, and he is credited with having wrought miracles to confound the heathen and convince them of the truth of Christianity.

2. The Alexandrian, was contemporary with the former, was a disciple of St. Anthony, and quite famed as an ascetic and a worker of miracles. He was celebrated for the immense number of monks who sought his advice. According to Mosheim, if due allowance be made for some superstitions of the day, his teachings on practical godliness were really admirable.

3. A patriarch of Antioch, who was banished because of his avowal, at the third Council of Constantinople, of his belief that "Christ's will was that of a god-man."

4. Ireland, of, a famed Irish teacher in France in the ninth century, who held that one soul or intelligence performed all the functions of the human race, a tenet which was afterward held by Averrhoes.

MACAULAY (ma-kaw'le), **ZACHARY** F.R.S., a zealous co-operator with Mr. Wilberforce and other distinguished philanthropists in the abolition of slavery in the British colonies, to which end he devoted his eminent talents and best energies for upward of forty years. He died May 13, 1838.

MACCABEES (mak'ka-beez), **THE BOOKS OF**. The two historical books so designated have their name as containing the history of the gallant exploits of the Maccabæan family in behalf of their countrymen the Jews.

The first book comprises a history of events from the reign of Antiochus Epiphanes to the death of the high-priest Simon, 175-135 B. C. After an introduction and account of the Maccabæan family to the death of the father Mattathias,

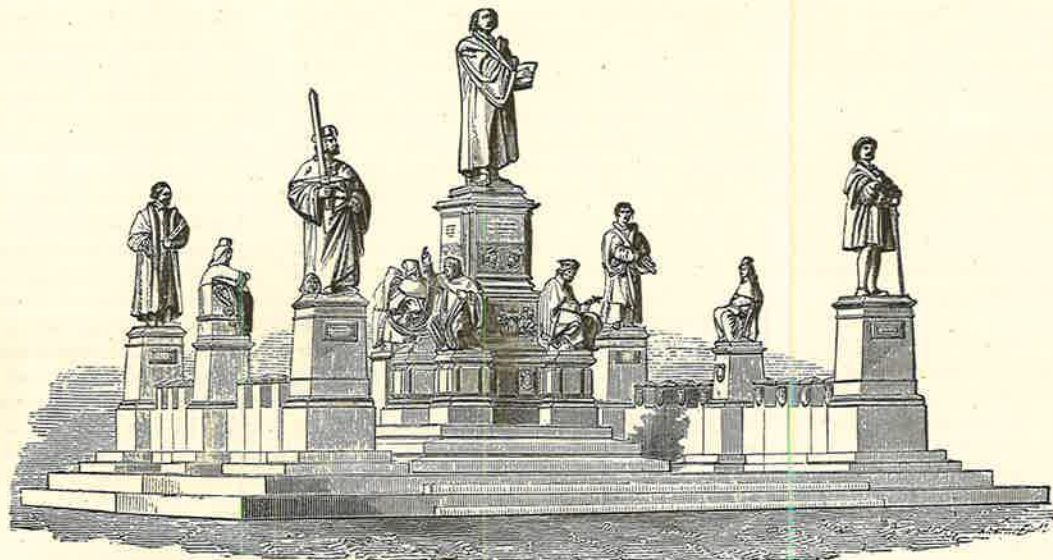
the events under the administration of his brother Jonathan, 1 Macc. ix. 23-xii. 53, and thirdly, the establishment of Jewish freedom under Simon, 1 Macc. xiii.-xvi.; this part closes with a notice that, though Simon had fallen by treachery, his

perfect information, and the brevity of some parts of the narrative renders it occasionally obscure. Examples of inaccuracy are the statements that Antiochus the Great was taken prisoner by the Romans, 1 Macc. viii. 7, that a single annual magistrate governed the Roman commonwealth, 1 Macc. viii. 16. The tone of the book is simple and natural; the style is easy and unaffected. In a religious point of view it differs widely from such Hebrew annals as the books of Samuel and Kings. The author did not feel himself empowered to describe the divine purposes and interpositions, and in one noteworthy passage, 1 Macc. ix. 27, he acknowledges that the prophetic spirit had ceased among the chosen people.

There is every probability that the First Book of Maccabees was originally written in Hebrew and it must have been the work of a Palestinian Jew. From the closing sentences we may place the date of it either toward the end of the administration of John Hyrcanus, or shortly after his death. We may, therefore, venture to assign it to some point between 110 and 90 B. C. The author of the Greek translation is not known. There are Syriac and old Latin versions closely rendered from the Greek.

The Second Book of Maccabees is very inferior to the First; and it is indeed far less simple and trustworthy.

It commences with two letters purporting to be written by the Jews in Palestine to their Alexandrine brethren, 2 Macc. i. 1-ii. 18. Then follows an abridgment of a work of Maccabæan history, five books, by one Jason of Cyrene, prefaced by an introduction, 2 Macc. ii. 19-32, and closed with a brief epilogue, 2 Macc. xv. 38, 39. The intervening part, 2 Macc. iii. 1-xv. 37 begins with the narrative of an attempt to plunder the temple by Heliodorus under King Seleucus Nicator, and terminates with the death of Nicanor, made governor of Judæa. The period comprised may be reckoned as extending from 176-161 B. C. Nothing certain is known of Jason, the author of the larger work, but it has been conjectured that he lived between 120 and 100 B. C. As little is known of the epitomizer who may have lived between 100 and 50 B. C. The two letters at the beginning were probably prefixed by him to his compilation from another



THE MONUMENT TO THE REFORMERS, AT WORMS.—See LUTHER, MARTIN.



STATUE OF MARTIN LUTHER AT WORMS.

son succeeded to his power and maintained the position he had won.

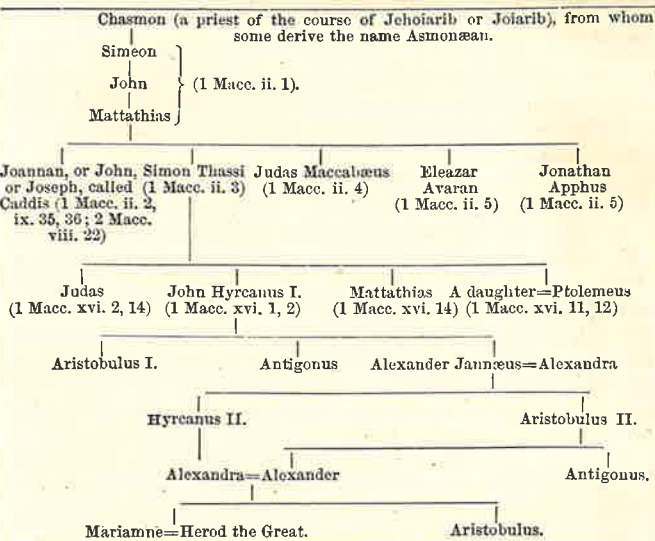
It would seem that the author drew from written sources, 1 Macc. ix. 22; he has also inserted many

source. The original language must have been Greek of an Alexandrine cast.

The history of this second book is a more full account of a part of the time comprised in the first; but the statements do not always agree. Moreover, there are demonstrable inaccuracies and contradictions in the book itself. Thus the account of the death of Antiochus Epiphanes in 2 Macc. i. 13-16 is quite different from that in 2 Macc. ix. This book, too, is peculiar in its religious tone. It contains legends and records of supernatural events. The style is embellished and exaggerated, and the narrative is interspersed with moralizing observations.

MACCABEES, THE FAMILY OF MACCABÆUS. Maccabæus was a surname of Judas, the son of Mattathias, 1 Macc. ii. 4, probably derived from *makkabi*, a hammer. Hence the line of Maccabæan princes, who, after freeing their country from the Syrian tyranny, governed it for about one hundred and twenty-six years. They were also called the Asmonæans, perhaps from a Hebrew word signifying fat—*i. e.*, nobles or princes, Ps. lxxviii. 31. Mattathias commenced his patriotic course 167 B. C. His sons Judas, Jonathan and Simon carried out their father's purpose. Simon transmitted his power and the pontifical dignity to his son Hyrcanus, whose son and successor, Aristobulus, assumed the title of king. His brother Alexander Jannæus succeeded, after whose death a civil war was waged between his sons Hyrcanus and Aristobulus, the last named of whom was defeated by Pompey, and with Antigonus, his son, the dynasty ended. The last two members of the family were Aristobulus and Mariamne, grandchildren of Aristobulus II.; and with the death of Mariamne the Maccabæan race may be said to be extinguished.

The accompanying table of the Maccabæan or Asmonæan family may be found convenient for reference:



The line of succession in the government is as follows:

- B. C.
- 166 Judas Maccabæus.
- 161 Jonathan.
- 143 Simon. The first year of Jewish freedom was 142 B. C.
- 135 John Hyrcanus.
- 107 Aristobulus.
- 105 Alexander Jannæus.
- 79 Alexandra.
- 70 Hyrcanus II.
- 69 Aristobulus II.
- 63 Hyrcanus II. restored.
- 40 Antigonus.

From Jonathan downward the pontifical as well as the civil dignity was held by all these princes, of course with the exception of Queen Alexandra. The kingly title Aristobulus I. assumed was borne by his successors. The last male of the family was Aristobulus, son of Alexander. He was high-priest, and was drowned when bathing, by Herod's procurement, 35 B. C.

MACCARTY (mak-kar'te), THAD-DEUS, a native of Boston, born in 1721, and a graduate of Harvard University, became famous for the position which he assumed toward the celebrated George Whitefield. He was ordained pastor of the Congregational church at Kingston, Massachusetts, in 1742. In 1745, when Whitefield appeared in his neighborhood, Maccarty had a committee appointed to prevent the intrusion of roving exhorters, but his people closed the doors of the church, owing to a false report that nevertheless Whitefield was going to officiate for him at the communion. He retired from Kingston, and settled at Worcester, Massachusetts, where he preached until his death, in 1784. He published several sermons, chiefly bearing on incidents in his ministry.

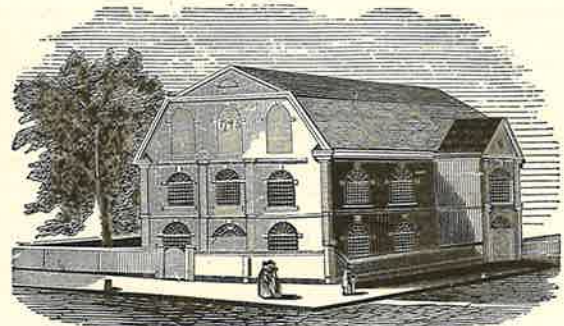
MAC CRIE (mak-kre'), THOMAS, D.D., a Scottish divine of great eminence and well known as an accurate historian, was born in 1772, and received his education at the university of Edinburgh. In 1806 he separated from the General Associate Synod, and became one of the founders of the Constitutional Associate Presbytery. He was the author of the lives of "Knox," "Melville," and a "History of the Progress and Suppression of the Reformation in Italy in the Sixteenth Century." He died in 1835.

MACEDONIA (ma-se-do'ne-a), a country to the north of Greece proper; its boundaries varied at different times.

After the time of Philip it reached on the east to the Ægean Sea and the frontiers of Thrace; on the north it was separated from Mœsia by a mountain-chain, and similarly from Illyricum on the north-west and west; on the south it bordered on Thessaly and the Ægean. It was perhaps originally peopled by the Chittim or Kittim, Gen. x. 4. It rose to great power under Philip, whose son, Alexander the Great, subdued the chief part of the then known world. His empire is described by Daniel under the emblem of a one-horned goat, Dan.

viii. 5-8, 21, and coins still exist representing Macedonia under this symbol. Its king, Perseus, was conquered 167 B. C. by the Romans under Paulus Æmilius, and the country was at first declared free; but after being divided into four districts, of which Amphipolis, Thessalonica, Pella and Pelagonia were the chief towns, it subsequently, 142 B. C., became a single Roman provincial province till the reign of Tiberias. A change was afterward made; and from the time of Claudius, Macedonia and Achaia comprehended

the whole of Greece, Rom. xv. 25; 1 Thess. i. 8. St. Paul (summoned by a remarkable vision, in which a man of the country prayed for help) preached the gospel in Macedonia in his second and third missionary journeys, Silas and Timothy being his companions, Acts xvi. 9; xx. 1-3. Other Macedonian cities besides those above noted are mentioned in the New Testament—Philippi,



OLD LUTHERAN CHURCH, PHILADELPHIA, BUILT 1742.

Neapolis, Apollonia, Berea. By "Macedonians," 2 Macc. viii. 20, Syrians are meant, Syria being a part of Alexander's empire.

MACEDONIAN (ma-se-do'ne-an), Acts xxvii. 2, an inhabitant of Macedonia.

MACEDONIANS (ma-se-do'ne-anz). The followers of the Arian Macedonias, who taught that the Holy Ghost was merely a creature made



CHURCH OF THE HOLY COMMUNION (LUTHERAN), PHILADELPHIA.

by the Son, were thus called. This heresy was formally condemned by the second Ecumenical Synod at Constantinople A. D. 381, which enlarged the Nicene Creed, so as to express the belief of Christians that God the Holy Ghost is truly God. The Macedonian heresy had few adherents, and soon ceased. They were also called "Pneumatomachi."

MACEDONIUS (ma-se-do'ne-us), an eminent deacon of the church of Constantinople in the fourth century, was forced upon the church by the emperor Constantius as patriarch of that see. He prevailed on the emperor to persecute those who did not think with him, but his conduct was so atrocious that he was deposed by a council at Constantinople in 359. Irritated by this, he resolved to distract the Church, and broached the heresy respecting the Holy Spirit which has been named after him, and which was condemned in the second Œcumenical Council, 381.

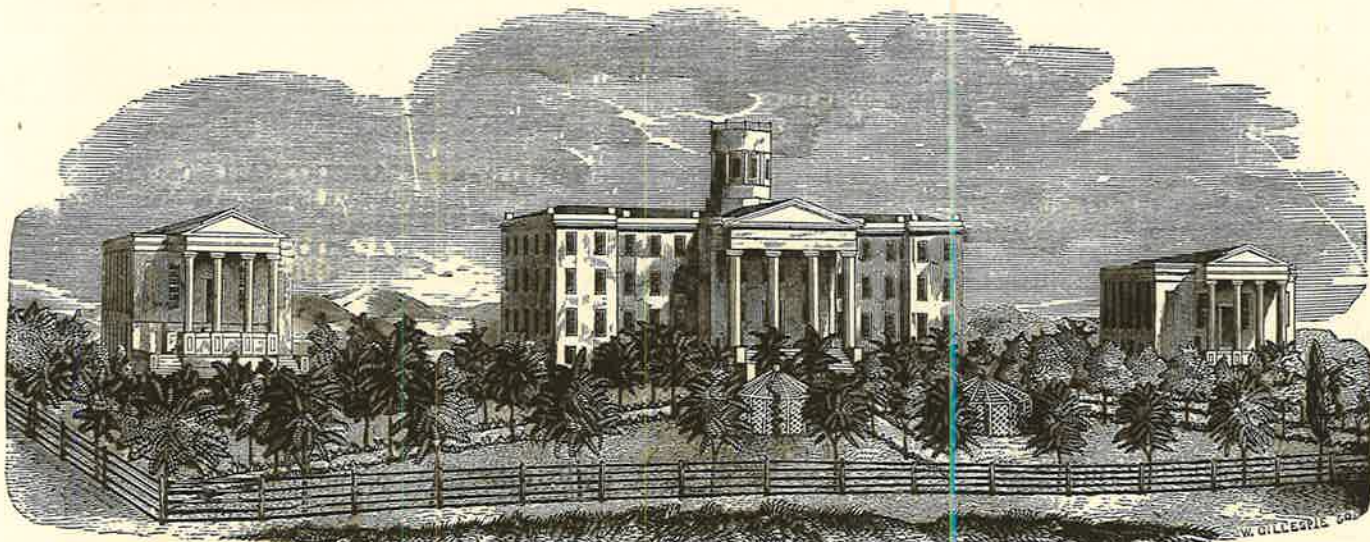
MACERIA (ma-se're-a), the wall behind the high altar in mediæval churches which divided the chancel from the easternmost portion of the church, usually occupied by a shrine.

MACERII (ma-se're-e). Officers are thus called whose duty it is to accompany the pope when he rides on horseback.

MACHPELAH (mack-pe'lah) comes into notice as the tract that contained the field with the cave which became the burying-ground of Abraham and his family. The cave itself is first called "the cave of Machpelah," and is described as being in the end of Ephron's field, Gen. xxiii. 9. But in the fuller description which is given at the completion of the purchase, the language runs thus: "The field of Ephron, which was in Machpelah, which was before Mamre, the field and the cave which was therein," ver. 17. So that, apparently, Machpelah was the larger designation, which included the field with its cave; and not Machpelah as a whole, but merely the portion of it which comprised the field of Ephron, became the property of Abraham. That it lay near to Hebron there can be no doubt, and the building which has so long stood over the reputed cave, is generally understood to have preserved the true tradition. The Mohammedans have guarded it with the most jealous care.

head. He threw himself with all the ardor of his impulsive nature into the scheme, organized it at home, was consecrated its bishop at the Cape of Good Hope on New Year's day, 1861, and settled at Magomeni between the Shire and Lake Shirwa. From thence the mission commenced its work amid great trials and privations, and in six months there were indications of abundant success, when Bishop Mackenzie, on his way down the Shire to meet his sister, was seized by a fever, and suddenly died, 1862. He was buried beneath a tree in the island where he fell a victim to his eagerness to make known the gospel of Christ.

MACKEY (mak'ke), JAMES LOVE, who was born in Lancaster county, Pennsylvania, 1820, succeeded by unwonted zeal in preparing himself for the ministry, and after studying at Princeton, New Jersey, he devoted himself to the work of foreign missions. He sailed in 1849 for Corisco, in Africa, where he founded the Evanga-



THE LUTHERAN COLLEGE AT GETTYSBURG, PENNSYLVANIA.—See LUTHERAN CHURCH.

MACHBANAI (mak-ba'na-i), one of the Gadites who attached themselves to David in the wilderness, whose faces were like lions and their feet swift as roes', 1 Chr. xii. 13.

MACHI (ma'chi), the father of the spy selected from the tribe of Gad, Num. xiii. 15.

MACHIOLATIONS (ma-chi-o-la-tions), openings formed by the projection of the parapet in corbels beyond the face of the wall, for pouring down hot lead, pitch or other things on the heads of the besiegers, while the defenders were protected behind the parapets.

MACHIR (ma'chir). 1. The son of Manasseh and grandson of Joseph, who became the distinguished head of a family in his tribe, Gen. i. 23; Num. xxvi. 29. 2. A person in whose house Mephibosheth was preserved, 2 Sam. ix. 4, 5; xvii. 27.

MACHIRITES (ma-chir-ites), a family of Manasseh, descendants of Machir, Num. xxvi. 29.

MACHMES (mach'mes), 1 Macc. ix. 73. See MICHMASH.

MACHNADEBAI (mach-nad'e-ba-i), one who had taken a foreign wife, Ezra x. 40.

MACKEE (mak'ke), C. B., who was born in Pennsylvania, in 1792, became eminent in the ministry of the Presbyterian Church and as a college professor. He was educated at the university of Pennsylvania; and having studied theology, he was licensed to preach in 1819 by the presbytery of Philadelphia, and in 1821 he was ordained. He became professor of languages in Cincinnati College, Ohio, which position he held for eleven years, and in 1835 he removed to Rochester, where he became pastor of a church. He held this position until 1861, when he removed to Washington, District of Columbia, where he died in 1866. The only important work which he published was "A Critical Examination of the Offices of Christ."

MACKENZIE (mac-ken'zie), CHARLES FREDERICK, bishop of the Central African mission of the Church of England, was born at Portmore, in England, in 1825. He was a man of superior mental powers and manly Christian humility. He held an influential position in the university of Cambridge, when he accepted a call from Bishop Colenso to go with him to Natal as archdeacon of Pieter Maritzburg. After a sojourn of four years among the Kaffirs, to whom he earnestly and successfully preached the gospel, he returned to England at the time when it had been resolved to found the Zambesi mission, and he was unanimously selected as the man to be at its

head. He threw himself with all the ardor of his impulsive nature into the scheme, organized it at home, was consecrated its bishop at the Cape of Good Hope on New Year's day, 1861, and settled at Magomeni between the Shire and Lake Shirwa. From thence the mission commenced its work amid great trials and privations, and in six months there were indications of abundant success, when Bishop Mackenzie, on his way down the Shire to meet his sister, was seized by a fever, and suddenly died, 1862. He was buried beneath a tree in the island where he fell a victim to his eagerness to make known the gospel of Christ.

MACKIE (mak'kie), JOSIAS, was a native of Donegal county, Ireland. He was among the earliest of the Presbyterian ministers who came to this country, for a notice of his name appears in 1692. He settled at Elizabeth River, in Virginia, and having taken the oath which was then enforced on dissenters, that he believed in certain specific articles, he was permitted to preach. His district included the eastern branch, Tanner's creek and the western branch, and at these places he was laboring in 1696. He seems to have supported himself by his own industry, as he had a farm and store. Tradition states that he was the successor of Francis Makemie, the first Presbyterian minister who ever preached in the American colonies.

MACKLIN (mak'lin), ALEXANDER, D.D. who long held an eminent place in the ministry of the Presbyterian Church in Philadelphia, was born in 1808, at Lambeg, near Lisburn, in the vicinity of Belfast. He graduated in the Royal College in Belfast, and studied theology in the divinity school of the secession Church in Ireland before the union of that branch of the Church with the Synod of Ulster, thus forming the General Assembly of the Presbyterian Church in Ireland. H

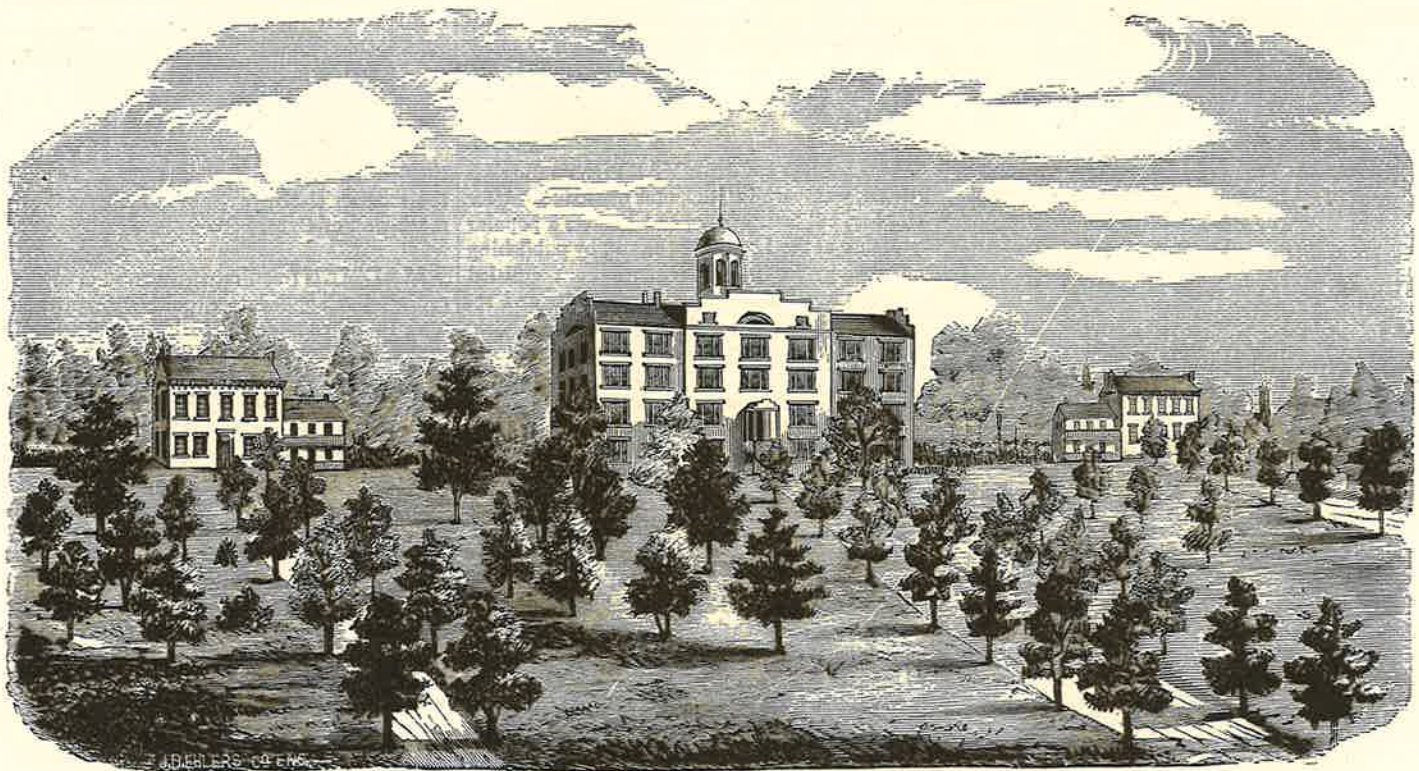
was licensed in 1830 by the Presbytery of Belfast, ordained in 1831, and immediately afterward he removed to this country, and he was installed as pastor of the Clinton Presbyterian Church, New Jersey, in 1832. He accepted a call of the Scots Presbyterian Church in 1835 to settle in Philadelphia; and from that time until his death, in 1839, he distinguished himself by his great diligence as a pastor, his sedulous efforts to advance the cause of domestic and foreign missions and by his ardent and effective support of all the agencies of the Church. He lived in the affections of his people, who loved him for his faithfulness, his zeal and great diligence in the work of the Lord.

MACKNIGHT (mak-nūt'), JAMES, a learned Scottish divine, was born in 1721, at Irvine, in Argyleshire, and was ordained minister of May-

MACLAY (mak-lay'), ARCHIBALD, D.D., who became first a Presbyterian and subsequently a Baptist minister of great influence, was born in Scotland, in 1778. In 1804 he was designated to the foreign mission in India, but the opposition of the government prevented his going to India. He emigrated to New York in 1805, and organized a church in that city; but in 1808 he changed his relations from the Presbyterian to the Baptist communion; and being followed by many of his people, the Mulberry Street Church, now known as the Tabernacle Church, was formed. He ministered to this church until 1837, when he became agent for the American and Foreign Bible Society. In 1850 he succeeded Dr. Cone as president of the American Bible Union, thus continuing his labors in his own communion, and his influence in this position on both sides of the Atlantic was most

At Auchinsnaugh, near Douglas, the societies under his care met on the 23d of July, where they renewed the Covenants, drew up an expression of their principles and entered into solemn engagements to maintain these principles. Their cause spread. Congregations were gathered, ministers were secured, and in Scotland, in Ireland, as well as in the United States, the Covenanted body continued to grow, notwithstanding the strifes and jarings which prevailed among them, and which for a length of time weakened their energies and retarded their cause.

MACNEILE (mak-neel'), HUGH, D.D., was one of the most eminent of the great preachers and pastors in the Church of England in the present century. He was born in the northern part of the county of Antrim, at Ballycastle, in 1793, and



THE LUTHERAN THEOLOGICAL SEMINARY AT GETTYSBURG, PENNSYLVANIA.—See LUTHERAN CHURCH.

bole, where he composed his "Harmony of the Gospels" and his "New Translation of the Epistles." In 1772 he became one of the ministers of Edinburgh, and was employed nearly thirty years in the execution of his last and greatest work, viz., "New Translation from the Greek of all the Apostolical Epistles," with commentaries and notes. He died in 1800.

MACLAINE (mak-lain'), ARCHIBALD, a learned divine, was born at Monaghan, in Ireland, in 1722. He was educated at Glasgow, and about the time of the rebellion in 1745 succeeded his uncle as English pastor at The Hague, in which situation he remained fifty years, when he was obliged to quit it, owing to the French invasion of Holland in 1794. On his arrival in England he fixed his residence at Bath, where he died November 25, 1804. Dr. MacLaine is principally known by an excellent translation of Mosheim's Ecclesiastical History, and by his popular letters to Soame Jenyns in opposition to his "View of the Internal Evidence of the Christian Religion." He was celebrated for his taste as well as for his learning.

powerful. Dr. Maclay commanded the loving admiration of all who knew him. He was eminent for his shrewdness and wisdom, his sterling honesty, his freedom from all cant and affectation, and his earnest, deep and tender piety.

MACLENNAN (mak-len'nan), JAMES, who held a distinguished position in the Methodist Church in Mississippi, was a native of Scotland. He emigrated to this country; and being greatly impressed during a revival, he entered the ministry in Mississippi in 1840. He had been well educated, and he rose at once to notice. He continued to labor with great zeal and much success in Mississippi and Louisiana until his death, in 1870.

MACMILLANTES (mak-mil'lan-ites), a term given to the followers of the Rev. John Macmillan. The strict Cameronian Covenanters who did not fall in with the revolution settlement of the Church of Scotland had been without a minister for some years. Macmillan had been deposed in the year 1706 because of his defence of these people, and he ultimately became their minister.

educated at Trinity College, Dublin. He distinguished himself during his residence in the Irish capital, and he was soon called to London, where he became famed for his unwonted power in the pulpit. After preaching for some time at Charlotte Street Chapel, near Fitzroy Square, he was removed to Liverpool, where, in St. Jude's Church, for many years he labored with remarkable success. In manner, in voice, and in every element which gives power to the preacher, he was pre-eminent. His influence on the intelligent and wealthy classes of Liverpool seemed unbounded. He was eminently evangelical in his theology, and his counsel and aid were much sought after by those who desired to advance the evangelical cause. Trinity College made him a master of arts and subsequently a doctor in divinity. His relation as son-in-law to the late Archbishop Magee gave him great influence. A canonry in Chester Cathedral was conferred on him, and in 1868 he was made dean of Ripon. For some time before accepting the office of dean, he had preached in St. Paul's Church, at Prince's Park, a suburb of Liverpool, an edifice which had been specially

built of a magnitude to suit the congregations that assembled to hear his ministrations. He was a voluminous writer. Chief among his publications are—"Lectures on the Prophecies of the Jews," "Sermons on the Second Advent," "Lectures on the Sympathies of our Saviour," "Lectures on the Church of England," "Seventeen Sermons," and "The Church and the Churches, or the Church of God in Christ Militant here on Earth." He died in 1872.

MACRON (mak'ron), 2 Macc. x. 12, the surname of Ptolemee or Ptolemeus, an officer of Antiochus Epiphanes.

MACROSTICHON (mak-ros'ti-kon), a creed formed by certain heterodox bishops in A. D. 325 which exhibited Arian views very distinctly, affirming the inferiority of the Son to the Father, and asserting that the Son was made,



THE MADONNA.—See MADONNA.

although not like other creatures which were created by him.

MACWHORTER (mak-whor'ter), ALEXANDER, D.D., was born in 1734, in Delaware, and educated at Princeton, where he graduated in 1757. He settled at Newark two years afterward, and in 1764 and the following year he labored as a missionary in North Carolina. During the Revolutionary struggle he acted as a chaplain, and after having preached for some time at Charlotte, North Carolina, he removed to Newark, New Jersey, in 1780. When important matters touching the standards of the Presbyterian Church demanded settlement, he was one of the most useful and influential members in drafting the constitution and determining that the Westminster Confession of Faith should be adopted as the standard. Yale College conferred the degree of doctor of divinity on him in 1776. He died in the year 1807.

MAD, MADNESS (mad'nes). Various words occur in the original which are so rendered in our version. Occasionally excitement, ungovernable frenzy or fierce wrath is implied, Deut.

xxviii. 28, 34; 2 Ki. ix. 11; Luke vi. 11; Acts xxvi. 11. But sometimes actual insanity is meant, 1 Sam xxi. 13-15; 1 Cor. xiv. 23. And once it is connected with demoniacal possessions, John x. 20. See **DEMONIAC**. Madness is supposed in the East to open the mind, which loses its right estimation of ordinary things to supernatural influence. Hence the insane are looked on with a kind of reverence. Perhaps this belief has been fostered by the practice of wildly and madly gesticulating in idolatrous worship. See 1 Ki. xix. 26-28. It might tend to secure to David when simulating madness an escape from Philistia.

MADAI (mad'i), the Hebrew term for Medes, first occurring as the designation of the third offspring of Japheth, Gen. x. 2, but whether to be taken for the name of the third son or in an ethnical sense for the people sprung from him is a matter of dispute among commentators. The latter seems the more probable opinion, as many of the names in the genealogical table in Gen. x. are those of nations rather than of individuals. See **MEDES**.

MADAN (ma'dan), **MARTIN**, an English divine, was born in 1726, and was educated for the bar, but took orders, and became a popular preacher at the Locke chapel, till, by publishing an apology for polygamy, in a work entitled "Thelyphthora," he lost his popularity and retired from the pulpit. He was also the author of "A Commentary on the Articles of the Church of England," a "Treatise on the Christian Faith," and the translator of Juvenal and Persius. Died 1790.

MADDEN (mad'den), **SAMUEL**, D.D., an Irish clergyman, was born in 1687. He received his education at Trinity College, Dublin, and afterward became a liberal benefactor to that society by instituting, in 1731, prizes for such students as specially distinguished themselves in the college examinations. The year following he published the first volume of a work entitled "Memoirs of the Twentieth Century; or, Original Letters of State under George VI." This singular book was originally intended to occupy six octavo volumes, and extraordinary despatch was used in striking off a thousand copies of it; but the rapidity with which it was bought up by the author equaled the diligence used in bringing it out. He died on the last day of the year 1765.

MADDOX (mad'duks), **ISAAC**, an English prelate, was born in London, in 1697. Being left an orphan, he was placed with a pastry-cook, but he soon left that situation, and went to Scotland with a view of obtaining at St. Andrew's cheap but solid education, and eventually becoming a minister of the Kirk. The tenets and discipline of Presbyterianism, however, not being congenial with his sentiments, he returned to England, entered at Queen's College, Cambridge, was Episcopally ordained, and rose so rapidly that in 1733 he was made dean of Wells. In 1736 he was consecrated bishop of St. Asaph, whence, in 1743, he was translated to Worcester, where he died in 1759. Bishop Maddox published "A Vindication of the Church of England," in answer to Neal's "History of the Puritans." The Vindication has been esteemed a very successful performance.

MADIAN (ma'de-an), Acts vi. 29, the Greek form of Midian.

MADISON (mad'e-sun), **JAMES**, D.D., who was born in 1749, in Rockingham county, Virginia, rose to be one of the early bishops in the Protestant Episcopal Church in America. He graduated in 1772, in the college of William and Mary, and for a time he practiced at the bar; but he resigned the law for the gospel ministry. In 1773 he was made mathematical professor at William and Mary, and two years afterward he went to England for ordination. On his return he resumed his position in the college, which he resigned in 1784 for the chair of natural and moral philosophy. Four years afterward he was elected to the office of bishop, and in 1790 he was consecrated in England. He published a "Eulogy on Washington," "Sermons," "Letters" and "Addresses." His theology has been questioned by some ardent members of the Church, but all admit that he displayed great zeal and diligence in the discharge of his official duties. He died in 1812.

MADIUS MENSIS (ma'de-us men'sis), a name for May in some ecclesiastical writers.

MADMANNAH (mad-man'nah), a town in the South of Judah, Josh. xv. 31. It is probably the modern el-Minyay, about fifteen miles south-west of Gaza.

MADMEN (mad'men), a variation of the preceding, but applied to a quite different place, a town in the country of Moab, and only mentioned in Jer. xlvi. 2, in connection with the desolation to be caused by the threatened invasion of the country, but its locality is entirely unknown.

MADMENAH (mad-me'nah), another variation of the above word, and the name of a city in the tribe of Benjamin, which is represented by Isaiah, ch. x. 31, as fleeing before the approach of Sennacherib's army. This is the only notice we have of it, and no trace has been found of it by modern research.

MADON (ma'don), a city, apparently in the North of Palestine, which, with its king, was conquered by Joshua, Josh. xi. 1; xii. 19.

MADONNA (ma-don'na), an Italian term which signifies "My Lady," and used as a designation of the Virgin Mary, especially in connection with pictorial representations. After the fifth century, when the expression "Mother of God" became customary, and when art was introduced into the Church, pictures of the Virgin conformed to a certain style. The face was full, oval in form, dignified and mild in expression; and painters were supposed to excel who succeeded most effectually in combining these qualities in their "Madonnas." Usually the Virgin was represented as accompanied with the Child, and symbols, such as a mantle, a globe or a half moon, were added to express some attribute belonging to the Virgin. Raphael stands at the head of all artists in this department of art.

MAD THURSDAY. The Sunday before Quinquagesima is thus called in the Tyrol, because it is kept as an especial carnival.

MAELUS (ma-e'lus), 1 Esd. ix. 26, identical with Miamin, Ezra x. 25.

MAGARITÆ (ma-gar'e-tay) were apostates from Christianity to Mohammedanism. The term

was used in the Middle Ages, but its origin is unknown.

MAGBISH (mag'bish). The children of Magbish returned from captivity with Zerubbabel, Ezra ii. 30. Probably it was the name of a place. It is omitted in the corresponding list of Neh. vii.

MAGDALA (mag'da-lah). According to the received text, supported by a good many MSS., this is the name of a town or region to



THE MADONNA OF NUREMBERG.—See MADONNA.

This and the second engraving on this page are from statues placed at the street-corners of Nuremberg.

which our Lord and his disciples came after the second miracle of the loaves and fishes, Matt. xv. 39. In the corresponding passage in Mark's Gospel, Dalmanutha is substituted for it, Mark viii. 10. And what increases the perplexity, three of the older MSS., with several of the ancient versions and Fathers, read Magadan, instead of Magdala in Matthew, which is adopted by Tischendorf as the more correct text. No remains, however, literary or monumental, have been found to throw light on this Magadan. Whatever may be the correct reading in the passage referred to, that there was a Magdala within the range of our Lord's ministrations may confidently be inferred from the epithet given to one of the Marys—the

Magdalene. The name is most probably a later form of the Hebrew *Migdol*, or tower, which several places bore as a proper name; and the modern representative of the Magdala to which Mary belonged, and from which our Lord and his apostles could not have been far distant on the occasion mentioned above, is generally supposed to be the poor village of *el-Mejdel*, on the border of the Lake of Galilee, a little more than an hour's ride north of Tiberias. It has a miserable appearance, and there are no ancient ruins, but it is in the immediate neighborhood of a beautiful plain and a mountain that rises not less than three or four hundred feet high.

MAGDALENE (mag'da-leen), an inhabitant (female) of Magdala. From its application to the repentant Mary it has in popular usage come to designate a woman who had fallen from purity, but who has repented. In this sense it is frequently used as a name for penitent females in pictures. See MARY.

MAGDEBURG CENTURIES. See CENTURIES OF MAGDEBURG.

MAGDIEL (mag-de'el), one of the dukes of Edom, Gen. xxxvi. 43; 1 Chr. i. 54.

MAGED, 1 Macc. v. 36. See MAKED.

MAGEE (ma-ge'), WILLIAM, a learned Irish prelate and a theological writer, was born in humble life and admitted as sizar at Dublin University. He was soon distinguished for his scholastic attainments, and in 1806 became a Senior Fellow of Trinity College and professor of mathematics. In 1801 he published his celebrated "Discourses on the Scriptural Doctrines of the Atonement and Sacrifice," a work directed against the tenets of the Unitarians. By this he added much to his former reputation, as the amount of learning, the keenness of the criticism, the closeness of the logic and brilliancy of the style which this great treatise displayed, placed him at once in the front rank of the great theologians of the Church. These "Discourses" are still recognized as a standard work on the subjects which they discuss. In 1818 he was advanced to the deanery of Cork, in 1819 he was consecrated bishop of Raphoe, and in 1822 translated to the see of Dublin. He died in 1831.

MAGI (maj'i), the original term designating the Eastern sages who paid their homage to the infant Jesus at Bethlehem, Matt. ii. 1-12. These Magi must be carefully distinguished from the sorcerers or magicians to whom the same appellation was sometimes given, Acts xiii. 8. We find the term used in the Old Testament, Jer. xxxix. 3, where Rab-mag is the prince-magus, the chief of the sacerdotal caste among the Chaldeans. Originally one of the Median tribes to whom the sacred ministrations belonged, the magi held a high position in the Medo-Persian empire. They were the priests, the prophets, the scholars, of the nation, indicating the holiness of their functions by an exact cleanliness of body. They were held in high respect by the sovereigns, and frequently took part in political business and revolutions. Their religious system, which had become debased, is said to have been reformed by Zerdasht or Zoroaster. It would seem that, after the example of the Medes, a similar sacerdotal caste existed among other Oriental nations. Thus we find them

in Babylon, Dan. i. 20; ii. 2. Possibly these might have had a Median origin. Be this, however, as it may, such orders of men were to be found in various countries, degenerating often, it is likely, into mere astrologers and soothsayers, such as are stigmatized by Greek and Roman writers.

Of the actual place of residence of the sages to whom the sign of Messiah's birth was vouchsafed we know nothing; it has been said that they were from Persia, from Arabia, from Assyria. But



THE MADONNA OF NUREMBERG.—See MADONNA.

they must certainly be supposed of that class which, as above remarked, was originally Medo-Persian. And the Persians were "distinguished," says Dr. Mill, "from all the other great ruling nations of antiquity, as well by the comparative purity of their religion as by their uniform gentleness and often distinguished favor to the people of God under their sway. To that nation's general abhorrence of idolatry, in all its grosser aspects, the Magian order mainly contributed—an order whose study of the powers and principles of nature was fitted to attain the best knowledge of God within the reach of the Gentiles of old, whose worshipful invocation of fire, air and the rest ever carefully distinguished those elementary powers

from the supreme Deity, and whose error respecting the origination of evil beings from Ahriman, and his share with Ormuzd in the formation of the world, was unaccompanied, in their most ancient authorized books, with any of that ascription of independence to the evil principle which imparts the chief malignity to that error." We may, therefore, acknowledge the divine wisdom in making choice of these sages, comparatively free from heathen pollution, as the representatives of the Gentile world to whom to announce the expected Messiah. At a later period the Persian magi,

but threatened, in order to compel them to a certain course of action. In the Egyptian system of therapeutics, too, there was a magical character. The same principle may be traced in Chaldæa, where the object was not merely to forecast the destiny by observing the heavens, but to fix it by sacrifice and incantation, so as to react upon the stars.

The Greeks and Romans similarly had sacrifices and rites of secret observance, to which the special power was attributed of making the gods subservient to the will of men. Such were the Roman rites

with men, and to these it was that magical rites applied. And the art was denominated white or black, according as good or malicious demons were addressed. In Greece magic was connected with the worship partly of deities of foreign origination, and partly of those subterranean ones to whom the demons were subject as ministering spirits. The practice of magic might be publicly avowed, if persons did not intend thereby to injure others. But usually it was attended with dark and mysterious usages. Then there were human sacrifices, magical rites being connected therewith. And the object was evil. Thus persons were to be struck with disease, or madness, or loss of memory. Love-potions were of this kind. And what were called Ephesian and Milesian words had the highest reputation for efficacy. The former were characters engraved on the pedestal, girdle and crown of the Ephesian Artemis, or Venus, meaning "darkness, light, earth, year, sun, true sounds." They were graved also on stones or rings worn as amulets. Similar to these probably were the "books," or written formulæ, brought together and burnt at Ephesus, Acts xix. 19.

Necromancy was connected with the magical worship of demons, invoking and appeasing the manes of those who had died a natural death. Theurgy was magic of the highest character. It professed to communicate, not with lower and mediate beings, but with the most exalted gods, to make them subservient to the desires of those who practiced it.

The Egyptian magicians do not appear to have practiced magic in the sense in which it has been explained. They were interpreters of dreams, Gen. xli. 8, diviners, and professed by their incantations to secure happiness to the soul in another life. Little need be said on their opposition to Moses and Aaron. They were successful in deceiving Pharaoh on three occasions, Ex. vii. 11, 12, 22; viii. 7, and then, trying again, they failed, Ex. viii. 18. We can hardly suppose that they effected more than a clever juggle.

MAGIE (ma-ge'), DAVID, D.D., who became a very eminent minister of the Presbyterian Church of the United States, was born in 1795 at Elizabeth, New Jersey. He studied at Princeton, and after completing his theological course in the seminary, he discharged the duties of tutor in the college where he had graduated. He settled as pastor of the Second Presbyterian Church at Elizabeth in 1821, where he remained among a loving and fervently attached people until his death, in 1865. Many efforts were made to induce him to remove from this his only charge, but he resisted them all. He was a model minister, evangelical in doctrine, holy in life, devoted to his people and greatly blessed in his work. His high standing led him into positions of great trust. He was a trustee of the college of New Jersey, and of the theological seminary at Princeton, a member of the American Board of Foreign Missions and of the Publishing Committee of the American Tract Society. He was the author of "The Spring-Time of Life" and several "Discourses," all of which displayed the lofty spirit of this excellent man.

MAGINNIS (ma-gin'nis), JOHN SHARP, D.D., an eminent Baptist minister and professor, was born in 1805 in Butler county, Pennsylvania. He was educated at Waterville College, Brown University and in the Newton Theological Seminary, Massachusetts. He settled in the First Baptist Church, Portland, Maine, whence he re-



THE MAGDALENE.—See MAGDALENE and MARY.
From the fine painting of the English artist, Alexander Johnson.

fearful of losing their privileges, violently persecuted the Christians.

MAGIC (maj'ik), **MAGICAL** (maj'i-kal) **ARTS**, **MAGICIANS** (ma'jish'anz). Magic was an art of deeper significance and power than astrology and divination, from which it must be carefully distinguished. The latter were exercised in discovering future events; by magic it was supposed that future events might be influenced.

It was practiced among various nations of antiquity. There was a magic element in the Persian religion of Zoroaster. So with the Egyptian religion, where the gods were not only worshiped,

of the dead, formulæ of prayer and evocation of the gods. According to the Pythagorean notion, all beings with souls are homogeneous. Hence the spirit of man can act directly on higher natures, and attract them into the circle of its existence and requirements. And then, as it was supposed that men possessed a double soul, the nobler emanating from the Deity, and a natural one in affinity with other natural beings, a magic power could, it was conceived, be exercised on nature.

It was not generally the supreme gods that might be thus acted on. There were demons, inhabitants of the air, having passions in common

moved to the Pine Street Church, in Providence, Rhode Island. He next assumed the duties of the theological chair at Hamilton, New York, and in 1850 he went as professor of Biblical and pastoral theology to Rochester University. For some time he also took charge of the class in intellectual and moral philosophy. Declining health compelled him to retire from the university, but he taught in the theological school until he died, in the year 1852. In 1844 he received his degree in divinity from Brown University. His ceaseless engagements as a teacher prevented him from publishing more than a number of Review articles.

MAGISCOLA (ma-jis'ko-la). During the Middle Ages it was common to use the cloisters and other portions of cathedral and conventual churches as places of instruction, and the master of the school in these establishments was called by this name.

MAGISTER DISCIPLINÆ (ma-jis'ter dis-si'ple-nay), a name given to a person deputed by a bishop to instruct in the rules and discipline of the Church, and educate those children whom their parents had entrusted to him and dedicated to the service of the Church.

MAGISTER SACRI PALATII (ma-jis'ter sa'kre pa-lat'e-e), the name of a Dominican officer at the head of the congregation of the Index at the papal court. St. Dominic first held the office, which was created in 1218 by Pope Honorius III., and the Dominicans were invested in perpetuity with the duty of instructing such persons at court as were at leisure to come under their care. These privileges were extended and modified from time to time, and at present the censorship of books only pertains to this officer.

MAGISTRAL (ma-jis'tral), an ecclesiastic in cathedral and collegiate churches and royal chapels in Spain, whose duty is to preach at certain seasons. He is so called because it is necessary for him to be a master in theology.

MAGISTRATE (maj'is-trate). The word is sometimes used in our translation in a general sense for those possessing legal authority, Tit. iii. 1. The "magistrate" in Jud. xviii. 7 is, literally, possessor of dominion, or possessor of wealth, referring not to a ruler, but to a people. The word thus translated in Ezra vii. 25 is frequently elsewhere rendered "judges," as in Deut. i. 16; Jud. ii. 18. The magistrates of Luke xii. 11, 58, are properly rulers. We find again the term in our version of Acts xvi. 20, 22, 35, 36, 38, a place which seems to require some explanation. First, the general name "rulers," or authorities, is employed, Acts xvi. 19; and then these are afterward more particularly specified as being "magistrates," *stratēgoi*. They were the Roman colonial officers, properly called *duumviri*, analogous to and sometimes claiming the more venerable title of *prætors*.

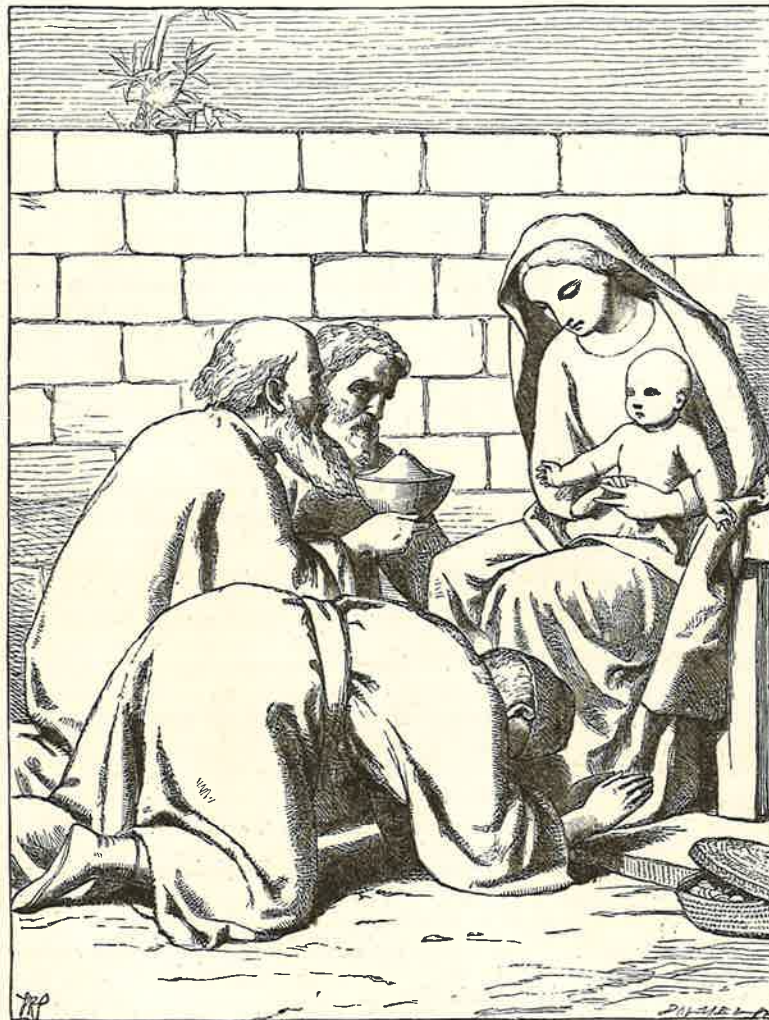
MAGNA CHARTA (mag'na chart'a), a charter granted by King John, A. D. 1215, to the English nation. Originally it contained seventy-two clauses, but when the charter was confirmed by Henry III. they were reduced to thirty-seven. This celebrated charter lies at the foundation of the liberties of the English people. It is reported to have been chiefly drawn up by the earl of Pembroke, and Langton, archbishop of Canterbury. Its most important articles are those which pro-

vide that no freeman shall be imprisoned or proceeded against "except by the lawful judgment of his peers or by the law of the land," and that no tax should be imposed in the kingdom unless by the common council of the king. Thus parliamentary taxation and not royal authority was ordained. It has been often recorded that this charter was ratified thirty-eight times.

MAGNIFICAT (mag-nif'e-kat), a spiritual song used in the services of the Romish, the Lutheran and the Anglican Churches. The name is derived from the first words of the Latin text in the Vulgate. It appears to have been introduced

their names are associated. The Cathedral of St. Magnus was founded in 1138. It was a magnificent structure in mixed Gothic style. From time immemorial the choir has been used as the parish church.

MAGOG (ma'gog), a tribe of the sons of Japheth, Gen. x. 2; 1 Chr. i. 5. Nothing more is said of Magog in the historical books of Scripture, but we can gather some notion of the greatness of the people intended from the magnificent descriptions of Ezekiel, Ezek. xxxviii.; xxxix. That prophet, predicting events which, perhaps, have not yet been accomplished, describes Gog of the



THE MAGI OFFERING GIFTS AND WORSHIP TO THE INFANT JESUS.—See MAGI.

into the services of the Church in the sixth century, as it was used in France in that age. In the service of the Church of England it is introduced after the first lesson, unless the ninety-eighth psalm should come in according to the Psalter.

MAGNUS DIES (mag'nus de'āz), a mediæval term for Easter day.

MAGNUS (mag'nus), SAINT. Several persons have been called by this name, the most eminent being—1. An Irish missionary who succeeded St. Gall, and who labored with great success around Augsburg. 2. The great apostle of the Orkneys, who, like St. Patrick in Ireland and St. Cuthbert on the coast of Northumberland, became famous as the great evangelizer of the regions with which

land of Magog as sovereign over vast regions. Rosh, Meshech and Tubal are his subjects; Persia, Ethiopia and Lybia attend him; Gomer and Togarmah are at his beck. And with mighty will this ruler of Magog comes down upon the land of Israel; but there his innumerable legions shall perish. St. John uses the same language. The nations of the earth, who, deceived by Satan, are to gather as the sand of the sea against the beloved city, and be destroyed by the last awful fire that shall flash down from God's eternal throne, are denominated Gog and Magog, Rev. xx. 8, 9. Without attempting to interpret these prophecies, we may see in them sufficient grounds for determining the quarter to which we must look for Magog. There can scarcely be a doubt that the Scythians are intended, those wild and almost numberless tribes which peopled Asia from the Caucasus and

the middle of the seventeenth century near Rathmelton, in county Donegal, a few miles from Londonderry, Ireland. He was educated at Glasgow, where he was enrolled as a student of the university in 1675, as "Franciscus Makemius, Scoto Hybernus." Having finished his studies, he was licensed by the Lagan Presbytery in 1781. "Colonel Stevens, from Maryland beside Virginia," had applied for a minister to settle in that colony, and on that call Makemie was ordained. He went on a mission to Barbadoes, and thence he removed to Maryland, and he is supposed to have founded the church at Snow Hill. He removed to Virginia, where he labored with great zeal, having previously secured protection and liberty to preach under the "Toleration Act." He went to England in 1704, with a view to procure ministers, and next year he returned, bringing John Hampton and George McNish with him. He visited Boston, Long Island, and diligently preached as he journeyed from place to place. In Long Island he was arrested by Lord Cornbury, and after protracted proceedings, he was fined eighty-three pounds for having preached in Long Island; and thus, amidst difficulties which would have appalled many men, he persevered until his death, in 1708. Other ministers, it is held, had preached in the colonies before Makemie, but it is not doubted that he was influential in establishing the first presbytery at Philadelphia, in 1706, thus laying the foundation of the solid organization of the Presbyterian Church. He was a man of great energy, and of fair education and love for learning, as may be seen by the fact that in such an unsettled condition as that in which he lived, he was able to bequeath one hundred and twenty English books to his family, giving law-books to Andrew Hamilton (father to the governor of Pennsylvania), and the residue of a library to Andrews and his successors in Philadelphia.

MAKHELOTH (mak-he'lôth), a station of the Israelites in the wilderness, Num. xxxiii. 25, 26.

MAKKEDAH (mak-ke-dah'), a city in the low country of Judah to which Joshua pursued the Amorites after the victory before Gibeon, Josh. x. 10, 16, 17, 21, 28, 29.

MAKTESH (mak'tesh). The word appears as a proper name only in Zeph. i. 11, where it is said, "Howl, ye inhabitants of Maktesh, for all the merchant people are cut off." Occurring, as this address does, in a prophecy on the destruction of Jerusalem, it has been supposed to refer to some hollow or valley about the city, somewhat resembling a mortar, in which wares were wont to be exposed and merchant traffic carried on; but as to the particular spot or quarter indicated by it, there is no general agreement.

MALABAR CHRISTIANS. See CHRISTIANS OF ST. THOMAS.

MALACHI (mal'a-ki) was the last of the Old Testament prophets, and is supposed to have prophesied about a hundred years after Haggai and Zechariah. As the word "Malachi" means *my angel*, or *my messenger*—i. e., of the Lord—it has been supposed by some to be rather an appellation than a proper name. Nothing is known of his personal history, but he evidently lived after the second temple had been built, and its offerings and sacrifices had been re-established, for it is an insincere and mercenary spirit in those services,

especially among the priests, which he labors to correct. It is probable that he was contemporary with Nehemiah, or immediately followed him. The offences which he particularly censures are those which excited the indignation of that pious governor and called forth his earnest endeavors for their removal.

MALACHI, THE PROPHECY OF. It appears from this book that the moral and religious state of the people had greatly declined since the time of Haggai and Zechariah; for whereas at the former period they were addressed chiefly in the language of promise and encouragement, in the time of Malachi they had more need of reproofs and warnings. They were the slaves of formalism and self-righteousness; satisfied with themselves, complaining of God, irritated at the afflictions which he sent them, and not hesitating even to accuse him of injustice and to blaspheme his name.

Malachi reproves both the priests and the people; announces the unexpected appearance of the Lord for whom they looked, preceded by his harbingers to prepare his way; declares the distinction that shall be finally made between the righteous and the wicked; and concludes with an assurance of approaching salvation to those who fear God, upon whom "the Sun of righteousness shall arise with healing in his wings," and with a solemn injunction to the people of God to observe the law of Moses while expecting the promised Saviour.

The manner in which this book concludes implies that the Jewish people were to expect no more prophets till the Messiah's forerunner should come; and from this period the spirit of prophecy appears to have ceased until the commencement of the New Testament era.

MALACHY (mal'a-ke), 2 Esd. i. 40, Malachi the prophet.

MALACHY, SAINT, whose original name was Maol-Maodhog, the descendant of an ancient Irish noble family, was born at Armagh, in 1094. He became a missionary to his poor countrymen, restored the ruined monastery of Bangor, and was subsequently appointed bishop of Connor, and then archbishop of Armagh. He died at Clairvaux, on his way to Rome; and having been the first of the Irish hierarchy to submit the independent Church of his own country to the authority of the pope, he received the honor of canonization, being the first Irish resident who received this distinction. He died in 1148.

MALADERIA (mal-a-de're-ah), the ancient name of a hospital for lepers.

MALAKANES (mal-a-ka'nes), a Russian sect which forbids making the sign of the cross or the use of images, considers all wars unlawful and observes the laws of Moses respecting meat. They differ from the "orthodox" Russian Church also respecting the sacraments.

MALCHAM (mal'kam). 1. A Benjamite, 1 Chr. viii. 9. 2. Zeph. i. 5. The word is perhaps here used for an idol generally worshiped by idolaters as "their king." Or it may refer to Moloch or Molech specially.

MALCHIAH (mal-ki'ah). 1. A Levite of the family of Gershon, 1 Chr. vi. 40. 2, 3. Two who had married foreign wives, Ezra x. 25, 31. 4, 5. Two who helped to repair the wall of Jeru-

salem, Neh. iii. 14, 31. 6. One who stood with Ezra at the solemn reading of the law, Neh. viii. 4; perhaps the same with Malchijah, Neh. xii. 42. 7. A priest, Neh. xi. 12; most probably the person mentioned in Jer. xxi. 1, where Melchiah, Jer. xxxviii. 1. See MALCHIJAH, Jer. xxxviii. 1. 8. An officer into whose dungeon Jeremiah was cast, Jer. xxxviii. 6.

MALCHIEL (mal-ke'el), a descendant of Asher, Gen. xlvi. 17; Num. xxvi. 45; 1 Chr. vii. 31.

MALCHIELITES (mal-ke'el-ites), a family of Asher descended from Malchiel, Num. xxvi. 45.

MALCHIJAH (mal-ki'jah). 1. A priest, 1 Chr. ix. 12. It is probably he that was the head of one of the courses, 1 Chr. xxiv. 9, and his representative that sealed the covenant, Neh. x. 3, also called Malchiah, Neh. xi. 12. See MALCHIAH, 7. 2. One who took a foreign wife, Ezra x. 25. 3. A person who aided in repairing the wall of Jerusalem, Neh. iii. 11. He is also called Malchiah, Ezra x. 31. See MALCHIAH, 3. 4. One who took part in the solemn dedication of the wall, Neh. xii. 42.

MALCHIRAM (mal-chi'ram), one of David's descendants, 1 Chr. iii. 18.

MALCHI-SHUA (mal-chi-shoo'a), one of the sons of King Saul, 1 Chr. viii. 33; ix. 39; x. 2. He is also called Melchi-shua, 1 Sam. xiv. 49; xxxi. 2.

MALCHUS (mal'kus), the servant of the high-priest (Caiaphas) whose ear was cut off by Peter, when, in the garden of Gethsemane, and on the impulse of the moment, he drew the sword in defence of his Master, Matt. xxvi. 51; Mark xiv. 47; Luke xxii. 49-51; John xviii. 10. The assault of Peter on the man is mentioned by all the evangelists, but John alone gives his name; and the healing action of our Lord repairing the injury that had been done is noticed only by Luke. The future history of Malchus is altogether unknown to us, so that we are unable to say whether the subject of our Lord's last miraculous act of healing profited by it in a spiritual respect.

MALDONATUS (mal-do-nah'tus), JOANNES, a very learned Spanish Jesuit, was born at Casas de la Reina, in 1534, studied at Salamanca, and was distinguished in his youth for his knowledge of Greek and philosophy. He took the vows and habit of the Society of Jesus at Rome in 1562. He was sent by the Jesuit authorities to Paris as a teacher of Catholic theology, during the excitement of the French Reformation and Catholic reaction, between 1562 and 1572. His exegetical lectures were attended by Protestants in Paris and elsewhere, and the renown of his teaching reminds the reader of the history of Abelard. His brilliant course was chequered by malicious charges of heresy on the doctrine of the Immaculate Conception, and also of "deathbed robbery" in favor of the Society of Jesus. He retired after this to the solitude of the convent of Bourges, and prepared the various exegetical and other works by which he is known to posterity. He was called to Rome by Gregory XIII. to superintend the publication of the Septuagint. His works comprise commentaries on some of the books of the Old Testament and on the Gospels, which are remarkable for their depth

ing with every difficulty and bringing out the literal sense. He died in 1533.

MALEBRANCHE (male-brongsh'), NICO-LAS, a celebrated French philosopher, was born at Paris, in 1638, and at the age of twenty-two embraced the monastic life. His attention was first directed to metaphysics by perusing Descartes' "Treatise on Man," and he immediately became a devoted partisan of the Cartesian philosophy. His famous "Treatise on the Search after Truth" is principally distinguished by the maintenance of a mysterious union between God and the soul of man, and the doctrine that the human mind immediately perceives God and sees all things in him. Malebranche also wrote several other works, among which are—"A Treatise on Nature and Grace," "Christian Conversations" and "Dialogues on Metaphysics and Religion." He was highly venerated for his elevated genius, and nothing could be more amiable and simple than his conversation and manners. He died in 1715.

MALELEEL (ma-le'/le-el), Luke iii. 37, the Greek form of Mahalaleel.

MALIGNANTS (ma-lig'nantz). During the civil war in England this term was freely applied to the Royalists and Churchmen by the Roundheads and others because of their opposition to the objects of the Parliamentarians.

MALLOTHI (mal-lo'thi), a Levite, head of a course of singers, 1 Chr. xxv. 4, 26.

MALLOWS (mal'löz). The word so translated Job xxx. 4 appears to be the sea-purslain, *Atriplex halimus*; it is likened to the rhamnus (a white bramble), but has no thorns; its leaf is similar to that of the olive, but wider; it grows near the sea-coast and about hedges, and the tops of it are eaten when young. It is, however, collected for food only by the poor.

MALLUCH (mal'luk). 1. A Merarite Levite, 1 Chr. vi. 4. 2, 3. Two who had married foreign wives, Ezra x. 29, 32. 4. A priest who returned with Zerubbabel. His representative in the days of Joiakim was Jonathan, and he or the head of his family or course sealed the covenant, Neh. x. 4; xii. 2, 14, where he is called Melicnt. 5. One of the people who sealed the covenant, ver. 27; he may be identical with No. 2 or 3.

MALMESBURY (mamz'ber-e), WILLIAM OF, an English historian who flourished in the twelfth century, was born in Somersetshire, became a Benedictine monk of Malmesbury and librarian of the monastery. His writings were very numerous, and his veracity as a chronicler is rated high. His most important works are a history of England, from the arrival of the Saxons in 449 to the year 1126, and biographies of Sts. Dunstan, Patrick and Wulstan. He died in 1143.

MALTA CROSS. See CROSS.

MALTA, KNIGHTS OF. See JERUSALEM, KNIGHTS OF.

MAMMON (mam'mon), the Syrian term for riches, not, as has been often imagined, of any idol-deity formally acknowledged among the Syrians, for no evidence exists of this. By our

Lord, however, it was used in a personified manner as a power that might actually receive men's homage, much as we sometimes speak of gold: "Ye cannot serve God and mammon" (gold), Matt. vi. 24; Luke xvi. 9.

MAMRE (mam're), an Amorite chief, as plainly appears from Gen. xiv. 13, 24, where we read of "Mamre the Amorite, brother of Eshcol." It is chiefly, however, not the man himself, but something which belonged to him and went by his name, that the sacred narrative takes notice of. In the English Bible, Abraham is said to have dwelt "in the plain of Mamre," but the expression ought undoubtedly to be "under the oaks (or terebinths) of Mamre," Gen. xiii. 18; xiv. 13; xviii. 1, the trees going by the name of the chieftain who planted them, or who had somehow been peculiarly associated with them, as elsewhere we read of the oak of Deborah, Jud. iv. 5, and of the magicians, Jud. ix. 37. By and by the simple term Mamre is used as sufficiently descriptive of a relative position. Machpelah was before, over



THE ABBEY OF MALMESBURY, ENGLAND.—See MALMESBURY, WILLIAM OF.

against Mamre, Gen. xxiii. 17; and Jacob is said to have come to his father Isaac to Mamre, which is further explained by its being said to be unto Hebron, Gen. xxxv. 27. Josephus placed it six stadia—less than a Roman mile—from the city, but some other ancient authorities make it two Roman miles distant. Robinson thinks the latter the more probable locality, and is disposed to identify it with the hill er-Râmeh, where there are considerable remains of dwellings, which he supposes to have been built upon the spot in later times on account of its reputed sacredness.

MAMUCHUS (mam'u-kus), 1 Esd. ix. 30, identical with Malluch of Ezra x. 29.

MAN. See ADAM.

MANAEN (man'a-en), a Christian teacher in the Church at Antioch, foster-brother of Herod Antipas, the tetrarch, Acts xiii. 1.

MANAHATH (ma-na'hath), a descendant of Seir, the Horite, Gen. xxxvi. 23.

MANAHATH, a place mentioned only in 1 Chr. viii. 8, probably in Benjamin.

MANAHETHITES (ma-na'heth-ites), 1 Chr. ii. 52, 54. These may be the inhabitants of the place above mentioned, but there is an uncertainty about the meaning.

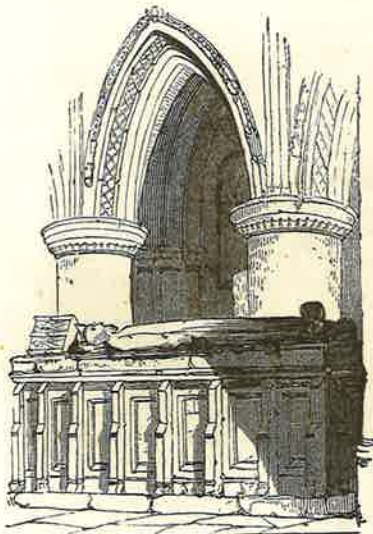
MANASSEAS (ma-nass'e-as), 1 Esd. ix. 31, identical with Manasseh, Ezra x. 30.

MANASSEH (ma-nas'eh). 1. The first-born son of Joseph, Gen. xli. 51. Nothing is known of his history except the remarkable incident recorded in Gen. xlvi. When Joseph learned that his aged father was extremely ill, he took with him his two sons Ephraim and Manasseh to visit Jacob, who strengthened himself and sat upon the bed, first to bless Joseph and adopt these two grandsons to be his own "as Reuben and Simeon," and next to bless them also. On this occasion Joseph brought them near his father, whose eyesight had greatly failed, in such a manner that Manasseh was at Jacob's right hand and Ephraim at his left; but Jacob crossed his hands, "guiding them wittingly," so as to lay his left hand on Manasseh.

Joseph seems to have been so intensely engaged in his devotions that he did not notice this circumstance till the blessing had been pronounced; but as soon as he did discover it he was displeased, and would fain have rectified what he regarded as an error. His father, however, refused, and foretold that, while both were to be blessed in Israel, Ephraim should be before his brother.

MANASSEH, TRIBE OF.—This personal narrative leads us on to the fortunes of the tribe, in whose history we observe the prophecy fulfilled. In the wilderness the three tribes descended from Rachel kept together both in the encampment and on the march, but Ephraim took the command and gave the name to the whole division, Num. ii. 18-24; x. 22-24. In the first census the men of Ephraim amounted to forty thousand five hundred, and those of Manasseh only to thirty-two thousand two hundred; yet at the second census the proportions were reversed, being respectively thirty-two thousand five hundred and fifty-two thousand seven hundred. Joseph had the portion of the first-born by having two tribal divisions assigned to his sons, 1 Chr. v. 1, 2, compared with Deut. xxi. 17; and in like manner it is to be noticed that in some sense Manasseh did retain the privilege of the first-born by having two portions of the

land of Canaan assigned to him, one on each side of the Jordan, Josh. xvii. 1. And so in the arrangement of the kingdom in David's time we read of a prince for each of the two sections, and these princes are placed on a level with the princes of entire tribes, 1 Chr. xxvii. 20, 21. Yet, on the whole, the effect of this arrangement can scarcely have been for the real strength of Manasseh; rather the tribe must have been weakened by being divided, especially as the western half of them became unavoidably overshadowed by the powerful and united tribe of Ephraim, close to whose northern border they were placed, and to whom they seem to have been required to assign a number of cities which territorially ought to have been their own, Josh. xvi. 9. And in the complaint which the children of Joseph—namely, Ephraim and western Manasseh—made to Joshua of too narrow an allotment of territory, they reckoned themselves the occupants of only a single lot, Josh. xvii. 14, 17. On the other hand, it appears from ver. 11 that these Manassites were to some extent indemnified by receiving certain cities within the territories of Issachar and Asher.



TOMB IN MALMESBURY ABBEY.

There is considerable obscurity about the geography of this western half, though it is treated at some length in these two chapters of Joshua, where also it is stated that the district was divided into ten portions; and again about the half of this half fell in the first instance to heiresses, according to laws given in the wilderness, Num. xxvii. 1-11. The other half of the tribe was settled on the eastern side of Jordan, along with the two tribes of Reuben and Gad, Num. xxxii. 33, 39-42. In Josh. xiii. 31 the territory of eastern Manasseh is described as lying to the north of the tribe of Gad, and as taking in all Bashan and half of Gilead, and Ashtaroth and Edrei. In Deut. iii. 13-15 Moses recapitulates what he had done, assigning to them the northern part of Gilead, the whole of Argob and the whole of Bashan. The original account in Numbers speaks generally of Gilead being given to Machir; the small towns of it to Jair, who therefore named them Havoth-Jair; and Kenath and its villages to Nobah; in each case the right of possession being associated with the right of conquest. This Jair was himself a descendant of Machir, though only by the mother's side, 1 Chr. ii. 21-23, so that there was some irregularity in counting him a Manassite. This land of eastern Manasseh was a magnificent territory, but it is doubtful whether it ever was fully possessed,

and assuredly it never was so long. Thus, according to the correct translation of 1 Chr. ii. 23, "Geshur and Aram," or the Geshurites and Syrians, "took Havoth-Jair from them." On the other hand, an interesting historical fragment in 1 Chr. v. 18-22 tells of their success, along with the Reubenites and Gadites, against several of their heathen neighbors, and of the continued good results till the captivity. The western portion of the tribe was also very remiss in the duty of driving out the Canaanites from the cities which they had received within the limits of Issachar and Asher, Josh. xvii. 11, 12; Jud. i. 27, 28.

The tribe of Manasseh does not take a prominent place in the history of Israel. Machir is celebrated in the song of Deborah as sending governors to the great struggle against Jabin, Jud. v. 14. Gideon belonged to western Manasseh, to the family of Abiezer, Jud. vi. 11; at ver. 15 he says, "My family is poor," or, as in the margin, "My thousand is the meanest in Manasseh." Jair, a judge somewhat later than Gideon, was a Gileadite, and probably belonged to the eastern Manassites, Jud. x. 3-5. Whether "Jephthah the Gileadite," Jud. xi. 1, belonged to this tribe or to that of Gad, we cannot positively determine. The eastern Manassites seem to have gone along with the rest of the Gileadites, and those in the west along with the Ephraimites, in submitting to Ishbosheth as their king after the death of Saul, 2 Sam. ii. 9. Yet numbers of them attached themselves to David before the death of Saul; and afterward the tribe was well represented when the nation united to make David king, 1 Chr. xii. 19-22, 31, 37. The one half of them shared the general fortune of the eastern tribes, when Hazael smote them as "the Lord began to cut Israel short," 2 Ki. x. 32, 33; and they were finally carried away by Pul and Tilgath-pilneser, kings of Assyria, 1 Chr. v. 25, 26. In the last days of degradation and misery to the ten tribes, it is said of that kingdom that, in their famished and maddened state, "they shall eat every one the flesh of his own arm, Manasseh, Ephraim, and Ephraim, Manasseh; and they together shall be against Judah," Isa. ix. 20, 21. Yet there are traces of repentance for the sins of their kingdom and return to the Lord at Jerusalem in the reign of Asa, 2 Chr. xv. 9, and of Hezekiah, ch. xxx. 1, 10, 11, 18, and of Josiah, ch. xxxiv. 9; and their land was partly purged of idolatry by these two last kings, ch. xxxi. 1; xxxiv. 6. In the account of the restoration of Israel in Ezek. xlvi., Manasseh appears with only a single territory, between Naphtali and Ephraim, ver. 3-5.

2. The ancestor of that Jonathan the Levite whom Micah consecrated as priest for his house of images, and who afterward was priest to the northern Danites, Jud. xviii. 30. The word Manasseh is peculiarly written in the original, and it is supposed, with much probability, that Moses was really meant.

3. Fourteenth king of Judah, son and successor of Hezekiah, who began to reign in B. C. 699, at the early age of twelve years, and reigned fifty-five years. It appears that the secret enemies of the vigorous reforms of Hezekiah reappeared and managed to gain much influence at court during the youth of Manasseh; and he was prevailed upon to re-establish all the idolatries and abominations which it had taken his excellent father so much pains to subvert. This bent having been unhappily given to the mind of one old enough to listen to evil counsels, but too young to see their danger, the king followed it with all the reckless ardor of

youth, and without any of the prudent reservations which older sovereigns, more discreet in evincing the same inclinations, had maintained. Idolatry in its worst forms, and all the abominations connected with its observances, were practiced without stint and without shame, not only in the face of the temple, but in its very courts, where altars to the heavenly bodies were set up and rites of idolatrous worship performed. Under this altered state of things, the Judahites, with the sanction of the king's example, rushed into all the more odious observances of Syrian idolatry with all the ardor which usually attends the outbreak of a restrained propensity, till they became far "worse than the heathen, whom the Lord destroyed before the children of Israel." In vain did the prophets raise their voice against these iniquities, and threaten Manasseh and his kingdom with awful tokens of divine indignation. Instead of profiting by these warnings, the king vented his rage against those by whom they were uttered, and in this and other ways filled Jerusalem with innocent blood beyond any king who reigned before him, 2 Ki. xxi. 1-16.

At length the wrath of God burst over the guilty king and nation. At this time there was constant war between Assyria and Egypt, and it would seem that Manasseh adhered to the policy of his father in making common cause with the latter power. This, or some other cause not stated by the sacred historian, brought into Egypt an Assyrian army, under the generals of Esar-haddon, which carried all before it. The miserable king attempted flight, but was discovered in a thorn-brake in which he had hidden himself, was laden with chains and sent away as a captive to Babylon, which was then subject to the Assyrians, where he was cast into prison, B. C. 677. Here, at last, Manasseh had ample opportunity and leisure for cool reflection, and the hard lessons of adversity were not lost upon him. He saw and deplored the evils of his reign, he became as a new man, he humbly besought pardon from God, and implored that he might be enabled to evince the sincerity of his contrition by being restored to a position for undoing all that it had been the business of his life to effect. His prayer was heard. His captivity is supposed to have lasted a year, and he was then restored to his kingdom under certain obligations of tribute and allegiance to the king of Assyria, which, although not expressed in the account of this transaction, are alluded to in the history of his successors, 2 Chr. xxxiii. 11-13.

On his return to Jerusalem, Manasseh exerted himself to the utmost in correcting the errors of his early reign, and in establishing the worship of Jehovah in its former purity and splendor. The good conduct of his latter reign was rewarded with such prosperity as enabled him to do much for the improvement and strengthening of his capital and kingdom. He thoroughly repaired the old walls of Jerusalem, and added a new wall on the side toward Gihon; he surrounded and fortified by a separate wall the hill or ridge on the east of Zion which bore the name of Ophel; and he strengthened, garrisoned and provisioned "the fenced cities of Judah," 2 Chr. xxxiii. 13-17. He died in peace, B. C. 664, at the age of sixty-eight, after having reigned longer than any other king of Judah, and was buried in a sepulchre which he had prepared for himself in his own garden, 2 Chr. xxxiii. 20.

4, 5. Two persons mentioned in Ezra x. 30, 33 who had married foreign wives, and of whom nothing whatever is known.

MANASSES (ma-nas'ses). 1. Matt. i. 10, Manasseh the king. 2. Rev. vii. 6, the patriarch Manasseh. 3. 1 Esd. ix. 33, identical with Manasseh of Ezra x. 33. 4. Judith viii. 2, 3, the husband of Judith.

MANASSES, THE PRAYER OF. This is a short apocryphal piece intended to express the penitent feelings which the king might have while justly suffering for his sins. That he did so humble himself and pray, and that his prayer was preserved among the ancient records of the kingdom, we know, 2 Chr. xxxiii. 18, 19. But the composition now in existence is certainly not genuine. For it was written originally not in Hebrew, but in Greek; it is not certainly mentioned by any writer prior to the so-called Apostolical Constitutions in the fourth century after Christ, and it never was accounted canonical by the Church. Yet it embodies pious thoughts; it is found in the Codex Alexandrinus, and though allowed to be spurious by the Church of Rome, is in the Vulgate. It is, however, not known by whom the Latin translation was made, nor can the date of the original be determined with any exactness.

MANDRAKE (man'drake), a plant which was supposed to promote fecundity. Reuben had found mandrakes in a field, and brought them to his mother Leah. Rachel, seeing them, and anxious for children, requested them of her sister, and obtained them on a certain condition, Gen. xxx. 14-16. It is clear that the plant intended blossomed in spring, that the flowers had a strong scent, that the fruit ripened in May, the time of wheat harvest in Padan-aram, that these mandrakes were not common, else Rachel would have had no reason for bargaining with Leah, and further that they were found in Palestine, Song Sol. vii. 13. Now the *Atropa Mandragora*, called also *Mandragora vernalis*, appears to answer these conditions. "The root," says Kalisch, "is white, mostly forked, but straight and thick, having some resemblance to the human form, about four feet long, unwholesome and of repulsive smell. The leaves are of a lively green, oval, about one foot long, four to five inches broad, with an undulating border; the flowers are small, whitish green, bell-shaped, blossoming in spring, and exhaling a strong but fragrant odor; the fruit is yellow, of the size of a small egg, pleasant both to sight and smell, filled with seeds, and ripens in the month of May. . . . It is freely eaten by the natives as wholesome, genial and exhilarating, is believed to strengthen affection, and employed for the preparation of love-philtres." Mandrakes still grow near Jerusalem and in various parts of Syria. Dr. Thomson saw them near Hebron and on the lower ranges of Lebanon and Hermon. The mandrake is nearly allied to the *Atropa belladonna*, deadly nightshade.

MANEH (ma'neh). See WEIGHTS.

MANES (ma'nes), or **MANICHÆUS** (man-i-ke'us), the founder of a sect called, after him, Manichæans, was a native of Persia, and born early in the third century. He was instructed in the Christian religion, but he afterward distinguished himself by attempting to combine its doctrines with those of the magi. The leading idea of his system is the existence of two eternal powers, one good, the other evil, thus really adopting the essential principle of Parseism, which holds the eternal existence of two contending powers

or beings. He rejected the Old Testament, and taught that Christ had come to save mankind, and that he himself was the paraclete announced in the New Testament. He also pretended to the gift of healing; but failing to cure the son of the king of Persia, he was flayed alive, and his body given to the dogs, A. D. 274. There is no proper ground for including Manes among the early Christians. Augustine refuted some of his works.

MANETHO (ma-ne'tho), an ancient Egyptian historian who was high-priest of Heliopolis in the reign of Ptolemy Philadelphus, about 280 B.C. He wrote the history of his country in Greek, and professed to have derived it from ancient sacred inscriptions. His work is no longer extant, but fragments of it are preserved by other writers, from which we learn the names of the Egyptian kings and the length of their reigns through what are called the thirty dynasties, occupying a period of above thirty-five hundred years.

MANGER (mān'jer), Luke ii. 7, 12, 16. See INN.

MANI (ma'ne), 1 Esd. ix. 30, identical with Bani, Ezra x. 29.

MANLIUS (man'le-us), 2 Macc. xi. 34, the name of a Roman ambassador said to have written a letter to the Jews. This letter is with reason considered a fabrication.

MANNA (man'na), "portion," the name given to the food supernaturally supplied to the Israelites during their abode in the wilderness. Many writers have endeavored to account for the production of this substance, and have believed that they recognized in it the exudations of certain plants still collected and known as articles of commerce. But if we are to take the Scripture narrative as recording real events, we must admit that the manna provided for the Israelites was something entirely different from natural products. Their surprise when they first saw it, the regularity and immense quantity of the supply, the preservation of some of it for the inspection of future generations, are facts which the theory of the ordinary exudations from trees or bushes fails to interpret. It is useless, therefore, to give a description of substances which certainly could not be the manna of Israel.

Manna is mentioned as first given when the Israelites were in the wilderness of Sin. It was found in the morning after the dew evaporated; it lay like the hoar-frost on the ground, the size of coriander-seed and the color of bdellium; it was to be gathered at once before the sun melted it. Each person was to collect for his household at the rate of an omer (about three quarts) a head, so that, according to the size of a family, more or less was taken. It was used as a meal and made into cakes, the taste of it being like oil or wafer cakes made with honey. All was to be consumed the day it

was gathered, else it corrupted; but the day before the Sabbath a double quantity was to be brought in, and then it lasted without corrupting for two days. An omer of it was long preserved as a memorial in the sanctuary, testifying God's power and willingness to give food for the sustenance of his people in the most apparently destitute circumstances. The supply of manna lasted till after the Israelites of Gilgal had eaten of the old corn of Canaan, Ex. xvi.; Num. xi. 4-9; Josh. v. 10-12. Our Lord, referring to the manna, declares himself the true bread from heaven, John vi. 31-35, 48-51, 58. With regard to the hidden manna, Rev. ii. 17, Dr. Trench considers this as pointing to Christ after his ascension. He is hidden from his people's sight, but shall not remain hidden for ever, and even now he gives them prelibations of that feast they shall hereafter partake of.

MANOAH (ma-no'ah), a Danite, the father of Samson, Jud. xiii.; xvi. 31. Little is told of him save in connection with Samson's birth. He most probably died before his son, whose "brethren" and the "house of his father" are said to have buried him.



NEW ABBEY, KIRKCUDBRIGHTSHIRE, SCOTLAND.

MAN-SLAYER, Num. xxxv. 6, 12; 1 Tim. i. 9. See REFUGE, MURDER.

MANT, RICHARD, bishop of Down, Connor and Dromore, was born in 1776 at Southampton, England. He was educated at Oxford, and he became a distinguished Fellow of Oriol College. After taking his degree of M. A., he traveled for some time on the Continent, on his return from which he became successively curate at Buriton and Sparsholt, in Hampshire. In 1810 he was presented to the vicarage of Great Coggeshall, in Essex; and the sermons which he preached at the Bampton Lecture, in 1812, having attracted general attention, he rose rapidly in the Church. In 1815 he became rector of St. Botolph's, Bishops-gate Street, and three years later vicar of East Horsley, Surrey. In 1820 he was consecrated bishop of Killaloe, and translated to the see of Down and Connor in 1823, the care of the diocese of Dromore devolving upon him in 1842, on the death of the last bishop, Dr. Laurie. During his long life, Dr. Mant was constantly engaged in authorship, chiefly on subjects connected with his professional duties. Those works which have gained him the greatest celebrity are the edition of the Bible, with notes and commentaries, which he prepared in conjunction with Dr. d'Oyley, and several Tracts printed by the Society for promoting Christian Knowledge, such as "A Step in the Tem-

ple," "Romanism and Holy Scripture Compared," "History of the Church in Ireland," "The Churches of Rome and England Compared." He died in 1848.

MANTLE (man't'l). See **DRESS**.

MANUEL (man'u-el), **NICOLAS**, a Swiss painter, poet and Reformer, was born at Berne, in 1484. He was employed in the monastery of his native city to paint a series of pictures entitled the "Dance of Death." His works, however, have perished; and in his later life Manuel became a soldier, took an active part in public affairs, and especially distinguished himself as a promoter of the Reformation. His writings consist of various controversial tractates, "Moralities and Mysteries" and popular songs. He died in 1530.

MANUSCRIPTS (man'u-skripts). Before the invention of printing, copies of the Scriptures, as of other books, were multiplied in writing; and volumes so written are called manuscripts, and these are either autographs by the original penman, or apographs, copies made from those originals. All the manuscripts at present existing are apographs, the originals having perished. Many, however, of those we possess of the Scriptures are of very great antiquity.

The manuscripts to be here described are Hebrew and Greek.

Hebrew manuscripts are synagogue rolls and private copies. The first are those used in the synagogue worship. They are written with great exactness on the skins of clean animals, specially prepared, and fastened together with strings also taken from clean animals. They are in the square Chaldee letters, without vowels or accents; and as they are of a considerable length, they are rolled round cylinders, so as to afford facility in displaying any portion required. The writing is in columns, presenting, so to speak, separate pages to the eye of the reader as he unrolls the manuscript. The private manuscripts are in books, written on vellum, parchment or paper. Some of these are in the square Chaldee and some in the rabbinical character. They have vowels and accents.

Classifications have been made of Hebrew manuscripts. There are the Spanish—to which Oriental manuscripts are nearly allied—the German, and the French and Italian intermediate between Spanish and German. The Spanish copies are said to follow the Masoretic order in the arrangement of the books; the letters are regular, square and well proportioned. In German copies the Talmudic arrangement is observed, and the characters are ruder and more inclined, with pointed corners. In French and Italian manuscripts the character is somewhat smaller, more round than pointed. The Spanish manuscripts are most highly valued by the Jews.

It is difficult to determine the age of Hebrew manuscripts. Sometimes, indeed, a date is inscribed, or external circumstances may afford some testimony; but where internal marks alone present themselves, the utmost caution is required in judging of the antiquity and goodness of a manuscript. It may, however, be said that existing manuscripts are all more or less fully of a Masoretic cast, and consequently they exhibit substantially the same text. Even those obtained from the East are of this class. Thus the celebrated roll of the Pentateuch procured by Dr. Buchanan from the black Jews in Malabar was probably transcribed from a Spanish manuscript, and those brought to England from the Jewish settle-

ment at K'ae-fung-foo, in China, appear to have the Masoretic text.

Kennicott and De Rossi, and of late, Pinner, are the critics who have labored chiefly in collating Hebrew manuscripts. Two or three of the older ones which they examined shall be briefly described. The "Codex Laudianus," in the Bodleian library, is on vellum; it consists of two folio parts. The letters are moderately large, plain, simple, elegant and unadorned; the points, it would seem from the color of the ink, were added at a later date. Some of the letters, obliterated by the lapse of ages, have been written over a second time; and yet some of these are becoming a second time invisible. Dr. Kennicott assigns this to the tenth century, De Rossi to the eleventh. A very ancient codex in quarto was examined by De Rossi. It is but a fragment, containing Lev. xxi. 19 to Num. i. 50. The vellum on which it is written is decayed by age; the character is intermediate or Italic, approaching to that of the German manuscripts. De Rossi assigns it to the eighth



THE MANDRAKE.

century. In the collation made by Dr. Pinner at Odessa, of manuscripts which are now deposited in the imperial library at St. Petersburg, there is mention of a Pentateuch roll on leather. It is complete. It has neither vowels, nor accents, nor Masorah; but the rules of the Masorah are complied with, and the words are separated. The form of the letters differs much from that now in use. It has a subscription stating that it was corrected in A. D. 580; and Pinner believes that this statement is accurate. If so, it is the oldest Hebrew manuscript known to exist. It was brought from Derbend, in Daghestan. Among the manuscripts examined by Dr. Pinner are some with vowels shaped differently from those to which we are accustomed. It has been thought that the system they present had its origin in Babylonia. It may be added that seventeen manuscripts are known to exist of the Samaritan Pentateuch, six of which are in the Bodleian and one in the British Museum. This last, procured by Archbishop Usher, is complete on two hundred and fifty-four pages of vellum. It is in a good state of preservation, a leaf of fine paper having been placed between every two leaves of vellum. It was written A. D. 1362.

Greek manuscripts of Scripture are either of the whole Bible or of the New Testament. They are in the square form; and though doubtless rolls like the Hebrew existed in very early times, none of these have been preserved. The most ancient manuscripts are without accents, spirits or breathings, or any separation of words, though by the beginning of the fifth century, and probably earlier, a dot was used to divide sentences. The older manuscripts are generally imperfect; a few have originally contained the whole Bible, others the New Testament, and others only particular books or portions of it. Sometimes the original writing has been almost or altogether obliterated, and fresh matter has been introduced. These manuscripts are called *codices palimpsesti* or *rescripti*—that is, rewritten; and when the text is accompanied by a version, the manuscripts are termed *codices bilingues*, or double-tongued. These are generally Greek and Latin, and in a very old manuscript the Latin translation is likely to be that in use before the time of Jerome.

The "Codex Alexandrinus," or Alexandrian manuscript, is one of the oldest and most celebrated. It was presented by Cyrillus Lucaris, patriarch of Constantinople, to Charles I., in 1628, and has been preserved since 1753 in the British Museum. It has its name from its having been brought, it is said, by Cyrillus from Alexandria. It is on thin vellum, and consists of four folio volumes, the first three containing the Old Testament and apocryphal books, with certain odes or hymns, while the fourth comprised the New Testament, the epistles of Clement to the Corinthians and the psalms ascribed to Solomon. But these psalms are gone, and only a few lines remain of the second epistle of Clement. The writing on each page is in two columns, and there are about fifty lines in a column. The Old Testament is defective in part of the Psalms. In the New Testament there are the following chasms: Matt. i. 1-xxv. 6; John vi. 50-viii. 52; 2 Cor. iv. 13-xii. 6. The Alexandrian manuscript was probably written in Egypt; the date may reasonably be supposed the latter part of the fifth century.

The *Codex Vaticanus*, or Vatican manuscript, is another most precious relic of antiquity. It also is written on vellum, in uncial characters, in quarto, with three columns on each page, and is preserved in the Vatican library at Rome. It contains the Old and New Testaments, but is imperfect, wanting Gen. i.-xlv. and Ps. cv.-cxxxvii. and Heb. ix. 15 to the end of that Epistle, also the pastoral Epistles and the entire Book of Revelation. There are reasons for believing that the Vatican manuscript was written in Egypt, most probably before the middle of the fourth century. It has been repeatedly but imperfectly collated by various critics, but no fac-simile of it has ever been produced.

A third most precious uncial manuscript has been but lately brought to light. It was procured by Dr. Tischendorf in 1859 from the convent of Mount Sinai, and has been purchased for the imperial library at St. Petersburg. It originally contained the Old and New Testaments. A fragment now in the university library at Leipsic was obtained by Tischendorf in 1844, and edited by him in 1846. This fragment—forty-three leaves—included part of Chronicles and other historical books, also part of Jeremiah. The *Codex Sinaiticus*—it is so called—is of special value as containing the New Testament entire; it contains also the so-called epistle of Barnabas and part of the Shepherd of Hermas, and considered as belonging to the fourth

(if not the third) century. A noble edition of it has been published by Dr. Tischendorf at the expense of the emperor of Russia.

One more celebrated manuscript may be mentioned, the *Codex Cantabrigiensis*, or *Codex Beza*, presented to the university of Cambridge, in 1581, by Theodore Beza. It is a Greek-Latin manuscript, containing the four Gospels and the Acts of the Apostles. It must also once have had at least the catholic epistles, there being now belonging to it a fragment of 3 John. There are several imperfections, and besides sixty-six leaves are torn or mutilated. This manuscript was probably written in the sixth century, but it is not considered of great critical value, as the Greek text ap-

MAON, a town in the mountains of Judah, south-east of Hebron, Josh. xv. 55. In its neighborhood was the wilderness of Maon, Josh. xxiii. 24, 25. The ruins now called *Ma'in* are on the summit of a hill about seven miles from Hebron.

MAONITES (*ma'on-ites*), an Arabian tribe mentioned, Jud. x. 12, in conjunction with the Amalekites. They were probably the Mehunims whom Uzziah conquered, 2 Chr. xxvi. 7, and perhaps they are meant in 1 Chr. iv. 41, where our version has "habitations." They might be the inhabitants of a place now called *Ma'an* in Arabia Petraea, to the south of the Dead Sea, on the route from Damascus to Mecca.

also assisted in the Roman edition of the Arabic Bible, and was the author of many other works.

MARAH (*ma'ra*), "bitterness," a station in the wilderness to which the Israelites came after three days' journey when they had passed the Red Sea. There they found a bitter or brackish fountain of which they could not drink. But when they murmured, Moses, at God's command, cast a tree into the waters, and they were supernaturally made sweet, Ex. xv. 22-26. Marah is supposed to be the same with the modern *'Ain Howarah*, where there is still a salt and bitter fountain. The basin of it lies in a kind of rocky mound composed of the deposits of the water during the lapse of ages;



THE BOYHOOD OF MARTIN LUTHER.

pears to have been altered, and readings perhaps introduced from some Latin version.

Of course the account of manuscripts above given is of the briefest character, but it may afford the general reader some notion of the precious remains from which the printed text of the Scripture is derived, and by means of which scholars are continually endeavoring to reproduce still more faithfully, by careful examination and correction, the holy books as they came forth from the hands of their respective authors.

MAOCH (*ma'och*), the father of Achish, king of Gath, 1 Sam. xxvii. 2, called also Maachah, 1 Ki. ii. 39.

MAON (*ma'on*), a name found in the genealogies of Judah, 1 Chr. ii. 45, described as the "father"—i. e., settler—of Bethzur.

MARA (*ma'ra*), "sad," the name which Naomi considered more suitable to her than her own (signifying *my pleasantness*) after her bereavements and return in sorrow to Bethlehem, Ruth i. 20. See **NAOMI**.

MARACCI (*ma-rak'se*), **LEWIS**, a learned Orientalist of the seventeenth century, was a native of Lucca in Italy, and became a member of the congregation of regular clerks of the Holy Virgin. He devoted himself to a study of the Eastern languages, and particularly the Arabic, on which account he was appointed professor of that tongue in the college of Wisdom, at Rome. Pope Innocent XI., to whom he was confessor, would have made him a cardinal, but his humility induced him to decline the promotion. He died in 1700. Maracci is chiefly known as the publisher of the Koran in Arabic, with a Latin translation and notes. He

it is six or eight feet in diameter, and the water two feet deep. There are stunted palm trees and bushes of the shrub *Ghürküü* about, but no tree now can cure the bitterness. It was not the virtue of the wood, but the divine power, that effected the change. Opinions, however, differ as to the identification of Marah, and perhaps travelers have been mistaken in looking out for a place where the waters continue still bitter. The supernatural healing of them might, it is likely, be permanent.

MARALAH (*mar'a-lah*), a place on the border of Zebulun, Josh. xix. 11.

MARAN-ATHA (*ma'ran-a'tha*), "the Lord cometh," an Aramaic expression which St. Paul added to the censure on those that loved not the Lord Jesus Christ, to enforce the duty of being ready for his coming, 1 Cor. xvi. 22.

MARKET (mar'ket). Markets and market-places are mentioned in Scripture, though not exactly in our sense of the word. In the Old Testament the "markets" of Tyre are spoken of, Ezek. xxvii. 13; but it may be questioned whether the word so rendered should not be translated "merchandise." In the New Testament we have frequent mention of markets. For the purposes of trade dealers must naturally resort to some specified place, and this among the Jews seems to have been at the gates of cities. Here those who were in want of employment would be found. Hence the laborers of our Lord's parable are said to have stood "idle in the market-place," Matt. xx. 3. It was at points of public concourse that the Pharisees were most likely to receive the salutations which they loved, Matt. xxiii. 7; Mark xii. 38; Luke xi. 43; xx. 46. We are not, therefore, to understand the coming "from the market," Mark vii. 4, as necessarily from the place of commerce, but from any place, the streets or elsewhere, which might be deemed in public. The "market-place" must sometimes be understood of the forum, where the Roman magistrates administered justice, Acts xvi. 19. The "market," or *agora*, where St. Paul



LUTHERAN SEMINARY OF THE STATE OF ILLINOIS.—
See LUTHERAN CHURCH.

disputed at Athens, was between the Areopagus and the Museum hill. In modern Eastern cities the places of trade are the bazaar, or streets of shops, generally covered walks.

MARKHAM (mark'am), WILLIAM, LL.D., who distinguished himself in Oxford so greatly that he became dean of Christ Church, as the headship of that college is called. His administrative talents in that position, taken along with his eminent scholarship, marked him out for promotion, and accordingly he was made bishop of the see of Chester in 1771. Here he displayed the same qualities, and he was promoted to the archbishopric of York in 1776, while his place in Chester was given to the excellent Dr. Porteus. Dr. Markham was an excellent type of the highly-educated university man who acquits himself with great ability in the highest ecclesiastical places of the English Episcopal Church.

MARLORAT (mah-lo-ra'), AUGUSTINE, a French divine, was born in 1506. Educated as a Romanist by the Augustinian friars, he afterward became a Protestant, and a popular preacher among the French Protestants. He took a prominent and

Lorraine. In 1562 war began between the Huguenots and Catholics, and Rouen was seized by the former. Although Marlorat labored to the utmost to moderate the violence of the Protestants, and kept aloof from all political affairs, he was apprehended by the royalists, after the recapture of the town, and condemned to death. He was executed in front of the church of Notre Dame, November 1, 1563.

MAROTH (ma'rōth), a place mentioned only in Mic. i. 12. It was probably in the western part of Judah.

MAROZIA (ma-ro'zh'a), a Roman lady of extraordinary beauty and of infamous character, was born near the end of the ninth century. Left a widow soon after her first marriage, she carried on her intrigues with the principal barons, and even, it is said, with Pope Sergius III., was for some time mistress of Rome, and occupied the castle of San Angelo. After her second marriage she caused Pope John X. to be strangled in prison, and made two of her creatures successively popes. Widow a second time, she made one of her sons pope, John XI., in 931, and the next year married again. She was finally imprisoned by Alberico, her son by her first marriage, in San Angelo, and he possessed himself of the supreme power, which he held for twenty years. Marozia died, it is said, in a convent. Her son (John XI.), grandson (John XII.) and great-grandson were raised to the chair of St. Peter.

MARRIAGE (mar'r'ej) is a divine institution coeval with the origin of the human race. It was designed to form a permanent bond of union between man and woman, that they might be helpful to one another under the trials and sorrows of life, and living in mutual love and unbroken confidence, might enjoy the greater happiness. Besides looking to the well-being of the parties themselves, marriage also contemplates the formation of families, knit together by the endearing relationships of parents and children, of brothers and sisters. Without the conjugal tie the inhabitants of this world would have been a mixed multitude of whom none would have stood more closely connected together than the different individuals of a herd of cattle. The family circle, family instruction, parental love and care would have been altogether unknown.

The same reasons, too, which rendered marriage necessary at all, equally required that it should subsist between one man and one woman at a time. All experience shows that the intermixture of families consequent upon polygamy is nearly as fatal to domestic peace and comfort, and to the proper training of children, as the entire absence of marriage would be. And hence the wisdom of the divine appointment of monogamy, which may be satisfactorily established, both from the express declarations of Scripture, and also from the remarkable equality between the sexes in point of number. It was but one Eve that God created and brought to Adam; and the striking words which follow the account of this first conjugal union show that it was designed for the model of marriage in all time coming: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh," Gen. ii. 24. These words, too, are so quoted by

it obvious that he viewed the law of monogamy and the indissolubility of marriage as dating from the commencement of the world, and that he designed them both to remain in full force under the new dispensation which he was establishing. Marriage with one of the other sex, and that terminable only by death or by adultery, is beyond all question both the Christian law and the original law instituted by the Creator. Some view the verse cited above from Genesis as containing the words of Adam, but our Lord's language in Matt. xix. 4, 5, shows that they are the words of God himself: "Have ye not read that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh?"

At an early period the original law of marriage, as made known to Adam, was violated through the degeneracy of his descendants, and concubinage and polygamy became not uncommon. Of course at no time was it possible for the great mass of men to have more than one wife; and indeed, in so far as polygamy prevailed among some classes, the tendency must have been to prevent others from obtaining wives at all. It was only in the case of princes and heads of tribes and wealthy individuals that wives could be multiplied. And it appears that, whatever disapprobation the practice might excite at first, the feeling that there was anything sinful connected with it gradually subsided, and at length it was looked upon as hardly, if at all, reprehensible. The patriarchs themselves fell into it. Abraham indeed seems to have had no desire for more than one wife, but at the instigation of Sarah, for special reasons, he took her maiden as a concubine or subordinate wife. And Jacob in like manner, although he would have preferred to marry none but the one object of his ardent affection, was nevertheless inveigled, through the duplicity of Laban, into taking Leah first, and then he married Rachel also, to whom he had been betrothed; and in the end, through the rivalry of the sisters, he took both their handmaids.

From these facts some have inferred that polygamy was not wrong in ancient times, nor at all opposed to the divine law as revealed to the Jews. But this is an unwarrantable conclusion. It is true indeed, respect being had to the state of religious knowledge, the rude condition of society and the views prevalent in the world, that the practice could not infer, in the case of individuals, the same amount of criminality as would necessarily adhere to it now amid the clear light of gospel times. But still all along it was a departure from the divine law. This is obvious both from the terms of the law as addressed to Adam and recorded in Genesis, and also from the words of our Lord regarding the practice of divorce on light grounds among the Jews, which was the natural consequence of the loose views of marriage introduced by polygamy. "The Pharisees also came unto him tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read that he who made them at the beginning made them male and female; and said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh? They say unto him, Why did Moses then command to give a writing of divorcement and to put her away? He saith unto them, Moses, because of the hardness of your hearts, suffered you

The legislation of Moses regarding marriage embraces some peculiar features, regarding which the reader is referred to Lev. xviii.; xx. 10-21; Deut. xxv. 5-10. Besides prohibitions of marriage grounded upon affinity and consanguinity, there were various others relating to marriage with the heathen, which will be found in Ex. xxxiv. 16; Deut. vii. 3; xxiii. 3, 7, 8. The purpose of all these restrictions was to preserve the children of Israel as a distinct and separate people, and to guard them from being corrupted by the idolatry and wickedness of the surrounding nations. After the return from the Babylonish captivity, the prohibitory laws on the subject were made more stringent than ever, Ezra x. 2; Neh. xiii. 23-31. With regard to marriages, too, among Israelites themselves, there were sundry prohibitions besides those already noticed, Num. xxxvi. 5-13; Lev. xxi. 7, 13, 14.

Under the gospel we know nothing of territorial distinctions. The general spirit, however, of the ancient regulation survives; for although foreign wives are not interdicted merely as such, yet believers are required to maintain their separation from unbelievers. It is true the admonition not to be unequally yoked with unbelievers, exhibited in 2 Cor. vi. 14, does not refer specifically to marriage, but beyond question it applies to that connection with more force than to any other bond of union.

In regard to the customs connected with betrothal and marriage, it was very much the case in ancient times that young people were not left themselves to enter into matrimonial engagements; but their parents and friends undertook the task of finding suitable partners for them. The initiatory lay with the friends of the young man, who made proposals to the friends of the maiden, as when Hamor sought Dinah for his son Shechem, Gen. xxxiv. 11, and Abraham sent a trusty servant to his own country and kindred to procure a wife for Isaac, Gen. xxiv. 51. Next there followed betrothment, which was a much more formal proceeding than anything known among us at so early a stage, and really carried with it all the obligations of marriage with the exception of cohabitation. At the time of betrothal oaths were sometimes exchanged, gifts corresponding to the condition of the parties were presented to the bride and her friends, and the engagement was celebrated with festive rejoicings, so that the parties were considered as bound to one another, and faithlessness was regarded and punished as adultery, Deut. xxii. 23, 24. When Eliezer first met Rebekah at the well, and observed her acting in the very manner which he had fixed upon as the token of success in his mission, he at once presented her with a golden ring and two bracelets for her hands, and after gaining her consent and that of her friends he brought forth jewels of silver and jewels of gold for the bride, and he gave also to her brother and to her mother precious things. In some Eastern countries wives were purchased from their parents for a stipulated sum; but among the Jews what was presented seems rather to have been viewed simply as a customary gift. Rachel and Leah made it a ground of complaint against their father that he had treated them as strangers, in that he had exacted services from Jacob for them, thus selling them and devouring their money, Gen. xxxi. 14-16.

Between betrothment and marriage a certain time intervened, during which the bride remained in her father's house, and all intercourse between the parties was carried on through the bride-

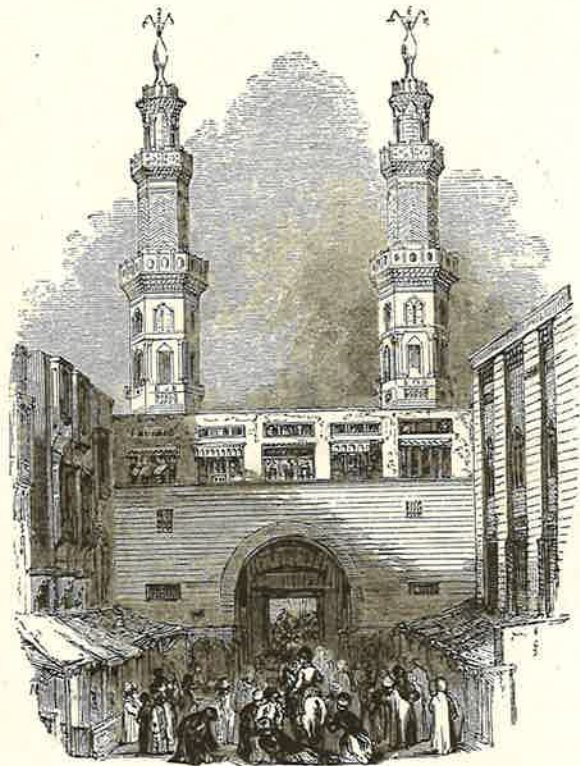
groom's friend. When at length the wedding-day arrived, the bridegroom arrayed himself in festive garments and put on a nuptial crown of gold or silver or flowers. He then proceeded with his friend and other attendants to the residence of the bride, who, purified in the bath, richly attired, decked with jewels and covered completely with a veil—the symbol of subjection to her husband, 1 Cor. xi. 10—was waiting for his arrival. She wore also a girdle or ornament for the breast, which Jeremiah, ch. ii. 32, describes as an article which it was not conceivable that a bride should forget.

It was generally in the evening when the two companies met at the bride's residence, and both of them went thence in procession to the house of the bridegroom, lighted on the way with torches or lamps, serenaded with music, and surrounded with every demonstration of joy and gladness, Matt. xxv. 7. And now they sat down to a feast previously prepared, to which large numbers of relatives and neighbors had been invited, Gen. xxix. 22; and for many days they continued to meet together and to indulge in mirth and feasting, that they might rejoice with the newly-married couple, Jud. xiv. 12. These protracted festivities were enlivened with various amusements, such as music and dancing, and the proposing of riddles for the mutual exercise and trial of ingenuity, Luke xv. 25; Jud. xiv. 12. For the space of a year, too, the young husband was exempted from military service and from all public business, that he might rejoice with the wife whom he had taken, and even during the interval between betrothal and marriage the same privilege was enjoyed, Deut. xx. 7; xxiv. 5. It thus appears that the wedding-day was rather the day when the bride was taken home to her husband's house than what we should designate the day of marriage. At least the formal engagement to become husband and wife, and to continue faithful to one another, had taken place at the time of betrothal, and from that period was considered obligatory upon the parties. And it is necessary to keep these customs in view in order to understand the evangelic narrative regarding Joseph and Mary the virgin mother of Jesus, and the idea Joseph entertained for a time of disowning his betrothed wife.

The relation between husband and wife is frequently employed by the prophets to describe figuratively the relation of God to his people. He is represented as the husband, and they in their collective capacity are the wife; and in conformity with this view their forsaking of Jehovah and worshiping idols is characterized as whoredom and adultery. Whatever might draw them aside from the service of the living and true God is represented as the object of an adulterous affection, and hence they are even said to commit adultery with stocks and stones, Jer. iii. 9, with Molech and with Baalim, Lev. xx. 5; Jud. viii. 33. In all these cases the meaning simply is that they deserted the worship of Jehovah and paid homage to the idols of the surrounding nations. No doubt licentiousness entered very largely into the worship of the heathen divinities, but that is not what is meant when the Jews are charged with adultery for deserting the Lord God. The term is figurative, and simply means that they worshiped idols.

The same figure is of frequent occurrence in the New Testament, Christ being represented as the bridegroom and the Church as the bride, the Lamb's wife. The union between them is described as planned by the Father, the marriage-feast is spread and the guests are invited by him, and the wearing of a proper wedding-garment is a figure of the moral and spiritual qualifications requisite for admission to the Church. Unfaithfulness, too, or spiritual declension is exhibited under the same figure as idolatry in the Old Testament. The apostate Church is described as the great whore with whom the kings of the earth have committed fornication, and who carries a golden cup in her hand full of abominations and filthiness of her fornication, Rev. xvii. 1, 2, 4.

From the fact that marriage has thus always been the favorite emblem of the relation between God and his people, between Christ and the Church, we are warranted to argue that the union of hus-



AN ORIENTAL GATE, WITH MARKET.—See MARKET.

band and wife is not only an intimate and endearing connection, but also holy, honorable and pure. It is the state for which God designed us; and not only is there nothing in it adverse to the attainment of the highest sanctity, but it is the condition most favorable to the growth of every excellence. Nowhere in canonical Scripture is marriage spoken of disparagingly. It was among the Essenes and the Therapeutæ, during the interval between Old and New Testament times, that the idea first sprang up of some sort of impurity attaching to marriage. The apostles, however, set themselves in direct opposition to this notion, and they even represent forbidding to marry as one of the marks of departure from the faith, and of being misled by seducing spirits and doctrines of devils, 1 Tim. iv. 1-3. The idea, too, that those who discharge spiritual functions in the Church ought for that reason to avoid marriage with a view of preserving themselves in a state of higher purity, stands in manifest contradiction to the fact that marriage is the chosen emblem of Christ's union to his peo-

ple. The apostles had no idea that preachers more than other men should be debarred from marriage. Among the qualifications of bishops it is specially mentioned that they should be the husband of one wife, 1 Tim. iii. 2, and the apostles, themselves, not excepting even Peter, were mostly married men. Experience, too, has shown that the attempt to originate and maintain an imaginary purity higher than God's law prescribes not only defeats itself, but even issues in augmented degeneracy of manners. The abodes of monachism were far from being the pure and holy places which they pretended to be. The ancient maxim of Scripture, "It is not good for man to be alone," remains true to this day, and marriage is the mother of the highest virtues.

MARS was a chief deity among the Greeks and Romans. His Greek name was "Arēs," and he was fabled to be the son of Juno, conceived by



A GREEK SCULPTURE REPRESENTING A WEDDING.—See MARRIAGE.

means of the virtue of a certain plant. He was honored as the god of war, and in Rome he was held to be the progenitor of Romulus, the founder of the city, of which he was esteemed the protector. The priests of Mars, who were designated "salii," were entrusted with a sacred shield which was said to have fallen from heaven during the reign of Numa. He was honored by a strange sacrifice, in which were offered a pig, a sheep and a bull.

MARSENA (mar-se'na), one of the seven princes in the Persian court, Esth. i. 14.

MARSH (marsh), **HERBERT**, D.D., bishop of Peterborough, was born in 1758. Eminent both as a scholar and a divine, this prelate is chiefly known at the translator of the profound and elaborate work of Michaelis on the New Testament. For this work he was perhaps better qualified than any English clergyman of his day, for after finishing his classical studies at St. John's College, Cambridge, he resided for many years at

Gottingen, where he acquired an intimate acquaintance with the German language. On the invasion of Germany by the French he returned to Cambridge and took his B.D. degree; and in 1807 he was elected Lady Margaret professor of divinity. In this important situation he made a most useful change. Up to his election the lectures of the Lady Margaret professor had always been delivered in Latin, but he delivered his in English; and as he did so from the university pulpits, all ranks flocked to hear him. Besides several translations and controversial pamphlets, he published "A Course of Lectures, containing a Description and Systematic Arrangement of the Several Branches of Divinity," "A History of the Translations which have been made from the Scriptures." In 1806 Mr. Marsh was created D.D. by royal mandate. In 1816 he was made bishop of Llandaff, and three years later translated to the see of Peterborough. He died in 1838.

MARSHALL OF EXETER was an eminent bishop of that diocese, who died 1206. He was the last of four great prelates who devoted their energies to the completion of the cathedral. King Stephen had besieged Exeter, and the great church was reduced to a ruinous condition, in consequence of which its rebuilding had to be undertaken. Bishop Chichester commenced the work with vigor, and to stimulate the contributions he traveled extensively to collect relics, so as to enrich the new edifice in the popular estimation. Marshall completed this work, and a sculptured effigy was erected to his memory in the cathedral after his death.

MARSHALL (mar'shal), **STEPHEN**, a nonconformist minister, and a leader of the assembly of divines. He was a favorite preacher before Parliament, a principal promoter of the rebellion and one of the authors of the Puritan tract "Smectymnus." He published a letter in which he maintains "the lawfulness of Parliament taking up defensive arms." He died in 1655.

MARSHALL, **THOMAS**, an eminent English divine, was born about 1621, in Barkly, in Leicestershire. He was educated at Lincoln College, Oxford, of which he eventually became the rector, but during the interval having taken arms against the Parliament, he withdrew to the Continent on the subversion of the royal cause. In Holland, where he had taken refuge, he continued till the Restoration, officiating as minister to a congregation at Rotterdam; but on the news of that event having taken place, he returned to England, and was fortunate enough not only to get reinstated in his former preferment, but to rise to additional dignities. As a scholar Dr. Marshall was distinguished by his familiar acquaintance with early English history and antiquities, as well as by his knowledge of the Saxon, Gothic and other ancient northern dialects. He was also a good Orientalist. He published a commentary on the Gothic and Anglo-Saxon versions of the Gospels. In 1681 he obtained the deanery of Gloucester, but survived his elevation only four years.

MARSHAM (mar'sham), **SIR JOHN**, a learned writer on ancient history and chronology, was born in London, in 1602, and educated at Westminster School and St. John's College, Oxford.

He chose the law as his profession, and having completed his studies at the temple, was appointed to a chief clerkship in Chancery. His learning was both extensive and curious, as is evident from his great work, "Chronicus Canon Ægyptiacus Hebraicus Græcus et Disquisitiones," in which the author's chief aim is to fix the chronology of the Egyptian dynasties. The tendency of the book is adverse to the chronology of the Bible. He also improved by a learned preface the great work "Monasticon Anglicanum," and his history of philosophy was specially valuable. Marsham died in 1685.

MARS' HILL. See **AREOPAGUS**.

MART. See **MARKET**.

MARTHA (mar'tha), one of the blessed family at Bethany whom Jesus loved, and with whom he deigned to hold familiar intercourse. Martha has been supposed the elder sister, as the house is called hers, and she undertook the special charge of entertaining the Lord, Luke x. 38-42. Some have imagined that she was the wife or widow of Simon the leper, which would account for the place where Mary anointed Christ being termed his house, Matt. xxvi. 6, 7; Mark xiv. 3; John xii. 1-3. Martha was of more stirring mind and active habits than her sister Mary; she was cumbered about much serving when Mary, in her deep, still love, sat humbly listening at Jesus' feet. But her faith was strong, and she made a noble confession of it when she met the Saviour on his way to raise her brother Lazarus, though even her expectation reached not to the mighty work he was about to do, John xi. 1-46. Nothing certain is known of her later history.

MARTHA, **SISTER**, was the conventual name of **ANNE BIGET**, who was born about 1744 and had, previous to 1792, spent many years in a convent at Besançon as postress, and at that time retired on a pension of one hundred and thirty-three francs, and with another woman devoted her time to the wants of the necessitous. They sought the wounded after an engagement, and by their humane exertions saved numerous lives. In the campaign of 1814, though Martha was nearly seventy years of age, yet her energy and activity seemed to receive a new impulse, and the powerful assistance she rendered the wounded French and allied soldiers caused the duke of Reggio to say to her, "Sister Martha, I was made acquainted with your character on the field of battle, for there I continually heard the wounded exclaim, 'If the good sister Martha were here, our sufferings would be relieved,' while blessings followed the name." When the allied sovereigns met in Paris, each was desirous to see this extraordinary woman. Nor did they forget to reward her virtues: the emperor of Russia gave her a valuable gold medal and a sum of money; the emperor of Austria gave her the cross with the order of merit and two thousand francs, and the kings of France and Spain also sent her medals, and each added a present of money. Martha had no other ambition than that of doing good, but she rejoiced in her fortune, as it gave her more ample means to exercise her charitable disposition, and she died, regretted and esteemed, at Besançon, in 1824.

MARTIN DE VECTI (mar'tin deh vek'te), an English abbot of great fame as a builder who lived in the beginning of the twelfth century, is en-

titled to the credit of being the real founder of the cathedral church of Peterborough, in England. The see of Peterborough dates from the reign of Henry VIII. only, but the abbey, which had existed for centuries, was one of the most magnificent in the kingdom. The Saxon name of the place was Medeshamsted, and Penda, the second king of the Mercians, founded a monastery there, which was dedicated to St. Peter. King Wulfere endowed it with lands, but it was burned by the Danes A. D. 870, but in 970 King Edgar rebuilt it, and in his time the place took the name of Peterborough. The abbey increased in wealth very rapidly, but in 1116 it was again destroyed by fire. Tradition says that the abbot, who was a rash man, had been cursing all the day because a fire in his lodgings would not burn, whereupon he exclaimed, "The devil kindle thee;" upon which the whole monastery was in a blaze, and the church built by King Edgar was utterly destroyed. Two succeeding abbots failed in their efforts to rebuild, but Martin de Vecti, who was elected in 1133, set about the work, and his great church was dedicated in 1143. Several changes have been made in his structure, such as rebuilding the transept, adding cloisters, changing windows in the nave, restoring the central tower and making repairs as the lapse and waste of time required, but the church as a whole retains the form and dimensions as planned by De Vecti. It was constituted a cathedral by Henry VIII. In the time of Cromwell it suffered greatly, as the cloisters and other surrounding buildings were destroyed, and by an act in 1651 it was given to the people as a church, for a workhouse and for manufactures. The length of the cathedral is 479 feet and the height is 81 feet, the western façade is 156 feet, the transept is 185 feet, thus placing Peterborough in the number of first-class churches. It is erected on gently rising ground; and being clear of buildings, it can be viewed on all sides. At a distance it is not imposing, because the towers are not greatly elevated above the roof, but on a near approach, and especially when the western façade is seen, the magnificence of the vast pile at once appears. Peterborough, Lincoln, Wells and Salisbury are all celebrated for the splendor of their western fronts, but it is generally admitted that there is a majesty and solemnity which all spectators feel in contemplating the front of this great church which is experienced nowhere else. There is a peculiarity in the nave, which is ceiled with wood, and architects agree that it is as old as the walls of the building. The arches in the nave are Norman, but the windows have been constructed at later periods, and they are Perpendicular and Late Decorated, while the groining of the Lady Chapel at the east end is richly ornamented, and the windows are of four lights in the Perpendicular style.

MARTIN, SAINT, was born of heathen parents, in 316, at Sabaria, in Pannonia, now Hungary. He served in the army some years; but being converted to Christianity, he embraced a religious life, and appeared as the model of all virtue. In 371 he was made bishop of Tours, but still retained the simplicity and austerity of the recluse. He erected the monastery of Marmontier, and is considered as the apostle of the Gauls. He died in 397.

MARTIN (mar'tin), the name of a line of popes. The first, who was pope from 649 to 655, opposed the decree of the emperor Constans, called his Typus, in consequence of which an order was

issued for his arrest. He was brought to Constantinople and there tried, and, but for the interposition of the patriarch, would have lost his head as a traitor. He was banished to Cherson, where he died in great distress. The second and third afford no materials for a biography. The fourth was a French nobleman, Simon de Brie, and was elected in 1281. He was a strong-minded man, and excommunicated the Greek emperor Michael Palæologus. He stripped Peter of Aragon of his kingdom and all his property because he had seized upon Sicily, and gave them to Charles, son of the French king. He died suddenly, in 1285. The fifth, Otho Colonna, succeeded to the papal throne in 1417, when the Council of Constance was sitting, and prevented it from entering on its great work of reforming the Church. He summoned another for the purpose, but died as it was on the point of assembling, at Basle, in 1431. In his reign the Western schism was terminated.

MARTIN, SARAH, whose life was spent in pious and philanthropic labors, was born near Great Yarmouth, in 1791. Deprived of her parents when very young, her education was merely such as could be obtained at a village school. At fourteen she learned the business of dressmaking, and while pursuing this avocation she visited the prisoners in the jail during such intervals as she could spare from her daily labors, at first reading the Scriptures to them, and then instructing them in reading and writing. After three years' perseverance she began to introduce employment, and after another interval she formed a fund for the furnishing of work for prisoners upon their discharge. For many years she read printed sermons to the prisoners on Sundays; but about 1832 she began to write her own sermons, and after continuing this course for five years she was enabled, she says, "By the help of God, to address the prisoners without writing beforehand, simply from the holy Scriptures." Her addresses were admirably suited to the circumstances and comprehension of her audience; and there is reason to believe that her appeals, urged with kindly, warm-hearted sincerity, were eminently successful. Meanwhile, her customers began to fall off, and she saw herself on the verge of destitution. Still she never paused in her course, and not only did she continue her prison instructions, but she organized and superintended a large school at the workhouse, and devoted her spare time to visiting the sick and other works of charity. But such unremitting labors of love proved too severe for a constitution naturally delicate, and after a few weeks of poignant suffering her pure spirit passed to its reward, October 12, 1843. She was buried in the churchyard of Caister, where a simple monument records her name. She left a small volume of poems, many of which breathe the true poetic spirit.

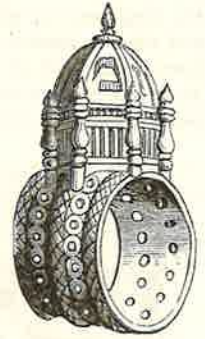
MARTINIUS (mar-tin'e-us), **MATTHIAS**, a learned German Protestant divine and philologist, was born at Freienhagen in 1572, and studied at Herborn under the celebrated Piscator. In his twenty-third year he was called to officiate as minister in the courts of the counts of Nassau Dillenburg. The following year he was appointed professor in the college of Herborn, and in 1595 he was chosen regent of the schools. He particularly excelled in his philological lectures and in initiating his pupils in the Hebrew, Chaldee and Syriac languages. In 1607, upon the breaking out of the plague at Herborn, he removed, with the mem-

bers of the college, to Siegen, and soon afterward accepted an invitation to become pastor of the church of Embden; and after three years, in 1611, he accepted the rectorship of the college of Bremen, which under his superintendence was entirely remodeled, and gradually rose to the highest reputation throughout Germany. In 1618 he was one of the deputies who were sent by the city of Bremen to the Synod of Dort, where he avowed similar opinions with Cameron and other French divines on the subject of universal grace, and enlisted among the combatants against the Supralapsarians. He signed, however, the acts of the synod. He died in 1630.

MARTINIUS POLO-NUS (mar'tin-e-us po-lo'-nus), a Dominican friar of the thirteenth century, of a Polish family. After having distinguished himself by his learning, he went to Rome, where he held the offices of apostolical chaplain and penitentiary under Popes John XXI. and Nicholas III. The latter nominated him archbishop of Gresna, in Poland, in 1278, but Martin died at Bologna shortly after. He is known as the author of a history of the popes and emperors called "Chronicon Martinianum."

MARTYN (mar'tin), **HENRY**, the son of a Cornish miner, occupies a high place in the annals of English missionaries. He was born in 1781. Entering St. John's, Cambridge, he graduated with the highest honors before he was twenty years of age. Coming under the influence of Charles Simeon, he turned his great and ardent mind to the work of a missionary; and obtaining an Indian chaplaincy, he directed his zealous efforts to evangelizing the natives. He made a Hindostanee version of the New Testament; and acquiring command of the Persian language, he extended his labors into Persia, and there made a Persian translation of the Psalms and revised one of the New Testament. He took a fever in that country, of which he died, in 1812, while endeavoring to reach Europe.

MARTYR (mar'tyr). This is a Greek word occurring frequently in the New Testament, and generally rendered "witness." Thus it is found signifying a witness in a judicial sense, Matt. xviii. 16. It hence denotes generally one who witnesses, and who therefore does or can testify to the truth of what he knows or has seen, Rom. i. 9, and is especially used of those who witnessed what Jesus did, Luke xxiv. 48. In this sense, as knowing the truth of the gospel, and teaching or confirming it, Jesus Christ himself is called "the faithful witness," Rev. i. 5. But such witnesses in the face of opposition might have to seal their testimony with their blood—that is, to be martyrs in our sense of the word, Acts xxii. 20; Rev. ii. 13; xvii. 6.



HEBREW WEDDING-RING.



HEBREW WEDDING-RING.

with a degree of correctness and purity which he could not have excelled had they been his mother-tongues. He is also highly commended by Simon as an expositor of the Old Testament. It is said that he was sent to Antwerp, by order of Philip II. of Spain, and associated with Arias Montanus, Fabricius and others in publishing the Antwerp Polyglot. Masius had been the possessor of the celebrated Syriac manuscript of the seventh century, afterward the property of D. E. Jablonski, which exhibited the edition given by Origen of the book of Joshua and the following books of the Old Testament, which was translated word for word from a Greek copy corrected by Eusebius. Jahn says that this manuscript has now been missing for a long time. The works of Masius are—"Syriac Grammar," "Institutes of the Greek Language," "Syrorum Peculium," or an explanation of peculiar words which occur frequently in Syriac writers. He died in 1573.

MASON (ma'son). See ARCHITECTURE, HANDICRAFT.

MASON, FRANCIS, an able divine and vindicator of the English Church, was born in 1566, in the county of Durham, and was educated at Merton College, Oxford, where, after taking his Bachelor's degree, he was chosen probationer Fellow in 1586. He then took orders, was presented to the rectory of Oxford, in Suffolk, and was made chaplain to James I. In 1619 he was installed archdeacon of Norfolk. He wrote "The Authority of the Church in making Canons and Constitutions concerning Things Indifferent," "Vindication of the Church of England concerning the Consecration and Ordination of Priests and Deacons." He died in 1621.

MASORAH (ma-so'rah), **MASORETES** (ma-so'retes). The word *Masorah* signifies tradition, and designates a collection of notes made upon the Old Testament, supposed to have been derived from very ancient times. The Masoretes were those who collected these notes, and the Hebrew text settled according to them is called the Masoretic text.

After the destruction of Jerusalem and the wide dispersion of the Jews, various schools of literature were established by them, in which the holy books were carefully preserved, studied and taught. One of the most noted of these schools was that of Tiberias, which Jerome mentions as existing in his time. The doctors of it busied themselves from the sixth century in gathering all the critical and grammatical observations they could find which might contribute to fix the reading and the interpretation of Scripture. These observations were handed on through successive ages, whence the name Masorah; and by some an incredible antiquity was ascribed to them, from at least the time of Ezra. They comprised traditional definitions, precepts, corrections of the text; and when these were committed to writing, it was felt necessary also to settle the pronunciation by vowel-points and accents. The pronunciation itself was not new; it was simply a new mode of expressing it which was then introduced, and which was developed into the elaborate vowel-system at present adopted in Hebrew reading. The Masoretic notes were mainly critical, bearing upon the orthography, the grammar and the explanation of the text which they were to accompany. The Masoretic doctors marked the number of the sections and verses of different books, with the middle verse

in each. They further noted the verses which they deemed superfluous, the different readings of words redundant or defective, the letters that were out of their place or inverted, with a vast variety of such minute particulars, and they professed to give the number of times each Hebrew letter occurs in the Bible. These Masoretic notes were written both separately and also on the margin of manuscripts of the sacred books. They were sometimes in full and sometimes abridged, with more added at the end of the text, and according to their length and position they were differently characterized as the "great," the "little," the "textual" and the "final" Masorah. The great Masorah was first printed in Bomberg's rabbinical Bibles, the little is included in most Hebrew Bibles.

The Masorah is of value for textual criticism. We can judge from it of the state of the text in the early centuries after Christ; we see also with what care the Jews preserved the sacred oracles entrusted to them; for when these doctors supposed a reading was false, they did not venture to alter it, but simply added in the margin that which they considered preferable. And many of these marginal suggestions deserve great respect. For example, in Ps. c. 3, for "not we ourselves," the Masoretes propose "his we are," by the change of but a single Hebrew letter, with no difference of pronunciation. Our translators have introduced many of these Masoretic notes into the margin of our version, as in the example just given.

MASPHA (mas'fa). 1. 1 Macc. iii. 46, Mizpeh in Benjamin. 2. 1 Macc. v. 35, probably Mizpeh in Gilead.

MASREKAH (mas-re'ka), the seat of one of the early kings of Edom, Gen. xxxvi. 36.

MASSA (mas'sa), one of the sons of Ishmael, Gen. xxv. 14. His descendants may have been the Masani in Arabia Deserta.

MASSAH (mas'sah), "temptation," a name given to the place where the Israelites encamped in Rephidim. The people had no water to drink, therefore "they did chide with Moses, . . . and Moses said, Why do ye chide with me? wherefore do ye tempt the Lord?" Ex. xvii. 2. When water was procured from the smitten rock, Moses "called the name of the place *Massah*, 'temptation,' and Meribah," ver. 7. Ever after this period the sacred writers, when speaking of this event, call the place *Massah*, and not Rephidim, Deut. vi. 16; ix. 22; xxxiii. 8. So also, in Ps. xc. 8, which ought to be translated, "Harden not your heart as in Meribah, as in the day of *Massah*, in the wilderness." For the geographical position of *Massah* see REPHIDIM.

MASSIAS (mas-se'as), 1 Esd. ix. 22, identical with Maaseiah, Ezra x. 22.

MASSILLON (mas-seel-yong), **JEAN BAPTISTE**, an eminent French preacher, was born in 1663, at Hieres, in Provence. He entered into the congregation of the Oratory, and became so celebrated for his eloquence that the general of his order called him to Paris, where he drew crowds of hearers. Louis XIV., who knew the value of a kingly compliment, and seldom passed a bad one, observed to him, "When I hear other preachers, I go away much pleased with them; but when I hear you, I go away displeased with myself." In 1717 he was made bishop of Clermont, was ad-

mitted two years later to the French academy, and died in 1742. His discourses are distinguished for simplicity, a graceful flow of eloquence, great knowledge of the human heart and a richness of ideas.

MASSUET (mas'su-ay'), **RENÉ**, a learned French Benedictine, of the congregation of Saint Maur, was born in 1666, at Saint Ouen, in Normandy. He devoted himself to the monastic life at the abbey of Notre Dame de Lyre in 1682, and became distinguished for his proficiency in ancient literature, particularly in the writings of the Fathers and ecclesiastical antiquities. In 1710 he published an excellent edition of the works of Irenæus, more full and complete than any that had hitherto appeared. He was engaged by his superiors on a continuation of the "Lives of the Saints" and the "Annals of the Benedictine Order." In the midst of the latter work he was seized by a paralytic stroke, of which he died in 1716.

MASTER (mas'ter), the head of a household, Gen. xxxix. 20; Ps. cxxiii. 2; Col. iii. 22; iv. 1. A chief man or public instructor, Luke vi. 40; John iii. 10; Matt. xxiii. 8, 10. Hence our Lord was frequently addressed by this title, Matt. xxii. 16, 24, 36.

MASTERS (mas'terz), **ROBERT**, an English divine and antiquary, was born at London in 1713, and was educated at Corpus Christi College, Cambridge, where he obtained a Fellowship. In 1756 he was presented to the rectory of Landbeach, in Cambridgeshire, which he afterward resigned to one of his sons-in-law, though he continued to reside in the place, and died there in 1798. He also had the vicarage of Linton, which he exchanged for that of Waterbeach. He was the author of a most complete "History of Corpus Christi College" and several other works.

MASTICK TREE (mas'tik tree), Sus. 54. The tree intended is the *Pistacia lentiscus*, mastich tree, producing a fragrant resin. There is in the original Greek a play on the words *schinos* and *schisei*, the first signifying the tree, the latter, Sus. 55, the cutting.

MATHANIAS (ma-tha-ni'as), 1 Esd. ix. 31, identical with Mattaniah, Ezra x. 30.

MATHER (ma'ther), **INCREASE** and **COTTON**, two learned American divines. The former was born at Dorchester, Massachusetts, in 1639. His father emigrated from England in 1636, and took an important ecclesiastical position as pastor in Dorchester. Increase graduated at Harvard, and became its president in 1685. He was eminent both as a preacher, a writer and a politician. He supported the colonial charter against the English government, and visited England in 1688, where he obtained a new charter. He was a laborious student, and left no less than eighty-five publications. He died in 1723.

COTTON, son of the preceding, was born at Boston in 1663. A precocious intellect was sedulously cultivated, so that at twelve years of age he had read the Latin and some of the Greek classics, and "a mountain of learning and theology was heaped" upon him. Leaving college, he taught for a time, and in 1684 he was ordained. His life is an unbroken scene of scrupulous dedication of himself to devout work, both by his writings and actions, taking also a lively interest in political matters, promoting charities, encouraging temper-

ance and ameliorating the condition of negroes. The only cloud on his bright reputation is his persecution of persons accused of witchcraft. The great work of Cotton Mather is the "Magnalia Christi Americana," being the ecclesiastical history of New England, and including the civil history of the times and over eighty biographies, to which he afterward added more. His "Christian Philosopher" holds the next place, and the "Essays to do Good," an abridgment of which is still popular, and of which Franklin wrote it "gave me such a turn of thinking as to have an influence on my conduct through life." He died in 1728.

MATHER (math'er), **RICHARD**, the first of a family of nonconformist divines of considerable reputation both in the Old and New Worlds, was born at Lowton, in Lancashire, England, in 1596, and educated at Brasenose College, Oxford. He afterward took orders, but in 1633 he was suspended for nonconformity; and although this suspension was soon taken off, his prejudices against the Church Establishment became so strong that he determined to settle in New England, where, in 1635, he was chosen minister of a congregation newly formed at Dorchester, where he remained until his death, in 1669.

MATHEW (ma'thu), **THEOBALD**, "Father Mathew," apostle of temperance, was born at Thomastown House, Tipperary, in 1790. He was remarkable in childhood for beauty and sweetness of disposition, and by a casual word of his mother was determined his devotion to the priestly office. He was sent to Maynooth, but left it suddenly in 1808, and joined the Capuchin Minorites, and in 1814 he was ordained priest. After a short residence at Kilkenny, where, as preacher in the Friary church, he became very popular, he settled at Cork, and with great earnestness and faithfulness devoted himself to his work. The daily sights and sounds of the streets of Cork, and the fearful prevalence of drunkenness, deeply moved his compassionate heart, and another chance word, spoken by a Quaker, sufficed to make him the apostle of temperance. He applied himself to the task about 1837, toiled for a year and a half before any impression seemed to be made on the enormous mass of evil and misery, and then success began and rapidly rose to a full tide, and the name and fame of this better "Liberator" spread over the world. The most overpowering enthusiasm attended him in all the towns he visited, and from twenty to forty thousand persons are said to have pledged themselves to abstinence in a day. He extended his mission with like success to the principal towns of England and to the United States, and throughout his life he worked unweariedly in his chosen field. His thoughtless liberality involved him in pecuniary difficulties which threw a shadow over his life. During his latter years he received a pension from the government. He died at Queenstown, December 8, 1857.

MATHUSALA (ma-thu'sa-la), Luke iii. 37, the Greek form of Methuselah.

MATILDA (ma-til'da), countess of Tuscany, daughter of Boniface III., marquis of Tuscany, was born in 1046. She succeeded in 1054 to her father's domains. On the breaking out of the war between Gregory VII. and the emperor Henry IV., Matilda espoused the cause of the pope with all the energy of her womanly devotion; and at her death she bequeathed to the Church all her

feudal estates, a source of endless contests between Rome and the empire in the twelfth century. The scene at the castle of Canossa, in 1077, when Gregory VII., who was there as her guest, compelled the German emperor to submit to the famous penance, is one of the most striking incidents of mediæval history. She died in 1115.

MATRED (mat'red), the mother of Mehetabel, wife of Hadar, a king of Edom, 1 Chr. i. 50.

MATRI (mat'ri), a Benjamite to whose family Saul belonged, 1 Sam. x. 21.

MATTAN (mat'tan). 1. A priest of Baal, slain at the deposition and death of Athaliah, 2 Ki. xi. 18. 2. One whose son in Jeremiah's time is reckoned among the princes, Jer. xxxviii. 1.

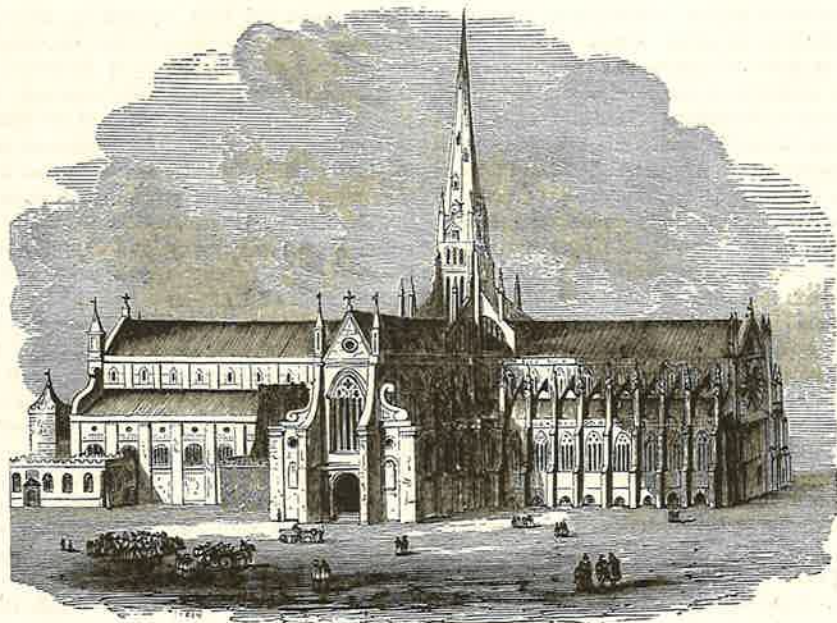
MATTANAH (mat-ta'nah), a station in the border of Moab, between Beer, the well which called forth an Israelitish song, and Nahaliel, Num. xxi. 18; described by Jerome as "situated

The head of the Maccabæan family, 1 Macc. ii. 1. From him began that determined resistance to Syrian tyranny which issued in the establishment of the independence of the Jews under a dynasty of princes of his family. See **MACCABEES**. 3. A Jewish captain, 1 Macc. xi. 70. 4. The son of Simon Maccabæus, 1 Mac. xvi. 14. 5. An envoy to Judas Maccabæus from Nicanor, 2 Macc. xiv. 19. 6, 7. Two persons in the line of our Lord's ancestry, Luke iii. 25, 26.

MATTENAI (mat'te-ni). 1, 2. Two persons who had married foreign wives, Ezra x. 33, 37. 3. A priest in the time of Joiakim, Neh. xii. 19.

MATTHAN (mat'than), the grandfather of Joseph the spouse of Mary, and, in a legal respect, the great-grandfather of Jesus, Matt. i. 15. In the genealogy of Luke's Gospel the corresponding name is Matthat, a variation of the other.

MATTHANIAS (mat-tha-ni'as), 1 Esd. ix. 27, identical with Mattaniah, Ezra x. 26.



OLD ST. PAUL'S, LONDON.—See MAURICE.

in Arnon, twelve miles distant, toward Medeba on the east." We have no other notices of it.

MATTANIAH (mat-ta-ni'ah), a very common name among the Israelites, especially in later times, and among the priests and Levites, though none of them attained to a place of distinction; a son of Heman, 1 Chr. xxv. 4; three descendants of Asaph, 1 Chr. ix. 15; 2 Chr. xx. 14; xxix. 13; a son of Elam, Ezra x. 26; with several others, Ezra x. 27, 30, 37; Neh. xiii. 13. The only person of some note who bore the name of Mattaniah was the last king of Judah, but whose name on coming to the throne was changed by Nebuchadnezzar to Zedekiah. It is by this latter name that he is generally known and has a place in history.

MATTATHA (mat-ta'thah), a grandson of David, one of our Lord's ancestors, Luke iii. 31.

MATTATHAH (mat-ta'thah), one who had married a foreign wife, Ezra x. 33.

MATTATHIAS (mat-ta-thi'as). 1. 1 Esd. ix. 43, identical with Mattithiah, Neh. viii. 4. 2.

MATTHAT (mat'that). 1, 2. Two persons in the list of our Lord's ancestors, Luke iii. 24, 29.

MATTHELAS (mat'the-las), 1 Esd. ix. 19, identical with Maaseiah, Ezra x. 18.

MATTHEW (math'u), who is generally acknowledged to be the author of the first Gospel, appears, from the identity of the circumstances related in Matt. ix. 2-9, Mark ii. 1-14 and Luke v. 17-28, to be the same person as Levi, the son of Alphæus. He was a publican, or receiver of customs, and pursued this occupation at Capernaum, on the Sea of Galilee, having his toll-house near the lake; but not so much with a view to any traffic conducted upon it as to the traffic upon the highway between Damascus and the sea-port towns of Phœnicia, which passed by the borders of the lake and through the town. Of Matthew's character and feelings previous to his being called to the apostleship we know nothing, although the fact that he followed the despised and hated occupation of a publican might lead us to believe that even then his mind had recoiled from the Judaism of his day. This much at least appears from the

whole character of his Gospel—that that which afterward chiefly attracted him in the words of Jesus was the proclamation of a true kingdom of God, of a true righteousness, as opposed to the selfishness, hypocrisy and Pharisaism which he beheld around him. And as the natural tendencies of character are sanctified and not destroyed by the Spirit, it is not unreasonable to think that the choice of his profession may at least have been facilitated by a total want of sympathy with the empty formalism of his countrymen.

The circumstances attending his call to follow Christ are related by three of the evangelists, Matt. ix. 9; Mark ii. 14; Luke v. 27, 28, and need not be repeated. It is every way probable that before that time he had made at least some acquaintance with the teaching and miracles of Jesus, and that he had been struck with the contrast between his own old notions of religion and that manifestation of its fresh and living power which he beheld in the Redeemer. No sooner, therefore, did Jesus address to him the words "Follow me," than he "left all, rose up and followed him."

Of Matthew's history subsequent to his call to the apostleship we know almost nothing. We learn from Acts i. 13 that he was one of those who, after the ascension of our Lord, assembled in the upper room at Jerusalem. Tradition makes him continue in that city fifteen years, preaching to his fellow-countrymen. Afterward he is said to have gone to other lands for the same purpose—to Southern Arabia, according to some; to Ethiopia, or Macedonia, or Parthia, or Upper Syria near the Euphrates, according to others. The accounts vary so much that little reliance can be placed on any of them. Nor does the story of his martyrdom in Persia, although celebrated in the martyrologies both of the Eastern and Western Church, seem to deserve more credit. According to the oldest and most trustworthy authorities, he died a natural death. Enough for us that he was chosen of God to be one of the relators of the history of Him before whom all his servants must "decrease," and that he is the author of our first canonical Gospel.

MATTHEW, GOSPEL OF. It is evident that this Gospel was written before the destruction of Jerusalem, see ch. xxiv. 15; but there is no further clue to its date. Some think that it was composed as early as A. D. 37; others as late as A. D. 63. The most probable period is somewhere between eight and sixteen years after our Lord's ascension, or between A. D. 42 and A. D. 50.

The Gospel of Matthew bears marks throughout of having been written by a Christian Hebrew who was not only familiar with the sacred writings of his nation, but deeply imbued with their spirit. And his chief object in writing the life of Jesus appears to have been to show that the despised Teacher of Nazareth is really the long-promised and expected King of Israel. He finds the lawful heir to David's throne in a humble workshop in a Galilean village, and sees in Joseph's adopted child the "IMMANUEL" of Isaiah. He records the dangers and deliverances of the infancy of Jesus from the jealousy of a rival, and observes in them the illustration and fulfillment of "that which was spoken by the prophets." The teachings of Jesus are here presented as the completion of the ancient law by the King of Israel; and his labors and miracles, and all the circumstances of his sufferings and death, are the accomplishment of the prophecies which related to the Son of David. And of our Lord's predictions those are here

preserved which relate either to the persecution of his disciples by the Jews or to the overthrow of the Jewish state, which the ancient prophets had connected with the establishment of the spiritual kingdom of Israel, comp. ch. xxiv. with Isa. lxvi. This Gospel is consequently the fittest to stand first (as it was probably composed first), for it exhibits most fully the connection between the Old Testament and the New. It was also the most adapted to the Hebrew people, for whom, in the first instance, the writer seems to have designed it.

It results, from this plan of the Gospel of Matthew, that the order of time, though not altogether neglected, is made subordinate to the development of the great idea. Events are grouped together according to their bearing upon that part of the Messiah's character and work which the evangelist is delineating. For instance, the choice and call of the apostles are not mentioned at the time when they occurred, but are introduced in a parenthesis, when he is about to relate the charge which our Lord gave them as the heralds of his reign.

Many of the ancient Fathers assert that Matthew wrote in Hebrew, by which they mean Aramæan. This opinion has been adopted by many recent critics, partly on the ground that this Gospel was designed for the inhabitants of Palestine, where the common people spoke this language. Others pay little regard to the authority of the Fathers in this matter, on account of their frequent palpable mistakes on such subjects; and they remark that at the time when Matthew wrote, though Hebrew was preferred by the Jews, Greek was rapidly superseding it even in Palestine, and was understood by the mass of the people. Greek, too, was the more suitable for a book of permanent and universal interest, and was accordingly used by James and by the author of the Epistle to the Hebrews, though they wrote to the Jews. The Greek of Matthew, too, bears all the marks of being an original composition; and as no Hebrew Gospel of Matthew is now in existence, it would be needful to adduce some strong reason for believing that an inspired volume has been lost. A few have endeavored to reconcile both views by supposing that Matthew wrote a shorter narrative in Hebrew, and then composed this Gospel in Greek. But of this there is no proof. Although it is difficult to decide the question, the balance of probabilities is against a Hebrew original, especially as the ancient Fathers seem to have taken the apocryphal Gospel of the Ebionites for a Hebrew original of Matthew; and some of them, upon a discovery of the mistake, appear to have altered their opinion. The subject, however, though interesting, is not of any great practical importance, as the Greek Gospel, if a translation, was early received as authoritative.

The Gospel by Matthew may be divided as follows:

I. The genealogy, birth and infancy of the King Messiah, ch. i., ii.

II. The proclamation of his reign; his inauguration by baptism and by the "anointing of the Holy Ghost;" and his first great conflict with Satan, ch. iii., iv. 1-11.

III. His public life in Galilee, in preaching, teaching and healing; comprising—1. The introduction, ch. iv. 12-25. 2. The promulgation of his gracious law, ch. v., vi., vii. 3. His works of power and goodness, ch. viii., ix. 1-34. 4. His compassion manifested in sending forth laborers, with their instructions, ch. ix. 35-38; x.; xi. 1. 5. Various forms of hostility to himself, and his servants and their work, ch. xi. 2-30; xii., xiii. 6. Circumstances connected with the fame and

popularity resulting from his work, ch. xiv., xv., xvi. 1-12.

IV. His progress to the royal city and the important events which occurred there; including—1. Preparatory revelations respecting his personal glory, mission and destiny, with some practical lessons, ch. xvi. 13-28; xvii., xviii. 2. His journey through Peræa to Jerusalem, ch. xix., xx. 3. His public entry into the city and the purification of the temple, ch. xxi. 1-17. 4. His reproofs of the Jews, and especially of their religious guides, whom he denounces and threatens as fruitless, disobedient, caviling, hypocritical and tyrannical, ch. xxi. 18-46; xxii., xxiii. 5. His predictions of the destruction of the temple and city and the overthrow of the national polity, followed by exhortations to watchfulness and a description of the final judgment, of which these nearer events were representative, ch. xxiv., xxv. 6. His betrayal and death, with preliminary and attendant circumstances, ch. xxvi., xxvii. 7. His resurrection from the dead and his commission and promise to his disciples, ch. xxviii.

MATTHEW PARIS, a Benedictine monk who flourished in the reign of Henry III. He is said to have enjoyed the favor of the king, and to have been sent on a mission to Norway by Pope Innocent IV. He was a mathematician, poet, divine and historian; a man of great accomplishments and of rare integrity. His principal work is the "Historia Major," a history of England from 1066, the period of the Norman Conquest, to 1259, the year in which he died. He also wrote an epitome of this work, and the "Lives of the Abbots of St. Albans."

MATTHEW, TOBIAS, an eminent prelate, was born at Bristol in 1546, and educated at Christ Church, Oxford. He then entered into orders, and in 1569 he was elected public orator of the university. After filling several ecclesiastical positions, he was in 1573 elected president of Saint John's College, Oxford, at which time, being in high reputation as a preacher, he was appointed one of the queen's chaplains in ordinary. He received high praise from his contemporaries, one of whom says that learning and piety, art and nature, vied together in his composition. In 1595 he was consecrated bishop of Durham. He attended the Hampton Court Conference, in 1603, of which he gave an account at large to Archbishop Hutton. In 1606 he was translated to the archiepiscopal see of York. He died at Cawood in 1628, and was buried in Our Lady's Chapel in York Minster, where a long Latin epitaph is inscribed on his tomb. Archbishop Matthew appears to have been a man of great wit, of a sweet disposition, very bountiful and learned, and as a divine most exemplarily conscientious and indefatigable both in preaching and other duties. He kept a record of all the sermons which he preached, and it appears that while dean of Durham he preached seven hundred and twenty-one sermons, while bishop of Durham five hundred and fifty, and while archbishop of York seven hundred and twenty-one, in all no less than nineteen hundred and ninety-two sermons. No preferment kept him from duty, and there was scarcely a pulpit in the region covered by the dioceses of Durham and York in which he had not preached. His widow, after his death, gave his library of three thousand books for the use of the Church. She was a remarkable woman, of great intelligence and piety. She was the daughter of a bishop, had

four sisters married to bishops, "so that a bishop was her father, an archbishop her father-in-law, she had four bishops her brethren and an archbishop her husband."

MATTHEW OF WESTMINSTER, an English historian of the fourteenth century. He was a Benedictine monk of the abbey of Westminster, and is highly esteemed for his veracity, acuteness and diligence. His "Flores Historiarum" is a kind of universal history, beginning at the creation and coming down to the year 1307.

MATTHIAS (mat-thi'as), one of our Lord's disciples, possibly of the number of the seventy, who was chosen by lot to be an apostle in the place of Judas Iscariot, Acts i. 23-26. No other particulars of his history are certainly known. Various traditions describe him as preaching in Ethiopia, or in Colchis, and being there martyred; or, according to yet another account, as preaching in Judæa, and being stoned by the Jews.

MATTHIAS, emperor of the West, son of Maximilian II., was born in 1557. He was elected king of Hungary in 1607, king of Bohemia in 1611, and on the death of Rudolph, in the following year, he was chosen emperor. He resigned the crown of Bohemia to his cousin Ferdinand in 1617, and the persecution of the Protestants in that country by the latter occasioned the Thirty Years' War. Matthias died, broken down by the sense of the calamities impending over his dominions, in 1619.

MATTITHIAH (mat-te-thi'ah). 1. A Levite of the family of the Korahites who had charge of things made (for the offerings) in pans, 1 Chr. ix. 31. 2. A Levite porter appointed to play the harp, 1 Chr. xv. 18, 21. 3. A son of Jeduthun, chief of one of the courses of singers, 1 Chr. xxv. 3, 21; he may have been identical with No. 2. 4. One who had taken a foreign wife, Ezra x. 43. 5. Perhaps a Levite who stood by the side of Ezra when he read the law, Neh. viii. 4.

MATTOCK (mat'tok). There are two Hebrew words nearly allied which are rendered "share" and "mattock" in our version of 1 Sam. iii. 20. These are two agricultural cutting instruments, of which one is thought to denote the ploughshare and the other the coultter. The plural, occurring in 21, "mattocks," of both words is alike. In Isa. vii. 25 the word translated "mattock" is probably a weeding-hook, or hoe.

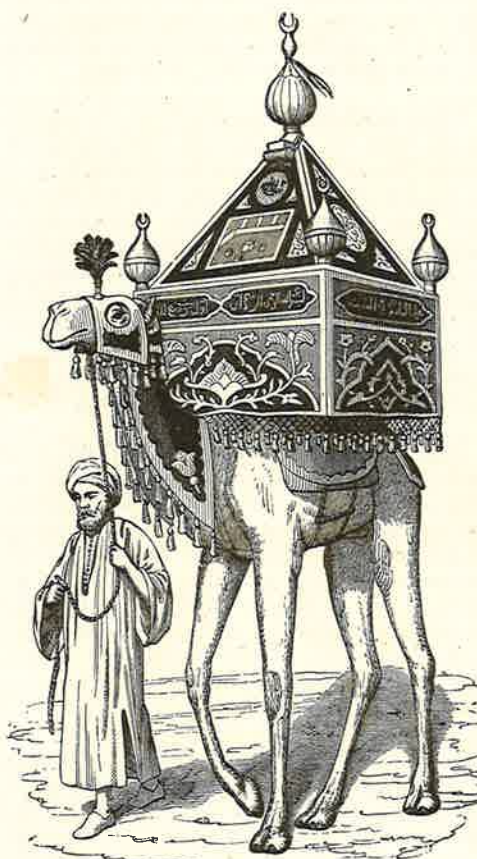
MAUL (mawl), a mace or war-club, Prov. xxv. 18. But in 2 Chr. xxxiv. 6, marg., where the word appears in our version, mattocks being in the text, it is questionable whether any implement is meant. It might be better to translate "with" or "in their ruins." The cities of the northern kingdom had been desolated, but the altars still subsisting in these wasted places Josiah destroyed.

MAUR (mawr), SAINT, a disciple of Saint Benedict, who died about 584, abbot of Glanseuil, in Anjou. A congregation bearing his name was formed in France in 1618. Pope Gregory XV. gave it his approval in 1621, and Urban VIII. granted it new privileges in 1627. The report of the sanctity of this congregation induced several bishops, abbots and monks to submit their monasteries to the direction of its superior, so that the congregation at last became divided into six provinces, of which each contained about twenty re-

ligious houses. The advantages which letters have derived from this famous congregation, whose researches took in the whole circle of sciences, philosophy excepted, are well known.

MAURAND (maw'rand), PETER, a leading man among the Albigenses in Languedoc, born of an illustrious family of Toulouse in the twelfth century. In consequence of his zeal in denouncing the corruptions of popery, he was stripped of his property and condemned, after severe trials, to make a pilgrimage to the Holy Land, and there to administer to the relief of the indigent. He underwent this sentence and returned to Toulouse, where he died in 1199.

MAURICE (maw-rees'), emperor of the East, was born in Cappadocia, A. D. 539. He rendered



THE MAHMAL.—See MECCA and MOHAMMEDANISM.

great services to the empire under Justin and Tiberius, especially in his four campaigns in Persia, 578-581, and on his return to Constantinople, in 582, was declared Cæsar, and soon after crowned emperor. During his reign John, patriarch of Constantinople, assumed the title of universal bishop, with the sanction or connivance of the emperor; and in 595 the pope, Gregory the Great, indignant at this claim of supremacy, wrote letters of remonstrance to the emperor, who, however, only treated him with contempt. Hence the triumph of Gregory in the fall of the emperor and his shameful flattery of the tyrant Phocas. In 602 a mutiny broke out in the army on the Danube; Phocas was proclaimed emperor, and Maurice with his five sons was murdered at Chalcedon.

MAURICE, an eminent bishop of London of the eleventh century, became famous as the re-founder of the cathedral of St. Paul. He began

his work in A. D. 1086. The former church and a large part of the city had been destroyed by fire, and now the plan was devised for constructing a cathedral which would vie with the most splendid churches of any land. Maurice built the nave, which was acknowledged to be superior to any other work in England. Richard de Beaumes, his successor, began the transepts in 1120, and in 1199 they were finished by Richard Fitz-Nele. The choir and the chapter-house were begun in 1220, and Bishop Wingham erected the cloisters in 1260, and lastly the Lady Chapel was begun in 1310 by Bishop Baldock. The cathedral when finished was of unusual magnificence and size. The nave, familiarly termed "Paul's Walk" in the old plays, was two hundred and ninety feet long, by one hundred and twenty feet wide, while the vaulting of the roof was one hundred and two feet high. The central tower and spire were the loftiest in Europe, rising to a height of five hundred and thirty-four feet, while, according to Dugdale, the whole structure covered "three acres and a half, one rood and a half and six perches." The space now known as "St. Paul's Churchyard" was enclosed by a wall with six gate-houses, the principal one entering on the west front opposite Ludgate Hill; and in the middle of the yard, on the north side, stood the celebrated cross known as "Paul's Cross," where sermons were preached, and assemblies of the citizens were held for public occasions.

The great fire of 1666 so damaged this building that it was impossible to restore it, and in 1673 a commission was appointed to superintend the preparation of plans for a new edifice; and in 1675 the warrant was issued for commencing the work. The first stone was laid by the architect, Sir Christopher Wren, on the 21st of June, 1675. In ten years the walls of the choir and aisles were finished, together with the northern and southern porticos, and the great piers of the dome were brought to the same height. On the 1st of February, 1699, the highest and last stone was laid by Sir Christopher Wren, and thus this great cathedral church was completed in the period of five and thirty years, under the superintendence of one architect, under the direction of one principal mason and during the occupation of the see of London by one bishop; and it is worthy of notice that it remains without alteration or addition since its original erection, with the exception of the introduction of colored glass in a few of the windows.

St. Paul's Cathedral, one of the most conspicuous objects of the British capital, stands in the very centre and on the most elevated part of the city of London. The edifice is entirely built of fine Portland stone and on the plan of a Roman cross. The whole length of the church, with its portico, is five hundred feet, and the width of the western front is one hundred and eighty feet. The transepts are two hundred and fifty feet long internally, and the linear measurement of the whole building is twenty-two hundred and ninety-two feet. The dome, which rises from the huge piers at the crossing of the transepts, choir and nave, is one hundred and forty-five feet in diameter, and it is the most magnificent feature in the building, and generally it is spoken of in terms of unqualified admiration; as it is conceded that "for dignity and elegance no church in Europe affords an example worthy of comparison with the cupola of St. Paul's." From the ground to the top of the cross, the entire height of the dome and lantern is three hundred and forty feet. The monuments in this cathedral are generally erected to the memory of statesmen,

generals and men who have distinguished themselves in the civil departments of life. The bishops who have presided over the diocese have been men who for intellect, learning, moral and religious worth, and every attribute which dignifies humanity, have stood prominent among the most famous characters of their age.

MAURICE, elector of Saxony, was born in 1521. He bore an important, but not consistent, part in the German wars to which the Reformation gave rise. He was a man of ambitious character, and his policy seems to have been guided by selfish motives rather than by religious principle. He at first sided with the Protestant princes, but subsequently joined the emperor Charles V., not only against the Turks, but also against the Protestant princes of the League of Smalcald. For the efficient help he rendered at Mühlberg, the emperor bestowed on him the crown and territories of his uncle, the elector; but five years after, he led the troops of France and some of the German princes against the emperor, and obtained from him at Passau favorable terms for the Protestants, which laid the foundation of the liberties of the German Protestant Church. He did not live to see the work accomplished, for in the next year, 1553, he died in battle at Sivershausen.

MAURY (mow're), **JEAN SIFFREIN**, a French cardinal, was born in 1746, studied at Lyons, and on entering into orders became a celebrated preacher at Paris. When the Revolution broke out, he was chosen one of the representatives of the clergy in the States-General, where he distinguished himself by his eloquence in behalf of his order, and also in defence of royalty. On the dissolution of the Constituent Assembly he went to Italy, was nominated bishop of Nicæa and in 1794 made a cardinal; and in 1808 Napoleon gave him the archbishopric of Paris. But in 1814 he was obliged to quit the archiepiscopal palace and retire to Rome. He was the author of several works, the best of which is his "Essay on Pulpit Eloquence." He died in 1817.

MAUZZIM, Dan. xi. 38, marg. In the text of the place referred to we have "the god of forces." There have been many conjectures as to the meaning and the deity intended. The suggestion of Gesenius that it was a Syrian god obtruded upon the Jews—perhaps Jupiter Capitolinus, for whom Antiochus built a temple at Antioch—is as feasible as any.

MAWSON (maw'sun), **MATTHIAS**, was one of the most eminent bishops in the Church of England during the eighteenth century. He was educated at Cambridge, where he became a Fellow and afterward master of Corpus Christi College. He declined the bishopric of Gloucester in 1734, because he conceived that Dr. Rundle had been injuriously treated; but in 1738 he accepted the see of Llandaff, from which he was translated to Chichester. Here he commenced extensive repairs in the cathedral at his own cost, but he was removed to Ely in 1754. He proved himself to be a great benefactor to the whole region embraced by the diocese, including drainage, roads, bridges and improvements in the fens. He promoted education, intellectual and religious, and he founded the large number of twelve scholarships in his own college at Cambridge. He died in 1777 at an advanced age, and was buried in the cathedral; he was deservedly highly esteemed and beloved.

MAXFIELD (max'feeld), **THOMAS**, was one of the most celebrated of the early Wesleyan preachers. He was greatly concerned about religion after having heard John Wesley preaching at Bristol; and without waiting for ordination he began to preach at the Foundery, in London, in the absence of Wesley, who, hearing of the young man's course, hastened up to London to restrain him. The result, however, was that Wesley's High-Church views gave way; and thus Maxfield became the first of the great band of itinerant lay-preachers who have been so instrumental in spreading abroad the tidings of the gospel. In process of time he was ordained by the bishop of London-derry. Eventually he fell under the influence of a man named Bell, who led him into fanatical proceedings and views which were erroneous respecting personal sanctification. He separated from Wesley and founded a chapel, where he preached for twenty years. Shortly before his death John Wesley visited him, and as an evidence of sympathy and regard he preached in his chapel.

MAXIMILIAN (max-i-mil'yan) I., emperor of the West, was born in 1459. In 1486 he was elected king of the Romans, and in 1493 he succeeded his father in the empire. He was the first who took the title of emperor without being crowned at Rome. In 1518 he assembled the Diet of Augsburg, at which Luther, just commencing his great task, appeared on citation and appealed to the pope. Maximilian was not only ambitious of dominion and successful in his schemes of aggrandizement, but he had the desire to be pope and to be canonized. He died in January, 1519.

MAXIMUS (max'i-mus), **SAINT**, was born in 580. He resided at the court of Heraclius for the purpose of writing the history of the emperors, and became his chief secretary. When this prince adopted the Monothelite heresy, Maximus retired to a monastery. Going to Rome, he did much to persuade Martin I. to call the Lateran Council, and was joined with him in the order of arrest issued by Constans. He was banished to Byzias, and fell a victim to the cruelties of his enemies. His death occurred in 662.

MAXIMUS OF TURIN, a celebrated bishop of that see in the fifth century. He was present at the Synod of Milan, in which the provincial bishops were obliged to support with their sentence what Pope Leo wrote to the patriarch Havianus against Eutyches. He was also present at the Council of Rome in 465, and is said to have died in the following year. He was the author of several homilies, which are still extant, and though short are for the most part commendable both for their eloquence and piety.

MAXIMUS, TYRIUS, a celebrated philosopher in the second century, was a native of Tyre, in Phœnicia, whence he took his name. He resided principally at Athens, but sometimes visited Rome. He appears to have adopted the principles of the Platonic school, with some tendency toward skepticism. Forty-one of his dissertations on various philosophical topics are still extant, and are written in a pleasing style.

MAXWELL (max'wel), **LADY**, who became celebrated in Edinburgh for her life of piety and practical godliness, was the daughter of Thomas Brisbane, in the county of Ayr. She was born in 1742, educated in Edinburgh, and at an

early period she became the wife of Sir Walter Maxwell. The unexpected death of a child became the occasion, under the divine blessing, of deciding her future course of living altogether for the Lord. In 1764 she came under the influence of John Wesley when he visited Edinburgh, and ever afterward she was advised by him in the formation and carrying out of all her plans for usefulness. The school which she established in 1770, in Edinburgh, has been greatly blessed, and all her schemes for advancing religion among the careless masses of the population were remarkably acknowledged by the Lord. Her order and regularity in all duties, the value which she attached to time, the wisdom with which she used the means which she possessed, and the high-toned yet gentle, attractive piety which she displayed have given her a special prominence among the Christian women of her age. She died in 1810.

MAY, JAMES, D.D., an eminent divine and professor in the Protestant Episcopal Church of the United States, was born in 1805, in Chester county, Pennsylvania. He was educated at Jefferson College and in the theological seminary at Alexandria, Virginia. His first charge was at Wilkesbarre, Pennsylvania, whence he removed to St. Paul's Church, Philadelphia. During his residence in that city he took part in the management of the "Episcopal Recorder." He spent two years in foreign travel, and on his return he became professor of pastoral theology and ecclesiastical history at Alexandria. In 1861 he retired from Alexandria to Philadelphia, and became professor of ecclesiastical history and systematic theology in the theological school which had been lately established in that city. He was greatly beloved by all who knew him, and he did a great work in training the large body of ministers who had been under his care. He died in 1863.

MAYA (may'ah) is a philosophical expression among the Hindoos used to designate the power by which the phenomena of the physical universe are created and so sustained as to make impressions on our senses. This doctrine of Hindooism is allied to that of Berkeley on perception, who held that sensations were caused by that which existed out of ourselves, and which was continued in being by the divine power. In the Hindoo theology it is the name of the wife of Brahma.

MAYER (may'er), **JOHN FREDERIC**, a learned German Lutheran divine, was born at Leipsic in 1650. He was very deeply read in the Latin, Greek and Hebrew languages, and he became professor successively at Wittenberg, Hamburg and Stettin, in Pomerania, and was appointed superintendent-general of the churches in the district of that city. He died in 1712. Among his works are "The History of Martin Luther's German Version of the Bible" and "Bibliotheca Biblica."

MAYNOOTH (may'nooth) is the name of the village situated about twelve miles west of Dublin at which the great theological college of the Irish Roman Catholic Church has been erected. For a long period the Romish clergy of Ireland had been educated at Salamanca, Alcalá, Rome, Douay, Paris and other places on the Continent of Europe. When the French Revolution broke out, intercourse with the Continent became difficult, and a desire began to be expressed that a seminary should be established in Ireland, where

under home influence the Irish priesthood might be trained, without being affected by the principles which at the time were so extensively disorganizing the other nations of Europe. The government of the day favored the scheme, and a measure was carried through Parliament in 1795 which established the college and secured for it an endowment of eight thousand pounds sterling per annum. About the year 1835 a controversy which attracted great attention was commenced respecting the text-books which were used in the college, and many petitions were forwarded to Parliament praying that the support of the government might be withdrawn from the institution. The agitation, which was continued for several years, resulted in a large parliamentary grant for the erection of additional buildings, and the general furnishing of the institution with all appliances for the use of a first-class college. Thirty thousand pounds sterling were given for that object, and about one hundred and seventy thousand dollars per annum were voted for its yearly support. This measure was carried by the government of the day over determined opposition. In 1869, when the Irish Episcopal Church was disestablished, the government commuted the yearly grant to Maynooth, giving a sum at once in hand which represented the value of all the receipts from the government of all persons holding any office in the college at Maynooth. Thus the college has now been permanently and very amply endowed by this measure, and it is no longer liable to have its support withdrawn by an adverse parliamentary vote. In this sense it has been "disestablished," or, in other words, it has been placed at once on a secure basis, instead of encountering the risk of having its support modified or withdrawn, according to the feeling of leading statesmen whose views might change at any time. The college is happily situated in a fertile region. The establishment is of great magnitude, and the professors are so numerous as to enable them to direct the students to every department of theological literature which is included in a Romish course.

MAYO (may'o), **RICHARD**, who distinguished himself in Oxford University, and rose to be president of Magdalen College because of his administrative capacity and great learning, was made chancellor of the university. He became almoner to Henry VII., and in 1505 he was raised to the see of Hereford, over which he presided for eleven years. He was held in such estimation that a costly and splendid monument was erected to his memory in the south aisle of the choir, which has long attracted the admiration of spectators because of the beauty of its fan tracery, its pendants, its arches and crocketed canopies, with highly enriched pinnacles. He bequeathed his mitre, pastoral staff and five hundred marks to the cathedral.

MAZARIN (maz'a-rene), **JULES**, who was descended from a noble Italian family, was born in 1602 and educated at Rome and in Spain. He accompanied Cardinal Sachetti into Lombardy, and became effective in securing peace between the French and the Spaniards. The pope sent him as nuncio extraordinary, in 1634, to the court of France, and he entered the service of the French king in 1639, was made ambassador to Turin, and in 1642 he succeeded Richelieu as prime minister of France. He encountered great opposition in his administration, but he eventually prevailed.

He advocated the despotic principles under which Louis XIV. acted. He was inferior to Richelieu as an administrator, and great corruption prevailed under his management of affairs. He founded and endowed the college called after his name, and he enriched it by the gift of his vast library. He was subtle, unreliable, had few virtues, and his policy was to aim at being safe during his own time. He died in 1661.

MAZDAK (maz'dak), or **MAZDEK** (maz'dek), a famous Persian priest and impostor, was born at Istakhar about A. D. 501. Taking advan-

"twelve signs or constellations" in the margin. Mazzaroth is found in Job xxxviii. 32 ("the twelve sings," margin). The name may have been given from the popular belief in the influence of the constellations over the destiny of men, thus prefiguring future events. That by Mazzaroth, or Mazzaloth, are meant the signs of the zodiac, there can be little doubt. The authority of the Targums and of later Jewish writers fully confirms this supposition.

McCALLA (mak-kawl'la), **WILLIAM LATTA**, who was born in 1788, in Kentucky, and edu-



MELANCHTHON'S MISGIVINGS OF THE CHURCH OF ROME.—See MELANCHTHON.

tage of a famine, followed by a pestilence, which desolated the country, he excited an insurrection, and preached the necessity of a community of goods and a general equality of civil rights. He obtained a vast multitude of adherents, and at length made a disciple of the king himself. Mazdak was afterward put to death by Khosrow.

MAZITIAS (maz-e-ti'as), 1 Esd. ix. 35, identical with Mattithiah, Ezra x. 43.

MAZZAROTH (maz'za-röth), "prognostications." This word is most likely another form of Mazzaloth, "influences," which occurs in 2 Ki. xxiii. 5, rendered "the planets" in the text,

ated at Transylvania University, Kentucky, became very eminent in the American Presbyterian Church. His first charge was at Augusta, Kentucky, whence, in 1823, he removed to the Scots' Church, Philadelphia. In 1835 he resigned that church, and afterward preached in the Fourth Church, Philadelphia. In 1839 he removed to Texas, but he returned to Philadelphia again, and for some time he preached at Middleton and Ridley, near the city, and in the Union Church, until 1853, removing to Missouri, and ultimately to Louisiana, where he died in 1859. He was characterized by a remarkable power of precision of expression and keen, sharp logic, combined with an acuteness which made him an able contro-

versalist. He managed several oral discussions on Universalism and Infidelity, and he published several works on these subjects.

McCARTEE (mak-kar'te), ROBERT, D.D., who was born in New York in 1791, and educated at Columbia College, commenced the study of the law, but eventually he decided on the Christian ministry. He was licensed to preach in 1816, called to Philadelphia, whence he returned to New York to the Orange Street Church, which was greatly broken down. He left that church in 1836, having raised it to a degree of remarkable prosperity, and having seen a new edifice erected in Canal Street. He settled for four years at Port Carbon, Pennsylvania, and in 1840 he went to Goshen, New York, from which, in 1856, he removed to his last charge, the Westminster Church in New York. He was remarkable for his fervor, his tenderness and great power as a preacher, and as a man he was greatly beloved. Columbia College gave him a degree in divinity in 1831. He died at Yonkers in 1865.

McCARRON (mak-kar'ron), MICHAEL, D.D., who was eminent as a Romish theologian, was born in 1804, in the county of Monaghan, Ireland. He was educated at Maynooth, and after his ordination, he emigrated and settled at Brooklyn, whence he was removed to New York, and in which city he served in several important churches. He became very influential in promoting the educational views of Archbishop Hughes, and for his services in this cause he was made archdeacon of the diocese of New York. He died in 1867.

McCAUL (mak-kawl'), ALEXANDER, D.D., a distinguished Church of England divine and Hebrew and rabbinical scholar, was born at Dublin, May 16, 1799, and graduated at Trinity College, Dublin. After a short visit to Poland as missionary to the Jews, he was ordained in 1822, and in 1832 became a home missionary of the London Jews Society. He assisted in the translation of the New Testament and the Anglican Liturgy into Hebrew, and was created D.D. *honoris causa* by the university of Dublin in 1837. Three years later he was named principal of the Hebrew College for Missionary Students, was soon after called to the chair of Hebrew and Rabbinical Literature at King's College, London, and in 1846 to the chair of divinity. He became rector of St. James, Duke's Place, London, in 1843, rector of St. Magnus, London Bridge, in 1850, and on the revival of Convocation was elected proctor for the diocese of London, which office he filled at the time of his decease. Among the numerous writings of Dr. McCaul the most noteworthy are "The Old Paths," "Sketches of Judaism," Warburtonian Lectures, Boyle Lectures and "An Examination of Bishop Colenso's Difficulties." He died November 13, 1863.

McCHEYNE (mak-chain'), ROBERT MURRAY, who became one of the most extensively known and generally admired of the modern preachers of the gospel in Scotland. He was born at Edinburgh in 1813, and educated at the university in that city, where he greatly distinguished himself. He became a proficient in modern languages, in drawing and music. He began his labors in the parish of Larbert in 1835, and in the following year he was ordained and settled in St. Peter's Church, Dundee. The size

of this parish, his close study and indefatigable labor affected his health, and he sought relaxation by a tour to the East, along with several ministers who were sent to examine into the condition of the Jews. After his return his health failed, and in 1842 he visited the North of England on a preaching tour. In the following year he undertook a similar work among the dense population of the manufacturing towns, and on his return he sunk under an attack of fever in February, 1843. Few men have ever displayed a more consistent, devoted and godly life than this beloved minister from the time of his awakening until the close of his earthly journey always exhibited. He seemed to live above the world, in holy fellowship with God, and yet he was ceaseless in his diligence, in season and out of season, and few men have been more blessed by the great Head of the Church than he was in awakening and building up immortal souls. The fragrance of his memory will long continue to be felt in Scotland as most precious.

McCLELLAND (mak-klel'land), ALEXANDER, D.D., who was born in 1796, educated at Union College and trained in theology by the Rev. John Anderson, D.D., having been licensed to preach in 1815 by the Associate Presbytery of New York, was elected in the twentieth year of his age as pastor of the Rutgers Street Presbyterian Church, New York. Here his fine talents brought him rapidly into notice, and very soon he stood in the front rank of the eminent men of the city. In 1822 he assumed the duties of the chair of logic, rhetoric and mental philosophy in Dickinson College, at Carlisle, Pennsylvania, and in 1829 he was transferred to the chair of languages at Rutgers College, from which, in 1832, he was removed to the department of Oriental Literature and Biblical Criticism. He continued as a professor until 1857; and having traveled extensively in Europe, he returned to New Brunswick, where he resided until his death, in 1864. He was celebrated for his boldness and vigor of thought, at times bordering on rashness. In 1834 he was called to explain his views on the subject of spiritual renewal, and he satisfied his brethren that he held and taught the truth. In the pulpit he displayed unwonted power, and his published sermons, though brilliant, fail to give an idea of the effect which his wonderful eloquence displayed. He was a prolific writer, and he left "Lectures on the Epistles to the Romans, the Hebrews," "The Canon and Interpretation of Scripture," besides an excellent "Condensed Hebrew Grammar."

McCLINTOCK (mak-klin'tok), JOHN, D.D., who rose to a position of deserved eminence and literary fame in the Methodist Episcopal Church, was born in Philadelphia in 1814. He was educated in the University of Pennsylvania, and in 1835 he began to preach in the New Jersey Annual Conference. Next year he went as professor of mathematics to Dickinson College, which had been acquired by the Methodist Episcopal Church. He was transferred to the department of classics in the year 1840, and his experience as a teacher showed him that elementary works of a solid character were urgently required, and he began the preparation of a series of Latin and Greek text-books. In 1848 he became editor of the "Quarterly Review," and in this position he served the interests of the Church and of evangelical literature for eight years. Along with Bishop Simpson he visited the Wesleyan Conference in England in 1856 as a deputy, and in 1857 he was

placed in St. Paul's Church, New York, where his learning and eloquence attracted great audiences. His next position was at Paris, in France, where he ministered to the congregation in the chapel of the American and Foreign Christian Union, and on his return, in 1864, he was again placed in St. Paul's Church. On the foundation of the Biblical and theological school at Madison, Dr. McClintock was appointed the first president, and he entered on his duties in the year 1867. His health had been greatly weakened by his devotion to study and his ceaseless toil, and it became evident to all who saw him, from the time of his appointment to the presidency, that his life was near its close. He died on the 4th of March, 1870. He was unquestionably one of the most learned, versatile, ready and extensively informed ministers who ever held a position in the Methodist Episcopal Church of the United States. Manifold as the works are which he left behind him, and which indicate his mental capacity, his great memorial will ever be the "Encyclopedia of Biblical, Theological and Ecclesiastical Literature," which he projected, and of which he lived to see three volumes published, being aided in his work by the Rev. James Strong, S.T.D. The plan of the work, its general character, range of subjects and mode of treatment were chiefly determined by Dr. McClintock, and his great range of information admirably qualified him for such a task.

McCONAUGHY (mak-kon'a-ghe), DAVID, D.D., LL.D., a very eminent Presbyterian minister and educator, was born in York county, Pennsylvania, in 1775, and educated at Dickinson College, Carlisle. In 1800 he settled at Upper Marsh Creek, and at length he devoted his analytical mind to the work of education, which was much required in the southern part of Pennsylvania. In 1832 he became president of Washington College and he held this office until 1849. He was an excellent, clear and faithful preacher, and as an educator he had great success. He published "A Summary and Outline of Moral Science," "Tracts on the Trinity and on Infant Baptism," "Discourses on Eminent Characters in Sacred History" and sermons and addresses. He died in 1852.

McDOWELL (mak-dow'el), JOHN, D.D., was one of the most admirable and greatly beloved of the ministers of his day in the ministry of the Presbyterian Church. He was born in 1780, at Bedminster, Somerset county, New York, and educated at Princeton. After a course in theology, he was licensed, and settled in 1804 at Elizabethtown, New Jersey, until 1833, when he was removed to the Central Church, Philadelphia. Both these charges increased in a remarkable degree under his ministry. In 1856 he organized the Spring Garden Church, and settled as pastor in that charge, and here he labored until his death, in 1863. He held an important place in the great schemes of the Church. For fifty years he was a trustee of Princeton College, and from the establishment of the theological seminary at Princeton he was a director of that institution. He was the author of "Bible Questions," "Bible Class Manual" and a "System of Theology."

McDOWELL, WILLIAM ANDERSON, D.D., who became moderator of the General Assembly of the Presbyterian Church in the United States and secretary of the Board of Domestic Missions, was born in Somerset county, New Jersey, and educated at Princeton. After gradu-

one of the family from which Saul descended, 1 Chr. viii. 30; ix. 36.

NADABATHA (na-dab'a-thah), 1 Macc. ix. 37, the scene of an attack upon a wedding-party, in revenge for the death of John or Joannan, one of the Maccabean family. The locality has not been ascertained.

NADABBAR (na-dab'bar) is the name of a place in Ethiopia where, according to tradition, the apostle Matthew died as a martyr. Another tradition carried him to Parthia or Persia; but the historian Socrates says that he "went to Ethiopia," and Cave, in his "Lives of the Apostles," records the ordinarily received story that he suffered martyrdom at Nadabbar, though the manner and place of his death are alike unknown.

NADAL (na'dal), **BERNARD H.**, D.D., LL.D., who became eminent among the scholars and the ministers of the Methodist Episcopal Church of the United States, was born in Maryland in the year 1815. He was educated at Dickinson College, at Carlisle, Pennsylvania, and joined the Baltimore Conference in 1835; and after preaching in Maryland, at Washington, Philadelphia,

and the others were consecrated in the chapel of Lambeth on Sunday, December 17th, in the first year of Elizabeth's reign. Dr. Burnet discovered an original manuscript of the consecration, and the story is now only referred to as one of the curiosities of ecclesiastical literature.

NAHALAL HALLAL, or city of Zebulun, signed to the Le-35. It is probably identical with from Nazareth, Esdraelon.

NAHALIEL station of the Is-confinnes of Moab,

NAHAM (na'-dah's posterity, 1

NAHAMANI (na-ha-ma'ni), one who returned with Zerubbabel, Neh. vii. 7.

NAHARAI (na'ha-ri), or **NAHARI** (na'ha-ri), one of David's warriors, 2 Sam. xxiii. 37.



TRUMPET.—See MUSICAL INSTRUMENTS.

(na-ha'lal), **NA-NAHALOL**, a afterward as-vites, Josh. xxi. bly identical with from Nazareth, Esdraelon.

(na-ha'le-el), a raelites on the Num. xxi. 19.

ham), one of Ju-Chr. iv. 19.

as an expositor of the Hebrew Scriptures. He wrote commentaries on most of the books of the Old Testament.

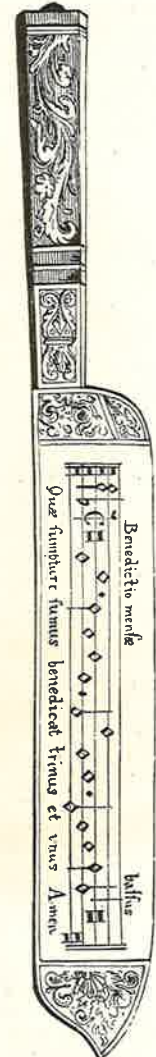
NAHBI (nah'bi), the spy selected from the tribe of Naphtali, Num. xiii. 14.

NAHOR (na'hor). 1. One of the postdiluvian patriarchs, father of Terah and grandfather of Abraham, Gen. xi. 22-25. He is called Nachor in Luke iii. 34. 2. A son of Terah. It would seem that he must have accompanied his father to Haran, for it is sometimes styled the city of Nahor, Gen. xi. 26; xxii. 20-24. He is called Nachor in Josh. xxiv. 2.

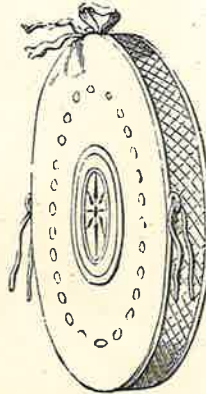
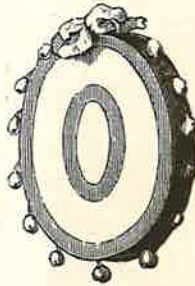
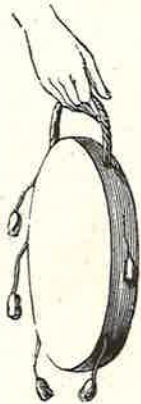
NAHSHON (nah'shon), the prince of the tribe of Judah in the wilderness, Num. i. 7; Ruth iv. 20. He is also called Naashon, Ex. vi. 23, and Naasson, Matt. i. 4.

NAHUM (na'h'um), one of the minor prophets who is designated, Nah. i. 1, "the Elkoshite." It seems that there was an Elkosh, or Elkosha, in Galilee; and this, there can be little doubt, was the birthplace or residence of Nahum. There is, however, an Assyrian Elkosh on the east of the Tigris, not far from Nineveh; and here it is supposed by Ewald and others that the prophet lived, being one of the Israelites carried captive into Assyria. But taking all the circumstances into consideration, it seems most probable that Nahum lived and prophesied in Palestine; in support of which view there are several passages in which phrases occur similar to those in Isaiah, compare Nah. i. 8 with Isa. viii. 8; Nah. i. 9 with Isa. x. 23; Nah. ii. 10 with Isa. xxiv. 1 and xxi. 3; Nah. i. 15 with Isa. lii. 7, and hence it is likely that Nahum, being contemporary with Isaiah, must have lived near him, and have borrowed from his writings.

The date of Nahum may be ascertained with tolerable exactness. It must of course have been before the capture of Nineveh, and most likely some considerable time before. Then there are historical references to suffering endured at the hands of the Assyrians. Thus, Nah. i. 11 probably intends Sennacherib, and Nah. i. 14 is a threatening against the same king; Nah. ii. 13 alludes to the Assyrian messengers who bore Sennacherib's summons to Jerusalem; and Nah. i. 9, 12 conveys a comfortable message that the Assyrian power should not attack Judah a second time. There is another note of time in Nah. iii. 8-10, where the capture of "populous No"—i. e., Thebes—is mentioned as of late occurrence. History does not record this; but we may connect the passage with Isa. xx., and may reasonably believe that the desolation referred to was prior to the fourteenth of Hezekiah, the date of the Assyrian invasion of



ANCIENT KNIFE.—See MUSICAL INSTRUMENTS.



ANCIENT TAMBOURINES.—See MUSICAL INSTRUMENTS.

Brooklyn and New Haven, he became a professor in Asbury University, Indiana, about the year 1850. When the Drew Theological Seminary was organized, he became professor of Church history in that institution, and on the death of Dr. McClintock he discharged the duties of president. He published "Essays on Church History" while residing in Indiana, and the work established his character among the members of his denomination for vigor of thought and force of expression. He was a liberal contributor to "The Methodist Quarterly Review," and his articles always displayed more than average power. He died at Madison, New Jersey, in the year 1870.

NAGGE (nag'ge), one of our Lord's ancestors, Luke iii. 25.

NAG'S HEAD FABLE, a story invented to invalidate the consecration of Archbishop Parker, which takes its name from a tavern in Cheapside where the bishops were said to have assembled after the confirmation in Bow Church for the pretended consecration of Parker and other bishops. The story ran that through a hole in the door Dr. Scory was seen to lay the Bible on the shoulders of each of the bishops and on their heads, and he then pronounced the words, "Take thou authority," etc., and thus they were made bishops. The fact, however, remains that Parker

NAHASH (na'hash). 1. A person named only in 2 Sam. xvii. 25; and as he is there described as the father of Abigail and Zeruijah, who are elsewhere called the sisters of David, this must have been either another name for Jesse, or, as some suppose, of a former husband of David's mother. 2. King of the Ammonites, noted for the barbarous terms of capitulation which he offered to the town of Jabesh-Gilead, and for his subsequent defeat by Saul. It was natural that the enemy of Saul should be friendly to David; and we find that he did render to the latter, during his persecutions, some acts of kindness which the monarch did not forget when he ascended the throne of Israel, 2 Sam. x. 2; 1 Chr. xix. 2.

NAHATH (na'hath). 1. A grandson of Esau, Gen. xxxvi. 13, 17. 2. A Kohathite Levite, Gen. vi. 26, called also Toah, Gen. vi. 34. 3. A Levite in the time of Hezekiah, 2 Chr. xxxi. 13.

NAHAVENDI (na-ha-ven'de), **BENJAMIN BEN MOSES**, a celebrated Karaite commentator who flourished about A. D. 800, and derived his name from his native place, Nahavend, in ancient Media. He not only immortalized his name by effecting a reformation and consolidation in the opinions of the Jewish sect called Karaites, and by being next in importance to Anon, the founder of this sect, but has greatly distinguished himself

NAPHISI (naf'i-se); 1 Esd. v. 31, identical with Nephusim, Ezra ii. 50.

NAPHTALI (naf'ta-le), "my wrestling," was the sixth son of Jacob and the second of Bilhah, the handmaid of Rachel, Gen. xxx. 7, 8. Nothing is recorded of him, except in so far as he was identified with the doings of his brethren, the other eleven patriarchs. In Jacob's dying prophecy, Naphtali was described as "a hind let loose; he giveth goodly words," respecting the true reading and interpretation of which there has been much discussion. The first part of the prophecy seems to denote that the tribe of Naphtali was to be distinguished for their warlike and independent spirit, while the second member—"he giveth goodly words," or words of beauty—foretold that they would be equally conspicuous for gifts of poetry and eloquence; and though very little of the special history of the tribe has been recorded,

by the territory of Asher, which separated it from the sea.

The territory included in these limits was one of the most fruitful of the whole land, and fulfilled well the blessing pronounced upon the tribe by Moses, Deut. xxxiii. 23, already quoted. It included the sources of Jordan, the sea of Merom and the hilly region called Mount Naphtali, Josh. xx. 7, now called Djebel Safed. Among its considerable towns were Hazor, Kedesh, Chinnereth (afterward called Gennesareth) and Migdal-el, afterward called Magdala.

The men of Naphtali did not immediately take possession of the whole of the land assigned to them by Joshua. They did not "drive out the inhabitants of Bethshemesh, nor the inhabitants of Bethanath, but dwelt among the Canaanites, the inhabitants of the land; nevertheless the inhabitants of Bethshemesh and Bethanath became tributaries unto them," Jud. i. 33. This circumstance,



RUINS OF TEMPLE OF MINERVA AT CORINTH.—See MINERVA.

there is enough of valor in the exploits of Barak and the other men of Naphtali, Jud. iv., and enough of high poetry in the joint song of Deborah and Barak preserved, Jud. v., to justify to the full prophetic anticipations of Jacob regarding the descendants of Naphtali.

The tribe of Naphtali, at the time of the exodus from Egypt, numbered fifty-three thousand four hundred males able to bear arms, Num. i. 42, 43, but was reduced at the end of the long sojourn in the wilderness to forty-five thousand four hundred, Num. xxvi. 50. It ranged at the time of the conquest of Canaan as seventh of the tribes in point of numbers. During the encampments of the desert its place was to the north of the tabernacle, alongside of Dan and Asher; and on the march it brought up, with the same tribes, the rear of the whole column, Num. x. 25-28. The portion of the land of promise assigned to Naphtali was the extreme north-easterly district, extending on the north to the foot of Anti-Libanus, and on the south to the Lake of Gennesaret; and bounded on the east by

and the geographical position of the district, upon the northern border of the country, which necessarily led to a considerable admixture of their heathen neighbors with the Naphtalites, gave occasion to that part of the land being called "the district of the Gentiles," and from this again first the frontier and afterward the whole of North Palestine came to be called Galilee, Josh. xx. 7; Isa. ix. 1. Their position on the northern frontier laid the tribe open, of course, to the first dangers of invasion in that direction, and they are repeatedly mentioned with honor, in the days of Barak and Gideon, for their services in the cause of the nation's independence. In the song of Deborah and Barak, Jud. v. 18, Naphtali and Zebulon are applauded as "a people that jeoparded their lives unto the death in the high places of the field;" and on repeated occasions they went to the help of Gideon against the Midianites, Jud. vi. 35; vii. 23. Naphtali shared in the revolt of the ten tribes, and shared also largely in the calamities which that division of the strength of a small

of their powerful neighbors. In the reigns of Baasha king of Israel, and Asa king of Judah, this tribe was the first to suffer from the invasion of Benhadad king of Syria, who "sent the captains of the hosts which he had against the cities of Israel, and smote all Cinneroth, with all the land of Naphtali," 1 Ki. xv. 20, especially "all its store cities," 2 Chr. xvi. 4. It was also one of the first tribes to be carried into captivity by the Assyrians, 2 Ki. xv. 29.

NAPHTHAR (naf'thar), 2 Macc. i. 20-36, a substance called also Nephi, of which a legendary account is given as found in a pit where, before the captivity, the sacred fire was hidden. Tradition identifies the pit with the *Bir Eyub* close by Jerusalem.

NAPHTUHIM (naf'tu-him), an Egyptian race, classed among the sons of Mizraim, placed in the genealogy between Lehabim and Pathrusim, Gen. x. 13; 1 Chr. i. 11. That they occupied a region not far from the Lehabim and the Pathrusim is probable from their place in the genealogy, but any more exact determination seems now impossible.

NAPKIN (nap'kin), Luke xix. 20; John xi. 44; xx. 7. This was a handkerchief, the Greek name being derived from its use of wiping off perspiration. In the two places last referred to it was employed to tie up the chin of a corpse.

NARCISSUS (nar-sis'sus), a Greek name borne by one who was probably one of Paul's Greek converts to the faith, and who, at the time of his writing the Epistle to the Romans, was residing in Rome. He sends a salutation to those who belonged to Narcissus, his household, as our translators put it, Rom. xvi. 11, indicating that Narcissus was at the head of a Christian family. Beyond this we have no definite information respecting him.

NARD. See SPIKENARD.

NARES (närz), **ROBERT**, a learned critic and theologian, was born in 1753, and received his education at Westminster School and Christ Church College, Oxford. After entering into holy orders, he was presented to the rectory of Sharnford, in Leicestershire; he was also chosen preacher at Lincoln's Inn and obtained the office of assistant librarian at the British Museum. He was afterward a prebendary of Lincoln; and at the time of his death, in 1829, he was archdeacon of Stafford, canon of Lichfield and rector of All Hallows, London. Dr. Nares, in conjunction with Dr. Beloe, established and conducted the "British Critic," a High Church literary review, and besides several other works wrote "A Chronological View of the Prophecies relating to the Christian Church."

NARNI (nar'ne), **JEROM MAUTIN DE**, a famous Capuchin preacher who flourished in Italy in the seventeenth century. He was called to Rome, and appointed to preach before the pope and cardinals, on which occasion he struck such a terror into his hearers, by showing the sinfulness of a neglect of duty, that no less than thirty bishops posted the next day to their dioceses. The effects of his oratory upon the people were no less extraordinary, and many went from the church crying for mercy as they walked along the streets. Narni has been famous for a little real fruit produced by

his eloquence that he retired to his cell, where he employed himself in writing the history of his order.

NARTHEX (nar'thex). After the profession of Christianity was legalized in the Roman empire and churches of considerable size began to be built, their internal arrangements were entirely different from anything that can be seen in modern ecclesiastical edifices. Those in full membership had a special place provided for them, those who were under instruction had another, and those who were under discipline were confined to a distinct part. Now, the narthex was the western part, at the entrance, separated from the nave itself by folding doors, which were usually open during the parts of the service in which those placed in the narthex were allowed to participate. Frequently there was an outer and an inner narthex, in the latter of which funeral rites and sometimes baptisms were celebrated. The outer narthex was often a mere porch or an area in front of the church.

NASBAS (nas'bas), Tob. xi. 18, one of Tobit's relatives.

NASH, DANIEL, who during life was generally known as "Father Nash," was born at Great Barrington, Massachusetts, in 1763, and was educated at Yale College, where he graduated in 1785. For some time he was a member of the Congregational Church, and it is believed that he preached as a licentiate. He taught at Pittsgrove and Swedesborough, New Jersey, and while residing in New Jersey he changed his ecclesiastical relations and entered the Episcopal Church. He studied theology under the Rev. John Croes, who became the first bishop in New Jersey, and in 1797 he was ordained deacon; and forthwith he entered with great earnestness on a missionary career through Southern and Western New York. In 1801 he was ordained priest by Bishop Moore, who had become acquainted with him, and who appreciated his earnestness and zeal. During the remainder of his life he labored with untiring diligence through Otsego and Chenango counties and other desolate regions in the State of New York, among the Indians and settlers who were remote from regularly organized churches; and in 1836 he closed a life of unwonted devotion and great consecration to the service of the Lord.

NASITH (na'sith), 1 Esd. v. 32, identical with Neziah, Ezra ii. 54.

NASMITH (na'smith), **DAVID**, a Scottish philanthropist, was born at Glasgow, in 1799. At the age of twenty-two he became secretary to the united benevolent societies of his native town, in which capacity he gained the knowledge and experience which were of so much value to him in his subsequent labors. His name will be remembered with honor as the originator of "city missions," the first of which he succeeded in establishing at Glasgow in 1826. After retiring from his secretaryship two years later, he devoted himself exclusively to the propagation of his favorite views and the establishment of town missions. Not only in his own country, but in Ireland, in the United States and in Canada, and last in England, he carried on his chosen task with success. He founded the London city mission in 1835. He died at Guildford, November 17, 1839.

NASOR (na'sor), 1 Macc. xi. 67, the Hazor of the Bible.

NASSARIANS (nas-sa're-anz), a sect of the Mohammedans belonging to the Shiite party, formed in the two hundred and seventieth year of the Hejira, and so called from Nasar, near Keufa, the birthplace of their founder. The sect occupy a portion of Mount Lebanon, and are tributary to the Turkish empire. They have about eight hundred villages. Their manners are rude, and many heathenish customs prevail among them. Polygamy is not allowed, but indiscriminate licentiousness prevails on their feast days. Like the Hindoos, they have "caste" firmly established, and they believe in transmigration, though not in heaven or hell. A sheik or spiritual head directs their concerns, and they recognize him as a prophet.

NATALE (na-ta'le), a saint's day commemorating the martyrdom or the death of a saint, so called from its being the day of his birth into heaven. The day of the death of a saint who was not a martyr was usually called "depositio," or a "laying down," or "putting off," the body.



COINING AND FINISHING MONEY.—See MONEY.

NATALITIA (na-ta-lish'e-a), "birthdays." Natural birthdays were observed by the early Christians, but when the season of Lent was established in the Church, these customs were suspended until after Easter.

NATALIUS (na-ta'le-us) became distinguished as an advocate of the Theodotian heresy in the second century. Theodotus, according to Epiphanius, had apostatized from the faith; and being charged with denying God, he avowed his belief in God, but he affirmed that he recognized Jesus as a mere man, thus denying the doctrine of the Trinity of God. Another party at the same time, headed by Praxeas, declared Christ to be the one supreme God himself. Theodotus was expelled by Victor, the bishop of Rome, who put him out of the communion of the Church; but he gained several followers, among whom were Artemon, or Artemas, Asclepiodatus and Natalius, who, according to Eusebius, "was persuaded to be created a bishop of this heresy, with a salary of one hundred and fifty denarii a month." It is said that he was eventually brought back to the Church by Zephyrinus, the successor of Victor. The Theo-

dotian heresy was allied to the Ebionistic denial of the divinity of Christ, and was no doubt one of the sources of the later heresy of Socinianism.

NATHAN (na'than). 1. One of the sons of David, born in Jerusalem, 2 Sam. v. 14. 2. A prophet who delivered the divine message to David after his sin with Bath-sheba; we find him also taking part in other transactions of the time, 2 Sam. vii. 1-17. Probably also it is he that is mentioned in 1 Ki. iv. 5. 3. A resident at Zobah, father of one of David's warriors, 2 Sam. xxiii. 36. 4. A descendant of Judah, 1 Chr. ii. 36. 5. One whom Ezra sent in order to obtain the company of some priests and Levites, Ezra viii. 16. 6. A person who had married a foreign wife, Ezra x. 39.

NATHAN, ISAAC, or **MORDECAI**, a learned Jewish rabbi who, about the middle of the fifteenth century, published the first Hebrew concordance of the Old Testament. This work, with additions, has been several times reprinted, but little or nothing is known of the history of its author.

NATHANAEL (na-than'a-el). 1. 1 Esd. i. 9, identical with Nethaneel, 2 Chr. xxxv. 9. 2. 1 Esd. ix. 22, identical with Nethaneel, Ezra x. 22. 3. Judith viii. 1, an ancestor of Judith. 4. The name of one of the earliest disciples of our Lord, who was hailed, even on his first approach, as "an Israelite indeed, in whom there was no guile," John i. 47. The notices given of him seem to mark him out as a disciple in the closer sense; for the manner in which he was first brought to the knowledge of Jesus and established in the belief of his Messiahship has all the appearance of a preparation for the duties of the apostolic calling, John i. 45-51; and when our Lord showed himself to his apostles after his resurrection, on the shores of the Sea of Galilee, Nathanael is found among them, John xxi. 2. The prevailing belief in the Church concerning him has been that he was an apostle, and the same with Bartholomew of the other evangelists, Bartholomew being the patronymic (son of Tholmai), like Barjonas in the case of Simon, and Nathanael his proper name.

NATHANIAS (na-than'i-as), 1 Esd. ix. 34, identical with Nathan, Ezra x. 39.

NATHAN-MELECH (na'than-me'lech), an eunuch or officer of state in Jerusalem, 2 Ki. xxiii. 11.

NATION, NATIONS. See GENTILES.

NATIONAL COVENANT. See PRESBYTERIANS, sub-head *Church of Scotland*.

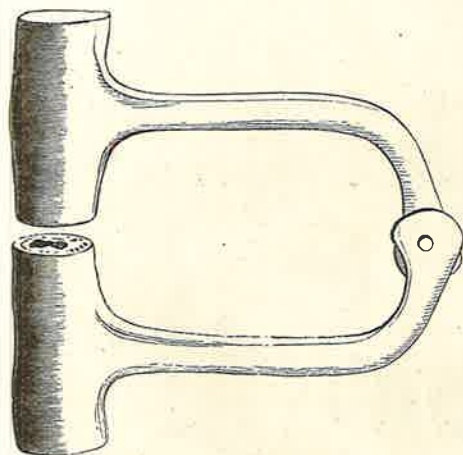
NATIONAL SYNOD, a synod of the Church of any particular country.

NATIVITARIANS (na-tiv-i-ta're-anz), the name of a heretical sect of the fourth century who held that the generation of our Lord was not eternal.

NATIVITY OF CHRIST. See JESUS CHRIST, sub-head DATES AND PERIODS CONNECTED WITH THE HISTORY OF JESUS CHRIST, page 1007.

NATURALISM. See INFIDELITY.

NATURE (na'chur). This word variously implies the regular course of things according to God's ordinance, Rom. i. 26, 27; habit, feeling of propriety, common sense or general custom, Rom.



ANCIENT COIN-MOULD AND DIE.—See MONEY.

ii. 14; 1 Cor. xi. 14; birth or natural descent, Gal. ii. 15; essence, Gal. iv. 8; qualities or dispositions of the mind, whether good, 2 Pet. i. 4, or evil, Eph. ii. 3.

NATURE, LAW OF, means that order in which events follow each other in the universe; or, in other words, as law involves the idea of a lawgiver, so the mind of the lawgiver is indicated in the order of succession which appears in the antecedents and consequents that are seen in all changes. In popular language the antecedent, which is always observed to precede a certain consequent, is called the cause, as the consequent is called the effect. It is obvious, therefore, that there is no activity in law, which can only be an expression of the mind and will of the lawgiver that such should be the character of the succession; and the permanency of the operation of the law merely means the presence and the power of the lawgiver to uphold and carry on the system of order which has been by him conceived and established.

NAUM (na'um), one in the line of our Lord's ancestry, Luke iii. 25.

NAUTOLOGUS (nau-tol'o-gus), a catechist in the Greek Church.

NAVE (nah've), Ecclus. xlvi. 1, the same with NUN, the father of Joshua.

NAVE, the body of a church, which lies to the west of the choir or chancel, in a cathedral or a large church. In cathedrals, the four arms of the church were thus named; commencing at the west, the nave, with aisles right and left, was entered. Then came the central tower, raised on arches, through which the choir was approached, and which stretched out toward the east in the same line with the nave, while the transepts were carried north and south from the central tower. Generally the choir and the transepts had aisles as well as the nave, and in very large cathedrals, as Canterbury and Salisbury, there were two transepts, thus giving great variety to the light and shade and the general effect, both external and internal, of the building.

NAVES, 1 Ki. vii. 33, the original word put here for the central part of a wheel implies protuberance. Elsewhere it is the "bosses" of a shield, Job xv. 26, and has other meanings.

NAVIGATION. See SHIP.

NAVY (na've), 1 Ki. ix. 26, 27; x. 11, 22. See SHIP.

NAZARENE (naz'a-reen), an epithet frequently applied to Jesus Christ to indicate his connection with Nazareth. To this place his parents took him on their return from Egypt, Matt. ii. 23, in which St. Matthew finds the fulfillment of an ancient oracle, "that he should be called a Nazarene." At Nazareth "he was brought up," Luke iv. 16; and his connection with this place was so well known that he came to be commonly designated Jesus the Nazarene, or, as the Authorized Version gives it, Jesus of Nazareth. This appellation is given to him by his own disciples and followers, Luke xxiv. 19; by the people of the Jews, Mark x. 47; by the servants of the high-priest, Matt. xxvi. 71; by the soldiers who arrested him, John xviii. 5, 7; and by Pilate in the inscription on the cross, John xix. 19. It is also given to him by the unclean spirit whom he cast out in the synagogue at Capernaum, Mark i. 24; and it is used by our Lord himself after his ascension, Acts xxii. 8. From the first the term carried in it a latent reproach according to Jewish prejudices, John i. 46; compare John vii. 41; and afterward it was applied to the followers of Jesus Christ by the Jews as a designation of contumely and scorn. This began in the first age of the Church, as we learn from Acts xxiv. 5, where the Christians are stigmatized by the Jews as "the heresy of the Nazarenes."

2. A name of reproach given to the early Christians as followers of Jesus of Nazareth, who was "called a Nazarene." 3. A sect of heretics so called at the end of the first century, which arose during the sojourn of the Christians in Pella, contemporary with the Ebionites and holding similar tenets. They are supposed to have retained a Judaizing adherence to the Mosaic law, and are charged with holding a low opinion about the divinity of our Lord.

NAZARETH (naz'a-reth), a town of Lower Galilee, in the territory of Zebulun. It is not mentioned in the Old Testament, but we read of it frequently in Gospel history. Here Mary resided when the angel announced to her that of

her womb Messiah should be born, Luke i. 26-28. From Nazareth Joseph went with Mary to Bethlehem for the taxing, Luke ii. 4, 5, and at Bethlehem, according to prophecy, the divine Child was born, Matt. ii. 5, 6; and there, probably, they intended to settle, believing it most fitting that the heir of David's throne should dwell in David's city. But first the cruel quest of Herod, and then, after their return from Egypt, the fear of Archelaus, induced them, by heavenly monition, to return to their original abode at Nazareth, where our Lord's infancy and youth were spent, Matt. ii. 13-23. It was from Nazareth that Jesus went to the Jordan to be baptized by John, Mark i. 9; and it would seem that he returned thither, though for but a brief season. When in Galilee, after his baptism, he was chiefly at Capernaum or Cana, John ii. 1, 12. His early Judæan ministry succeeded, subsequently to which he visited Nazareth, and preached there in the synagogue. His family was probably still resident in the place. But so maddened were the people at his address that they attempted to precipitate him from the hill on which their city was built. And thenceforth Capernaum was his home, so far as the Redeemer had an earthly home, Matt. iv. 13, though it is possible that one more visit was paid to Nazareth. We afterward hear little of the place except as a designation of our Lord, sometimes merely descriptive, Matt. xxi. 11, but most generally by way of reproach, Matt. xxvi. 71; for proverbially no good thing could come out of Nazareth, John i. 46.

Nazareth lies on the western side of a narrow vale, to the north of the plain of Esdraelon. It is south of Cana, an hour and a half from Tabor, eight hours from Tiberias, and about equidistant from the Lake of Gennesaret and the Mediterranean. It grew into some importance at the time of the Crusades, and has now, under the name *en-Nazirah*, about three thousand inhabitants. Many places are shown as scenes of events connected with our Lord's history, such as the cave of the annunciation, the kitchen of Mary, the workshop of Joseph, the dining-table of our Lord and his apostles, the synagogue where he read the prophet Isaiah, and the mount of precipitation. It is needless to say that most of these rest on no sufficient authority. The precipice is certainly well suited to the purpose with which the Nazarenes were actuated, but it is two miles from the modern town. Dr. Thomson, indeed, mentions a ruin much nearer to it, where he was told the ancient Nazareth stood, higher therefore than the present, but he adds, "On my way back through the upper part of the town I found precipices enough for all the requirements of the narrative in Luke. Most of them, it is true, appear to be partly artificial, but doubtless there were some of the same sort in ancient days." He observed, too, the bold, immodest aspect of the girls to be found at the fountain of the annunciation. Shut in by hills—fourteen they are said to be—Nazareth is hot, and the views are confined. But from the so-called mount of precipitation there is a noble prospect.

NAZARETH, SISTERS OF, originally a branch house of the Little Sisters of the Poor, constituted as a separate foundation in 1853 by Cardinal Wiseman. They devote themselves to the care of the aged poor and of foundling children. Their habit is black, edged with blue, white cap and black hooded cloak.

NAZARIOS (na-zar'e-os), an epithet for a monk in the Greek Church. See NAZARTE.

NAZARITE (naz'a-rite), a person separated and devoted to the Lord by a special vow, the terms of which were carefully prescribed, Num. vi. 1-21. The restrictions of the vow were three-fold. There must be entire abstinence from all strong drink, from the juice of the grape and from everything belonging to the vine. The second injunction was that the hair of the Nazarite was to grow, no razor touching his head all the days of his separation. The third restriction was, like that laid upon the high-priest, Lev. xxi. 10-12, that the Nazarite should not defile himself in any case for the dead, indicating not merely the purity which every one set apart for God should cultivate, but more pointedly that, being alive to God, he has nothing to do with that death which is sin's penalty, and with the sin of which death is the wages. If unavoidably the Nazarite became so defiled, he was to shave his head, bring a trespass-offering, for the discharge of the debt he had thus contracted to the Lord, also a sin-offering and a burnt-offering, and to begin again his vow, all the time before the defilement being lost. And when the term of the vow expired, the Nazarite brought a sin-offering—for he was still a sinful creature—a burnt-offering and a peace-offering, with the usual appendages, his hair being shorn or shaven, and cast into the fire, under the sacrifice of the peace-offerings, indicating the ordinary state of friendly communion with God.

The customary term of the Nazarite vow, according to the rabbins, was thirty days; but sometimes it was to continue for life. Three instances are recorded in Scripture of persons so sanctified and devoted from their mother's womb—those of Samson, Jud. xiii. 5, of Samuei, 1 Sam. i. 11, and of John the Baptist, Luke i. 15. Such persons are said to have had certain sacerdotal privileges. It will not escape notice that the Nazarites were not bound to celibacy; their vow, therefore, gives no countenance to any profession involving such a restriction.

NE ADMITTAS (nay ad-mit'tas), a writ so called from these words, which occur in it. It is a writ directed by the patron of any church to the bishop, when the patron fears lest the bishop should collate a favorite of his own to the benefice, or a person presented by another to the injury of the rights of the lawful patron. The presentation of this writ to the bishop arrests procedure, until the suit pending can be determined.

NEAH (ne'ah), a place on the border of Zebulun, Josh. xix. 13.

NEAL (neal), **DANIEL**, an eminent dissenting divine, was born in London, in 1678, and was educated at the university of Utrecht. On his return he began to officiate as a preacher, and in 1706 succeeded Dr. Singleton as minister of a congregation in Aldersgate street, in which office he continued for thirty-six years. Although assiduous as a minister, he found leisure for literary labors, and published, among other works, the well-known "History of the Puritans." He died at Bath, in 1743.

NEALE (neal), **LEONARD**, D.D., was a native of Maryland, born in 1746. He entered the priesthood of the Romish Church, where he greatly distinguished himself. In 1800 he was consecrated as coadjutor to Archbishop Carroll, and in 1815 he succeeded him as archbishop of Baltimore. He died in 1815.

NEANDER (ne-an'der), **JOHANN AUGUST WILHELM**, one of the most distinguished ecclesiastical historians of modern times, was born at Göttingen, in 1789, of Jewish parents. In his sixteenth year he was converted to Christianity, and proceeded to study first at Halle and then at Göttingen, where he gained the reputation of great learning and piety, though struggling with an extremity of poverty which would have crushed a less ardent and heroic soul. He removed to Heidelberg in 1811, and occupied himself in writing his first work, "The Emperor Julian and his Age," which led to his appointment to a chair of theology in that university in 1812. A few months afterward he was nominated to the same chair in the university of Berlin.

Here he labored assiduously for thirty-eight years, with what result will be seen if we look at his works on many periods of Church history, his pamphlets and monographs of every variety of subjects, his daily lectures on every conceivable theological topic—philosophy, doctrine, history, Biblical criticism—or the numberless pupils in Germany, England and America whom he inspired with a portion of his own noble enthusiasm and sent out as laborers in the same sacred field. With Neander theology was not a mere profession; the purity of his daily life and his devotion to Christian labor proved how sincerely he believed the truth of his favorite motto, that "it is the heart which makes the theologian." He died July 14, 1850. The first volume of Neander's great work, the "History of the Christian Religion and Church," appeared in 1825. Of his other works we may name the "Life of Jesus" and "History of the Planting of the Church by the Apostles," both of which, like the Church History, are well known through translations, and highly esteemed by all students of ecclesiastical history.

NEAPOLIS (ne-ap'o-lis), a sea-port on the coast of the Ægean, originally belonging to Thrace, and about ten miles from Philippi, the frontier Macedonian town, but it was attached to the province of Macedonia by Vespasian. St. Paul landed there on his voyage to Europe, Acts xvi. 11. The village of *Kavalla* is on the site of Neapolis.

NEARIAH (ne-a-ri'ah). 1. One of David's descendants, 1 Chr. iii. 22, 23. 2. A Simeonite chieftain, 1 Chr. iv. 42.

NEBAI (ne'bi), one who sealed the covenant, Neh. x. 19.

NEBAIOTH (ne-ba'yoth), or **NEBAJOTH** (ne-ba'yoth). Nebaioth was the eldest son of Ishmael, 1 Chr. i. 29, called Nebajoth in Gen. xxv. 13. His descendants were the Nabathæans, a most distinguished Arabian tribe. They originally devoted themselves to the feeding of cattle, Isa. lx. 7; their habits were simple and their principles independent. Afterward they built towns, especially the noted Petra. They were under a monarchical government, but the power of their king was limited. In later times they applied themselves to commerce. They were plundered by Sennacherib and had wars with the Syrian kings. By this time their manners had deteriorated, and they were little better than a nation of robbers;



THE NAZARITE.

but the Syrian wars curbed and reformed them. They had the confidence of more than one of the Maccabæan princes, and it was not till the reign of Trajan that they were fully subjected to the Roman power. The extent of their territories varied at different times, according to their successes and commercial enterprise.

NEBALLAT (ne-bal'lat), a town inhabited after the captivity by Benjamites, Neh. xi. 34. It was probably in the territory of Dan, on the site of the modern *Beit Nebala*, north-east of Lydda.

NEBAT (ne'bat), the father of Jeroboam I., 1 Ki. xi. 26; xii. 2, 15, and elsewhere.

NEBO (ne'bo), a Chaldean and Assyrian idol mentioned in Isa. xlvi. 1 and Jer. xlvi. 1, and

supposed to preside over learning and eloquence; hence described as the "far-hearing," and "he who instructs." He corresponds with the Latin Mercury, the Greek Hermes and the Thoth of the Egyptians. He was likewise worshiped by the Sabians in Arabia. The divine worship paid to



IMAGE ERECTED BY NEBUCHADNEZZAR.

this idol by the Chaldeans and Assyrians is attested by many compound proper names of which it forms part, as *Nebuchadnezzar*, *Nebuzar-adan*, *Nebushashban*, besides others mentioned in classical writers—*Nabonedus*, *Nabonassar*, *Naburianus*, *Nabonabus*, *Nabopolassar*.

NEBO. 1. A mountain in the land of Moab, over against Jericho. It was probably a spur or

summit of the ridge of Pisgah belonging to the chain of Abarim, Deut. xxxii. 49; xxxiv. 1. It was from Nebo that the Lord showed Moses the extent of Canaan, just before his death. 2. A town occupied by the tribe of Reuben, Num. xxxii. 3, 38. It would appear after the captivity of the trans-Jordanic tribes to have fallen under the power of Moab, Isa. xv. 2. Possibly it was not far from the mountain so called, but Eusebius locates it eight miles south of Heshbon. 3. A place belonging to Judah, called for distinction's sake "the other Nebo," Ezra ii. 29. Perhaps it may be identical with the modern *Beit Nûbah*, twelve miles north-west of Jerusalem. Some of the inhabitants who returned from captivity had married strange wives, Ezra x. 43. It has been supposed that both these towns derived their name from the worship of the god Nebo, or they may have been denominated from a Hebrew word signifying "high."

NEBUCHADNEZZAR (neb-u-kad-nez'zar), or **NEBUCHADREZZAR** (neb-u-kad-rez'zar), the most celebrated of the kings of Babylon, great for both his warlike achievements and his magnificent works in embellishing his capital and promoting the internal prosperity of his dominions.

Nebuchadnezzar was the son of a monarch generally called Nabopolassar, the founder of the great Babylonian empire. When Nabopolassar rebelled against Assyria, he cemented the alliance between himself and the Medes by marrying his son Nebuchadnezzar to Amuhea, daughter of the Median prince Astyages. In the later years of his father's reign Nebuchadnezzar appears to have headed the armies of the empire; and it was under his command that the victory at Carchemish was gained over Pharaoh-necho's army, in the fourth year of Jehoiakim, king of Judah, Jer. xlvi. 2.

After the victory at Carchemish, Nebuchadnezzar, who was pressing his advantages against Egypt, received intelligence of the decease of his father. He, therefore, deemed it necessary to hasten back to Babylon, where his authority was at once acknowledged, and he commenced his actual reign, 604 B. C.

It was in his second year, three years after Daniel had been placed at the Babylonian court, Dan. i. 5, that Nebuchadnezzar had his prophetic dream, Dan. ii. The time to which we must assign the erection of the image in the plain of Dura is not mentioned, Dan. iii. The transaction is more of a political than a religious cast. Doubtless, as the three Jews felt, to comply with the king's mandate would be to transgress the command of Jehovah. But Nebuchadnezzar's purpose seems to have been to require an open mark of subjection to the symbol of his own power from the civil officers in the various districts and provinces subjected to his sway. Daniel held then no civil office. He was attached to the court as "chief of the governors over all the wise men;" he, therefore, was not required to perform this homage.

Whether Nebuchadnezzar made another personal campaign in Judæa during Jehoiakim's life is questionable. The Scripture, speaking of the Jewish king's rebellion, says that bands of Chaldees, Syrians, Moabites and Ammonites were sent against him, but is silent as to any march of the great king himself, 2 Ki. xxiv. 2. And when Jehoiachin had succeeded, it is said first that his servants besieged Jerusalem before that Nebuchad-

nezzar besieged it, 2 Ki. xxiv. 10, 11. Be this as it may, Jehoiachin submitted, and his uncle Zedekiah was placed on the throne, who afterward rebelled; and Nebuchadnezzar's forces again reduced Jerusalem in his nineteenth year, while the wretched king of Judah, brought to his conqueror at Riblah, was blinded, his sons having been previously slain before his eyes. And it is noted that different parties of captives were carried to Babylon in Nebuchadnezzar's seventh (the year of Jehoiachin's short reign), eighteenth (just before the burning of Jerusalem) and twenty-third years, Jer. lli.

Little more can be said with certainty of the great emperor's campaigns. He besieged Tyre in the seventh year of his reign, and the siege lasted for thirteen years. The Egyptians attempted to relieve Jerusalem during the investment in Zedekiah's reign, Jer. xxxvii. 5-12, but they were either defeated or retired through fear of the superior Babylonian force; and Nebuchadnezzar, after the reduction of Phœnicia and Judæa, invaded and subdued Egypt, Jer. xlv. 8-13; xlv. 13-26; Ezek. xxix. 1-20. His madness, Dan. iv., was probably in the latter part of his reign, which lasted forty-three years; he died in 561 B. C., probably upward of eighty, and was succeeded by his son Evil-merodach.

Nebuchadnezzar was not merely a conqueror; he was distinguished by the magnificence of his civil administration. Many of the great works which adorned Babylon—temples, palaces, the hanging-gardens, constructed, we are told, for the gratification of his queen, Amuhea, to remind her of her native Median mountains, the canals, reservoirs, not in the metropolis alone, but in many other cities of his dominions—were executed by Nebuchadnezzar, a proof of which is that his name is inscribed on multitudes of the bricks yet remaining in Babylonia.

This monarch was, indeed, one of the great ones of the earth, Dan. ii. 37, 38; iv. 36. With vast abilities, he was vainglorious, passionate and cruel; yet there are traits of nobleness in the way in which he received the intelligence of the judgment that was to befall him, and in his account of it, also in the honor he gave to Daniel. How far he became really acquainted with the power of Jehovah must be uncertain. Inscriptions and incidental notices of Scripture seem to show him devoted to his god Bel-merodach, and he might but regard the God of Israel as a local deity inferior to Bel. It would be pleasing to draw, if we could, a different conclusion from Dan. iv.

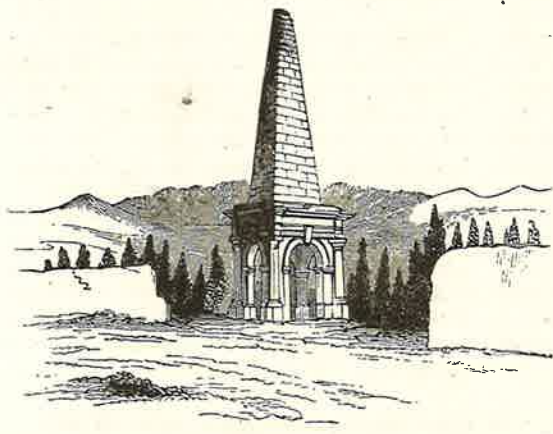
NEBUSHASBAN (neb-u-shas'ban), Jer. xxxix. 13, one of the Babylonian officers sent by Nebuzar-adan to take Jeremiah out of prison. He was chief of the eunuchs.

NEBUZAR-ADAN (neb'u-zar-a-dan), one of the great military officers in the army of Nebuchadnezzar, who was charged to protect Jeremiah the prophet, 2 Ki. xxv. 8, 11, 20.

NECESSARY DOCTRINE AND ERUDITION OF A CHRISTIAN MAN. This is the title of a book issued by Henry VIII. in the year 1543, and called "The King's Book," in contradistinction to the "Institution of a Christian Man," which was put forth in 1537, and was known as "The Bishop's Book." "The King's Book" was not sanctioned by the authority of the Convocation. It was prepared by a committee nominated by the king, who assisted in the work. He corrected many parts of it, collated the opin-

ions of bishops and divines on many points, and in the preface, which he probably wrote, there is a vigorous effort to vindicate the prohibition of the Bible.

NECESSITY (ne-ses'si-te), whatever is done by a cause or power that is irresistible, in which sense it is opposed to freedom. Man is a necessary agent, if all his actions be so determined by the causes preceding each action that not one past action could possibly not have come to pass, or



OLD ROMAN MONUMENT AT VIENNE, FRANCE.—See MONUMENT.

have been otherwise than it hath been, nor one future action can possibly not come to pass, or be otherwise than it shall be. On the other hand, it is asserted that he is a free agent if he be able at any time, under the causes and circumstances he then is, to do different things; or, in other words, if he be not unavoidably determined in every point of time by the circumstances he is in, and the causes he is under, to do any one thing he does and not possibly to do any other thing. Whether man is a necessary or a free agent is a question which has been debated by writers of the first eminence. The Anti-necessarians suppose that the doctrine of necessity charges God as the author of sin—that it takes away the freedom of the will, renders man unaccountable, makes sin to be no evil and morality or virtue to be no good, precludes the use of means and is of the most gloomy tendency. The Necessarians deny these to be legitimate consequences, and observe that the Deity acts no more immorally in decreeing vicious actions than in permitting all those irregularities which he could so easily have prevented. The difficulty is the same on each hypothesis. All necessity, say they, doth not take away freedom, for it only makes actions certain. The actions of a man may be at one and the same time free and necessary too. It was infallibly certain that Judas would betray Christ, yet he did it voluntarily. Jesus Christ necessarily became man and died, yet he acted freely. A good man doth naturally and necessarily love his children, yet voluntarily. It is part of the happiness of the blessed to love God unchangeably, yet freely, for it would not be their happiness if done by compulsion. Nor does it, says the Necessarian, render man unaccountable, since the divine Being does no injury to his rational faculties, and man, as his creature, is answerable to him; besides, he has a right to do what he will with his own. That necessity doth not render actions less morally good is evident; for if necessary virtue be neither moral nor praiseworthy, it will follow that God himself is not a moral being, because he is a neces-

sary one; and the obedience of Christ cannot be good, because it was necessary. Further, say they, necessity does not preclude the use of means, for means are no less appointed than the end. It was ordained that Christ should be delivered up to death, but he could not have been betrayed without a betrayer, nor crucified without crucifiers. That it is not a gloomy doctrine, they allege, because nothing can be more consolatory than to believe that all things are under the direction of an all-wise Being, that his kingdom ruleth over all, and that he doth all things well. It is also observed that to deny necessity is to deny the foreknowledge of God and to wrest the sceptre from the hand of the Creator, and to place that capricious and undefinable principle—the self-determining power of man—upon the throne of the universe. Beside, say they, the Scripture places the doctrine beyond all doubt, Job xxiii. 13, 14; xxxiv. 29; Prov. xvi. 4; Isa. xlv. 7; Acts xiii. 48; Eph. i. 11; 1 Thess. iii. 3; Matt. x. 29, 30; xviii. 7; Luke xxiv. 26; John vi. 37.

NECHO, NECHOH (ne'ko). See PHARAOH.

NECK. The neck being that part of the body through which the life is frequently destroyed, it is sometimes taken as the representative of the animal life; hence "to lay down the neck," Rom. xvi. 4, is a strong expression for hazarding one's life; to "give one the necks of one's enemies," 2 Sam. xxii. 41, was to surrender their life into his hands. But the most common reference was to beasts of burden, which bore upon their neck the yoke whereby they did service, and as such were viewed as emblems of men in their relation either to a good or bad service. Christ invites all to "take up his yoke" (upon their neck understood), in other words, to yield themselves obediently to his authority, Matt. xi. 29; and a stiff or hardened neck is a familiar expression for an unpliant, rebellious spirit.

NECK MOULDING, a small moulding at the junction of the shaft and capital of a column.

NECODAN (ne-ko'dan), 1 Esd. v. 37, identical with Nekoda, Ezra ii. 60.

NECRO CAMPANA (nā'kro kam-pa'na), the passing-bell, or the bell which intimates that a person is dying. The term is used in the Greek Church.

NECROLOGY (ne-krol'o-je), formed of "nekros," dead, and "logos," discourse or enumeration, a book anciently kept in churches and monasteries wherein were registered the benefactors of the same, the time of their deaths and the days of their commemoration, as also the deaths of the priors, abbots, religious canons, etc. This was otherwise called *calendar* and *obituary*.

NECROMANCER (nek-ro-man'ser), Deut. xviii. 11. See DIVINATION, MAGIC.

NECROMANCY (nek'ro-man-se), the art of revealing future events by conversing with the dead. See DIVINATION.

NECTAN (nek'tan), who was a celebrated king of the Scottish Picts, obtained great notoriety because of his dealings with the monastery of Iona and its venerable inmates. Ever after the establishment of the Romish forms, which Augustine and his successors had brought to Kent and extended over the South of England, a determined effort was made to change the system, which from Iona had been carried into the North of England, as well as through the South and East of Scotland. Eventually, Adamnan, the abbot of Iona, received the Roman usages, but he failed to convince the members of the monastery. He died in A. D. 704. In A. D. 716 Nectan became a convert to the Roman system, and forthwith he expelled from Iona every one who refused to follow his example, and thus he changed the character of that venerable place, which for centuries had been the nursery of missionaries to many European lands.

NEDABIAH (ne-dab'yah), one of David's descendants, 1 Chr. iii. 18.

NEDFRATRES (ned-fra'trez), sometimes written **NEFRATRES**, were bonfires lighted by the superstitious on the feast of St. John the Baptist. Reference was made to them in a synod of the time of Charlemagne. The word seems to be Saxon and to mean "necessary fire." It has been held that these fires are really the remains of the old services in the East connected with the Baal-fires, and which were carried westerly, although in the lapse of ages the ideas of the people changed as to their origin and use. Even yet, in retired districts in Ireland, fires are kindled at this season; but the population are either ignorant of the origin of the custom, or they associate them with some political and historical event of comparatively modern date.

NEEDLEWORK. See EMBROIDER.



BAS-RELIEF OF AN ANCIENT GREEK MONUMENT.—See MONUMENT.

NEEMIAS (ne-eh-mi'as), Ecclus. xlix. 13; 2 Macc. i. 18-36; ii. 13, Nehemiah, of whom the apocryphal writer relates a legendary story.

NEGATIVI (neg-a-te'vi), a name applied to such persons as refused to admit that they were rightfully condemned by the Inquisition. They held that they were true "Catholics," and that they died in the faith, denying all heresies and all wrong doing.

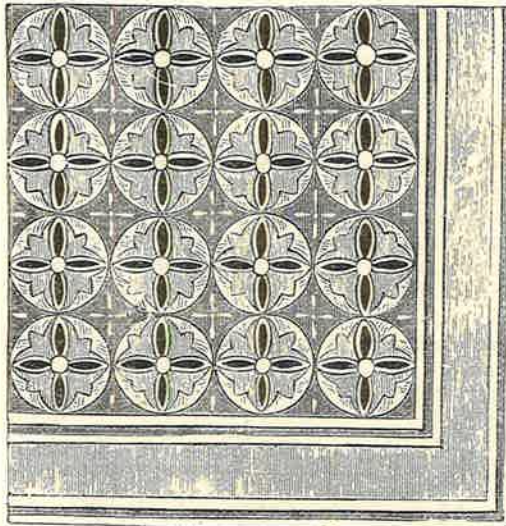
NEGINAH (ne-gi'nah), "a stringed instrument," Ps. lxi. title, the singular of Neginoth.

NEGINOTH (ne-gi'noth), Ps. iv. It would seem that the compositions to which this expression is prefixed were to be sung or chanted with an instrumental accompaniment.

NEHELAMITE. See **SHEMAIAH**.

NEHEMIAH (ne-he-mi'ah). 1. One who returned from the captivity with Zerubbabel, Ezra ii. 2.

2. An eminent Jew, probably of the tribe of Judah, a descendant of the royal house, who held the post of king's cup-bearer at the Persian court. While in attendance his countenance was so sad for the evil news he had heard of the desolation of Jerusalem and afflicted state of the returned remnant of Jews there, that the monarch inquired the cause. Nehemiah, lifting up his heart to God, entreated that he might be permitted to visit Jerusalem; and the king accordingly sent him thither, with a commission as governor. There he rebuilt the walls, and in conjunction with Ezra carried on a work of reformation among the people. His administration lasted



SPECIMEN OF ANCIENT MOSAIC.—See MOSAIC.

twelve years, and then he returned to the Persian court; but after some time, variously estimated from five to nine years, he was permitted to resume his office at Jerusalem, to redress the abuses which had grown up during his absence. Here it is probable he spent the remainder of his life, having shown himself a humble, disinterested, pious man and a zealous, patriotic and conscientious governor. His administration, including the interval, lasted probably from 445 to 409 B. C.

3. A person who had a charge in rebuilding the walls of Jerusalem, Neh. iii. 16.

NEHEMIAH, THE BOOK OF. This book was placed by the Jews in one volume with Ezra; contemporary events are treated of in both. It may be roughly divided into three sections: I. Ch. i.-vii., comprising the narrative of Nehemiah's appointment to office, his rebuilding, in spite of opposition, the walls of Jerusalem, and his purpose of bringing the people to an orderly settlement. In II., ch. viii.-x., there is an account of certain religious solemnities; and in III., ch. xi.-xiii., we have various lists, appointments and settlements, with a recital of some acts of Nehemiah's administration on resuming his post.

In many parts of this book Nehemiah appears as speaking in the first person, but there are difficulties in the way of believing that the whole proceeded from his pen. When we find a perceptible diversity of diction, when in parts of the book Nehemiah seems to retire into the background, when his own title varies and the designation of the nobles is not the same, when, too, we see lists extended beyond what we can reasonably imagine was the limit of Nehemiah's life, we can hardly help coming to the conclusion that various hands contributed to this book. The following will probably be found not an unfair apportionment of the parts of it. Nehemiah evidently was in the habit of noting the occurrences of his time. Now, the section, Neh. i. 1-vii. 5, is written in the first person; there is a uniformity in its style, and several favorite expressions recur. The writer also declares that he found a document (nearly identical with Ezra ii.) which he adds to his own narrative, Neh. vii. 6-73. There is no reason to doubt that the whole of this section, therefore, belongs to Nehemiah himself. But in ch. viii.-x. there is a change; the governor is spoken of in the third person, and it is therefore most probable that the section is from another pen. The remainder of the book, ch. xi.-xiii., was, with small exceptions, most likely written by Nehemiah; ch. xi. 1 seems to connect itself with the first part of ch. vii. 5. But the list of ch. xii. 1-26 was from a later hand, as the succession of high-priests is carried down to Jaddua, who was contemporary with Alexander the Great, or else the final editor added some names. Jaddua, however, may have been born before Nehemiah's death. The verses ch. xii. 44-47 may possibly not be by Nehemiah, as ch. xiii. 1 is closely connected with ch. xii. 43. We may believe, then, that, as much of this book was written by Nehemiah, but not the whole, it was ultimately arranged in its present form by some one, the author of the Chronicles very possibly (to which it, with Ezra, formed an appendix), who, under divine guidance, has transmitted to future ages of the

Church this most instructive narrative as we now have it.

NEHEMIAS (ne-he-mi'as). 1. 1 Esd. v. 8, identical with Nehemiah of Ezra ii. 2. 2. 1 Esd. v. 40, Nehemiah, the governor.

NEHILOTH (ne'hi-löth), Ps. v., title. This word, signifying "perforated," showed that the psalm was to be accompanied by the music of a wind-instrument. Some have supposed that the organ, others that flutes were meant.

NEHUM. See **REHUM**.

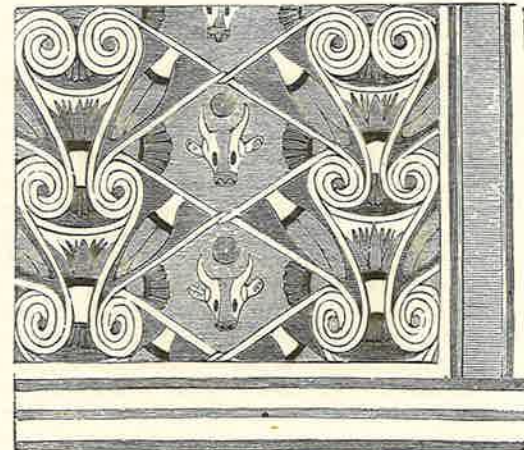
NEHUSHTA (ne-hoosh'ta), the mother of King Jehoiachin, 2 Ki. xxiv. 8.

NEHUSHTAN (ne-hoosh'tan), "brazen," the serpent of brass or copper which Moses made by God's command in the wilderness, Num. xxi. 8, 9, was preserved for many ages. Hezekiah, perceiving that the people had been in the habit of paying a superstitious reverence to it, broke it up, 2 Ki. xviii. 4. Probably Nehushtan was the name by which it had been ordinarily known, though some believe it a term of contempt then first applied.

NEIEL (ne-i'el), one of the landmarks on the northern border of Asher, Josh. xix. 27.

NEIGHBOR (nay'bur). The Pharisees were disposed to restrict the meaning of neighbor to their own countrymen or friends. Our Lord, therefore, to teach the universal brotherhood of men, spoke his parable of the good Samaritan, Luke x. 25-37. When compassion can be shown, or a kind office done, there must be no limitation; every one is to be deemed for such purposes a "neighbor," Matt. v. 43-48.

NEILL (neel), **WILLIAM**, D.D., who was born near Pittsburg, in 1779, was educated at Princeton. He became a tutor in the college, and in 1805 he was settled as Presbyterian minister at Coopers-town, New Jersey, from which he removed, in 1809, to Albany, New York. In 1816 he was settled in Philadelphia as pastor of the Sixth Presbyterian Church, from which office he retired in 1824 to act as president of Dickinson College, Carlisle, Pennsylvania. In 1829 he was appointed secretary and general agent of the Presbyterian Board of Education, and in 1831 he assumed the work of the ministry in Germantown, where he continued until 1842. Dr. Neill was a most faith-



SPECIMEN OF ANCIENT MOSAIC.—See MOSAIC.

ful minister, greatly beloved, and an excellent, pious man. He was the author of "Lectures on Biblical History," "Exposition of the Epistle to the Ephesians," "The Divine Origin of the Christian Religion" and other works. He died in 1860.

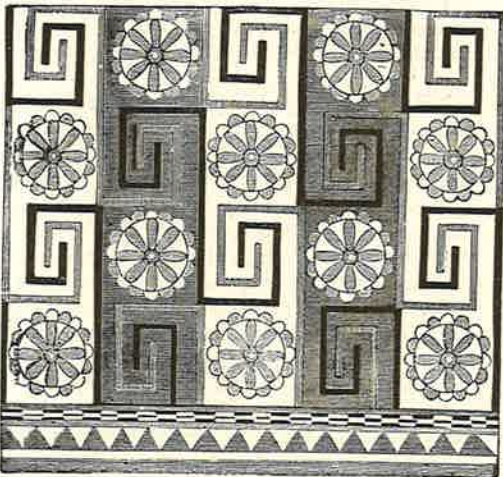
NEKEB (ne'keb), "a cavern," a boundary town in the territory of Naphtali, Josh. xix. 33.

NEKODA (ne-ko'dah), one whose descendants, Nethinim, returned with Zerubbabel, Ezra ii. 48. Some of them, however, could not show their genealogy, Ezra ii. 60.

NELSON (nel'sun), **DAVID**, M.D., who became extensively known and very eminent in the ministry of the Presbyterian Church, was born in the year 1793 near Jonesborough, Tennessee. He was educated at Washington College, Virginia, and studied medicine at Danville, Kentucky, and in Philadelphia. He served in Canada as a surgeon during the war of 1812, and at its close he settled in Jonesborough. In early life he had made a profession of religion, but he had fallen into infidelity, from which he was mercifully delivered; and resigning a lucrative practice, he dedicated himself to the Christian ministry.

He was licensed to preach in 1825, and in 1828 he settled as pastor at Danville, Kentucky, but in 1830 he was induced to remove to Missouri, which greatly needed an increase of ministers and a large accession to the staff of educators. He rendered important aid in founding Marion College, of which he became the first president. In 1836 he removed to Illinois, and at Quincy he established an educational institute with a view to the cultivation of a missionary spirit. He died at Oakland, near Quincy, in 1844. His greatest work was the "Cause and Cure of Infidelity," a noble performance which has taken a high place in religious literature. He wrote frequently for reviews and other journals, but his whole strength was devoted to the publication which will long be associated with his name.

NELSON, ROBERT, a pious and learned writer, was born in London, in 1656, and received his education at Trinity College, Cambridge. He was strongly attached to James II., and he continued to communicate with the non-jurors till the year 1709, when he returned to the Established Church, in taking which step he yielded to the arguments of his friend, Bishop



SPECIMEN OF ANCIENT MOSAIC.—See MOSAIC.

Ken. He lived on terms of intimacy with Archbishop Tillotson, and was the zealous promoter of all works of charity, having the ability as well as the disposition to give what true benevolence prompted. He was the author of many popular works, among which are—"The Practice of True Devotion," "A Companion to the Festivals and Fasts of the Church of England," "The Whole Duty of a Christian." He died in 1714, and was the first person buried in the cemetery of St. George's, Queen Square, London, where a long Latin inscription by Bishop Smalridge records his virtues.

NELSON, SAMUEL KELSEY, was born at Jonesborough, Tennessee, in 1787, and graduated at Washington College, then under the care of Dr. Doak. He directed his attention to the study of the law, but he abandoned it, and entered the ministry. After preaching for some time in South Carolina, he returned to Kentucky and settled at Danville as pastor. Here he labored very faithfully, and ere he died he had signal testimony of the power of the gospel in the great number of conversions which occurred in 1826. To him belongs the honor of founding Centre College at Danville, Kentucky. He entered very earnestly also into

the work of promoting all benevolent institutions; and while engaged in advancing the cause of the Kentucky Asylum for the Deaf and Dumb he went to Tallahassee, Florida, in 1827, where he suddenly died. He was succeeded in the pastorate at Danville by his brother, the author of "The Cause and Cure of Infidelity."

NEMESIUS (ne-me'se-us), an eminent Christian philosopher who was bishop of Emesia, in Phoenicia, and flourished toward the close of the fourth century. He was the author of an admirable treatise on the nature of man which refutes the notions of the Manichæans, Eunomians and Apollinarists and defends that of Origen concerning the pre-existence of souls. His treatise is chiefly curious because it discovers a degree of acquaintance with physiology not to be paralleled in any other writers of so early a date, and it is one of the most elegant specimens now extant of the philosophy which prevailed among the ancient Christians.

NEMUEL (ne-mu'el). 1. A descendant of Reuben and brother of Dathan and Abiram, Num. xxvi. 9. 2. One of the sons of Simeon, Num. xxvi. 12; 1 Chr. iv. 24. He is also called Jemuel.

NEMUELITES (ne-mu'el-ites), a family of Simeon, descended from Nemuel, Num. xxvi. 12.

NEOLOGISTS (ne-ol'o-gists). Rationalists of Germany and elsewhere who frame their religious views according to the progress of scientific research and the changes introduced by Biblical criticism, aiming especially at eliminating all supernatural elements out of the system which they profess. See RATIONALISM.

NEOLOGY. See RATIONALISM.

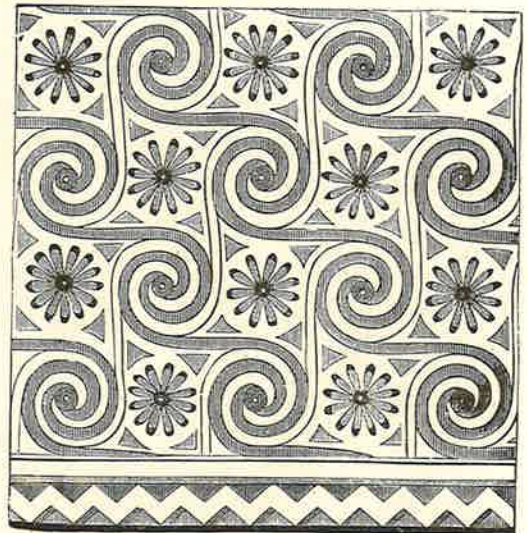
NEOMENIA (ne-o-me'ni-a), a feast of the new moon. It appears from Chrysostom, Augustine and the early councils, that Christians were often tempted in

primitive times to observe this and similar heathen festivals.

NEONOMIANS (ne-o-no-me'anz), a sect so called from the fact that they were viewed as turning the Gospel into a new law, the condition of which is imperfect through sincere and persevering obedience. The term is derived from the Greek words "neos," new, and "nomos," law. At the Synod of Dort much attention was given to a position which some theologians had adopted, and which was in opposition to the views ratified by the synod. According to that party, "The new Covenant of Grace which through the medium of Christ's death the Father made with man consists not in our being justified by faith as it apprehends the righteousness of Christ, but in this, that God, abrogating the exaction of perfect legal obedience, reputes or accepts of faith itself, and the imperfect obedience of faith, instead of the perfect obedience of the law, and graciously accounts them worthy of the reward of eternal life."

Toward the end of the seventeenth century a controversy prevailed in England among the Dissenters, one party holding with Dr. Crisp and being charged with "Antinomianism," and the other agreeing with the views of Dr. Daniel Wil-

liams, who leaned to the theology of Baxter, and who was considered to have adopted "Neonomianism." The views of Dr. Williams were thus set forth by himself: "Is the Gospel a law in this sense, viz., God in Christ thereby commandeth sinners to repent of sin and receive Christ by a true operative faith, promising that thereupon they shall be united to him, justified by his righteousness, pardoned and adopted; and that, persevering in faith and true holiness, they shall be finally saved; also threatening that if any shall die impenitent, unbelieving, ungodly, rejecters of his Grace, they shall perish without relief and endure sorer punishments than if these offers had not been made to them? 2. Hath the Gospel a sanction—i. e., doth Christ therein enforce his commands of faith, repentance and perseverance by the aforesaid promises and threatenings as motives of our obedience? Both these I affirm, and they deny, saying the Gospel in the largest sense is an absolute promise without precepts and conditions, and a Gospel threat is a bull. 3. Do the Gospel promises of benefits to certain graces, and its threats that those benefits shall be withheld and



SPECIMEN OF ANCIENT MOSAIC.—See MOSAIC.

the contrary evils inflicted for the neglect of such graces, render those graces the condition of our personal title to those benefits? This they deny, and I affirm," etc.

It does not appear to have been a question in this controversy whether God in his word commands sinners to repent and believe in Christ, nor whether he promises life to believers and threatens death to unbelievers, but whether it be the Gospel under the form of a new law that thus commands or threatens, or the moral law on its behalf, and whether its promises to believing renders such believing a condition of the things promised. Several years afterward a similar controversy prevailed in Scotland. Boston, the Erskines and others had to meet and answer the question, whether they did or did not admit that in the Gospel there were commands of the nature of law. To which they replied that strictly there was nothing of law in the Gospel. It was a revelation and offer of mercy, a tender of deliverance by the acceptance of a Saviour, and that as all men, even though fallen, are still under the rule of the moral law, the law commands and enjoins all men to accept all offers made by God, to believe all teachings and to accept all tenders of mercies made by him to sinners.

as well to this signification. Another word is found in Isa. xxxiv. 13; Hos. ix. 6; it means a prickly weed, and may designate the nettle or the thistle. The nettle, *Urtica*, is too common to need description; its apparatus for stinging consists of a pointed tube through which the poison is forced into the wound which the point has made.

NETTLETON (net'tl-tun), ASAHEL, D.D., was born in 1783, at North Killingworth, Connecticut. He studied at Yale College, and was licensed to preach in 1811, but not ordained until 1817. He had resolved on being a missionary, but he had to abandon the resolution, because he saw that his preaching was acknowledged and needed in his own land. He continued to preach as a missionary in Connecticut and Massachusetts; and having published a volume of hymns, he went to Virginia for recruiting his health in 1827, and again he returned and preached through New England until 1831. After a voyage to England,

Trinity College, Cambridge, was born in Canterbury, and educated at Pembroke Hall, Cambridge. He held various offices, both collegiate and ecclesiastical. In 1595 he was concerned in the controversy which originated at Cambridge from the public declaration of one of the Fellows of Caius College against the doctrine of predestination and falling from grace. The dispute, which was referred to Archbishop Whitgift, occasioned the well-known conference of divines at Lambeth, where certain propositions were agreed on, in conformity to Calvin's principles, commonly called the Lambeth Articles. In 1597 Nevil was promoted to the deanery of Canterbury. On Queen Elizabeth's death he was sent by Archbishop Whitgift to Scotland to address her successor, in the name of all the clergy, with assurances of their loyalty and affection. James I. afterward, when on a visit to Cambridge, in 1615, was entertained at Trinity College by Dr. Nevil, who died in May of the same year. By his munificence to Trinity College, Dr. Nevil has secured to himself the gratitude and admiration of posterity. He expended more than fifteen thousand dollars in rebuilding that fine quadrangle which to this day retains the name of Nevil's Court. He was also a contributor to the library of that college, and a benefactor to Eastbridge hospital in his native city.

NEVILLE (nev'il), EDMUND, D.D., was a native of London. He entered the ministry of the Protestant Episcopal Church, and was ordained at Philadelphia in 1840. He had charge of St. Thomas' Church, Taunton, Massachusetts, until 1842, when he assumed the duties of St. Philip's Church, Philadelphia. In 1850 he settled in New Orleans, whence he removed to New York and again to Taunton, Massachusetts, only to change to Newark, New Jersey, in 1857. He is the author of "Autumnal Leaves," "George Selwood" and "Questions on the Morning and Evening Services."

NEVILLE, RALPH DE, an English churchman and lawyer of the thirteenth century, high in the favor of Henry III. He was made bishop of Chichester, chancellor of Ireland, and in 1231 was elected archbishop of Canterbury, though the pope refused to confirm the election. Through the queen's influence he lost the king's favor, who endeavored to remove him, but he refused to resign without the authority of Parliament. He was finally restored to the royal favor in 1242. He built a magnificent mansion in the street which was in consequence called Chancellor's Lane, afterward corrupted into Chancery Lane. Ambitious and wealthy, he was yet a man faithful to his sovereign, and able and irreproachable in his admin-

istration; accessible alike to poor and rich, and a munificent benefactor to the Church.

NEVINS (nev'inz), WILLIAM, D.D., was born in 1797, in Norwich, Connecticut, and after an effort to train him to mercantile life, he was allowed to enter Yale College, where he graduated in 1816. He then entered Princeton Theological Seminary, and after three years' study of theology, he was licensed to preach by the New London Association in 1819. He was ordained as successor to the Rev. Dr. Inglis in the First Presbyterian Church in Baltimore. Here he had to assume the duties of a most weighty charge, and his pastoral work showed that the great Head of the Church had planted in that portion of the field the under shepherd who by intellectual endowments, prudence and determination, and still more by earnest spirituality of mind, was exactly fitted for the place. In 1832 Baltimore was severely scourged by cholera, and in that trying season he lost his wife and her mother. Soon afterward it became evident that his own health was on the wane. He rapidly declined, and in September, 1835, he died most triumphantly in the full assurance of faith and hope. Dr. Nevins was eminent for his originality, his great clearness and nervous power of style, and accordingly his preaching was direct and most impressive, reaching every faculty and power of all in his audience. He was a great and good man.

NEWBURY (new'ber-e), WALTER, is the name of one of the great men connected with the abbey of St. Augustine, now the cathedral of Bristol. In 1148, Robert Fitzharding, the mayor of Bristol, founded a priory of Black Canons at Bristol, and in the reign of Henry II. it was changed into an abbey. It became one of the great abbeys of England, and at the dissolution of the religious houses in 1542 Henry VIII. changed the church of the abbey into a cathedral, appointing a bishop, a dean, a subdeacon, six canons, six lay clerks, six choristers, two grammar-school masters, four almsmen and other beneficiaries, at the same time endowing the cathedral church with the greatest part of the lands of the old monastery. Newbury was elected in 1428, and he encountered great trouble in governing the abbey. He was even thrust out of it in a most illegal manner, and for five years he had to endure great oppression. After being restored, he became a great benefactor to the place, and in addition to all his improvements made at the abbey, he erected the great manor-house of Almondsbury, which still belongs to the see of Bristol. Newbury died in 1463.

The cathedral of Bristol does not take rank with the churches of the first or even second class in England. The edifice is small and low, but the tower is imposing. It has no clerestory, and the side aisles are of the same height as the body of the church. Approaching the western entrance, there is no long-drawn nave with expansive window and gorgeous canopied doorway. In fact, there is no nave at all, and from the tower to the right and left the transepts extend, and the choir beyond the tower, with its side aisles, constitutes the main body of the church. There is a chapter-house to the south of the south transept, and a Lady chapel to the east of the north transept, and these with vestries make up the cathedral of Bristol—a church in which some of the most profound scholars and eminent divines of England have ministered. The names of Butler, the author of the "Analogy," of Conybeare, the author of the great works on "Miracles" and on "Revealed Religion,"



A MUSICAL PROCESSION AMONG THE ANCIENT HEBREWS.—See MUSICAL INSTRUMENTS.

he settled at East Windsor, where he lectured to the students without accepting a permanent situation in the seminary which was offered to him. In his later years he opposed what has been known as the "New Haven School of Theology." He died in May, 1844.

NEUMAN (neu'man), JOHN NEPOMUCENE, D.D., born in Bohemia, in 1811, was ordained a priest in the Romish Church at New York in 1836. He entered the order of "The Holy Redeemer," and in March, 1852, he was consecrated bishop of Philadelphia. He died in 1860.

NEUTRALS (neu'tralz), a title given by way of contempt to certain followers of Zwinglius who were charged with holding that communion in one or both of the elements in the Lord's Supper was indifferent, as mere bread or wine was received in either case.

NEVIL (nev'il), or **NEVILLE**, THOMAS, dean of Canterbury and an eminent benefactor to

of Thomas Newton, of Gray, of Monk and Thompson are sufficient to reflect credit on any see.

NEWCOMB (neu'kum), **HARVEY**, D.D., who became a very voluminous author, especially as a writer for the young, was born at Thetford, Vermont, in 1803. He became a teacher, and in Westfield, New York, he edited and published "The Western Star." He removed to Pittsburg, where he edited "The Christian Herald" and produced Sabbath-school books of much value. Being licensed to preach, he took charge of the Roxbury Congregational Church, and afterward of the Needham and Grantville churches. He was then engaged to edit "The Traveler," and in 1851 he connected himself with "The New York Observer," preaching at the same time in Brooklyn. He wrote one hundred and seventy-eight volumes, mostly for children, and among them were fourteen volumes of Church history. His largest work was "The Cyclopædia of Missions," which appeared in 1855. In addition to all this labor, he was a frequent contributor to several journals, and he prepared works on "The North American Indians" and on the "Great Truths of Christianity." He possessed great versatility of talent, much readiness and vast energy, as his numerous works abundantly display. He died in 1863, at Brooklyn.

NEWCOME (new'kum), **WILLIAM**, an eminent Irish prelate, descended from a nonconformist family, was born at Barton-le-Clay, in Bedfordshire, in 1729, and educated at Pembroke College, Oxford. In 1765 he was appointed chaplain to the earl of Hertford, then lord-lieutenant of Ireland, who conferred on him the see of Dro-more. In 1775 he was translated to Ossary, and in 1778 he produced his first work, "An Harmony of the Gospels," which involved him in a controversy with Dr. Priestley respecting the duration of our Lord's ministry, Dr. Priestley confining it to one year, while the bishop extended its duration to three years and a half. In 1795 he was translated to the archbishopric of Armagh. He died in Dublin in 1800.

NEWCOMEN (neu'kum-en), **MATTHEW**, a nonconformist divine of England, was educated at St. John's College, Cambridge, where he took his master's degree. As member of the Westminster Assembly of Divines, he assisted in the drawing up of their catechism, and he was one of the five divines who attacked Bishop Hall's "Vindication of Episcopacy." He was ejected from the living of Dedham, Essex, in 1662, and then retired to Leyden, where he died in 1666.

NEW-CONNECTION BAPTISTS. See **BAPTIST CHURCH.**

NEW-CONNECTION GENERAL BAPTISTS. See **BAPTIST CHURCH.**

NEW-CONNECTION METHODISTS. See **METHODIST CHURCH.**

NEW DISPENSATION AND NEW TESTAMENT. See **DISPENSATION** and **TESTAMENT.**

NEWELL, **HARRIET**, who was the daughter of Moses Atwood, of Haverhill, Massachusetts, was born in 1793. She became the wife of the missionary Samuel Newell, with whom she went to the East. In 1812 she died of consumption, in

the Isle of France, whither, with her husband, she had been driven from India. She had unusually great mental and spiritual endowments. She was intellectual, exceedingly sensitive and tender, and deeply experimental and earnest in her piety, without any tendency to austerity or ostentatious sanctimoniousness. The biography of Mrs. Newell by Dr. Woods did much to promote the cause of missions; and thus it may be truly said that by her death she did more than she accomplished in her life.

NEWELL, **SAMUEL**, who was born at Durham, Maine, in 1785, graduated at Harvard College in 1807, and studied theology at Andover. Along with Judson, Nott and Mills, he offered himself as a missionary to the General Association of Ministers at Bradford, in June, 1810, and was ordained at Salem in 1812. He landed at Calcutta, and was ordered to leave the country by the Bengal government. He went to the Isle of France, where he lost his wife and child. He was permitted to settle in Ceylon, and after good service there, he succeeded in establishing himself at Bombay, where he labored until his death by cholera, in 1821. He was eminent for his piety, great sweetness and entire devotion to the work of his life.

NEW-FOUNDATION CATHEDRALS, a title given to the cathedrals which were founded and endowed by Henry VIII. out of the revenues of the dissolved monasteries. They were Oxford, Gloucester, Bristol, Chester and Peterborough; and the see of Sodor and Man, though formerly existing, was placed by Henry in the province of York.

NEW JERUSALEM CHURCH, or SWEDENBORGIANS (swe-den-bor'je-anz). These are the titles of those Christians who receive the doctrines taught in the writings of Emanuel Swedenborg, a Swedish nobleman who was born in 1689, at Stockholm. He enjoyed the advantage of a good education in his early years; and as he was endowed with great intellectual capacity, he made great progress, and soon acquired a wide knowledge of the sciences. He was also trained very sedulously by his father in the faith of the Lutheran Church, and he gave evidence of a regard for religious truth from his youth up. In 1719 he was placed among the nobles of the kingdom, and he entered on the duties of legislation, taking his part in the management of public affairs. He was characterized by great literary industry, and he published a great number of philosophical works; but it is to the theological part of his system that this article must be devoted.

He declared that in the year 1743 the Lord manifested himself to him by an actual personal appearance, and that he so opened his eyes that he was afterward able to see and converse with angels and spirits—a privilege which he enjoyed without interruption for twenty-seven years. He then began to print and publish many marvelous things respecting heaven, hell, the state of men after death, the worship of God, the spiritual sense of the Scriptures and the different parts of the universe, which were incorporated into his system, and which soon attracted a large share of attention—by some who ridiculed his pretensions and by many who admitted his claims. He lived and died in the communion of the Lutheran Church. His theological views may be easily classified.

THE SCRIPTURES AS INTERPRETED BY THE WRITINGS AND REVELATIONS OF SWEDENBORG, TAKEN AS THE STANDARD OF SWEDENBORGIAN DOCTRINE.—On the doctrine of the Trinity Swedenborgians hold "that Jehovah God, the Creator and Preserver of heaven and earth, is Love itself and Wisdom itself, or God itself and



A PERSIAN ORCHESTRA.—See **MUSICAL INSTRUMENTS.**

Truth itself; that he is One, both in essence and in person, in whom, nevertheless, is the Divine Trinity of the Father, Son and Holy Spirit, which are the essential Divinity, the Divine Humanity and the Divine Proceeding, answering to the soul, the body and the operative energy in man; and that the Lord and Saviour Jesus Christ is that God." An interpretation of this dogma is found in a clause in the "Conference Deed" which is enrolled in the Chancery, viz., "That our Lord and Saviour Jesus Christ is the only God of heaven and earth, and that in him is the Divine Trinity of Father, Son and Holy Spirit." On the Incarnation, the second article declares "that Jehovah God descended from heaven as Divine Truth, which is the Word, and took upon him human nature, for the purpose of removing from man the powers of hell and restoring to order all things in the spiritual world and all things in the Church; that he removed from man the powers of hell by combats against and victories over them, in which consisted the great work of redemption;" that "he for ever keeps the infernal powers in subjection to himself, and that all who believe in him with the understanding, from the heart, and live accordingly, will be saved."

Along with these statements must be taken the proposition "that to believe redemption to have consisted in the Passion of the Cross is a fundamental error of the Old Testament," and that the imputation of the merit and righteousness of Christ which consist in redemption is a thing impossible, the only imputation being one "of good and evil, and at the same time of faith; and that the Lord imputeth good to every man, and that hell imputeth evil to every man." On the subject of the Holy Scripture, the third article declares "that the sacred Scripture, or Word of God, is divine truth itself, containing a spiritual sense hitherto unknown, whence it is divinely inspired and holy in every syllable, as well as a literal sense, which is the basis of its spiritual sense, and in which divine truth is in its fullness, its sanctity and its power, thus that it is accommodated to the apprehension both of angels and man; that the spiritual and the natural senses are united by correspondences like soul and body, every natural expression and image answering to and including



AN ORIENTAL BAND.—See MUSICAL INSTRUMENTS.

a spiritual and divine idea; and thus that the Word is the medium of communication with heaven and of conjunction with the Lord."

As to ordinances, it may be observed that Baptism and the Lord's Supper are considered as sacraments of divine institution to be permanently observed, the view of their efficacy being nearly in accordance with the Zwinglian conception.

The doctrines of Swedenborg extended into Germany, England, the United States and Canada. Of late years much attention has been paid to the publication of the works of Swedenborg, a society having been formed for that purpose. In England several of the views of the Swedish baron have been adopted by members of the Church of England without their separating from the Church.

NEWLAND (neu'land), an abbot of Bristol, became famous as the historian of the establishment. All the remains of an historical character which were produced by the officers of the old religious houses are fraught with great interest, inasmuch as they cast a flood of light on the inner life of these institutions. They record the difficulties, the jealousies, the misrule, the rebellions

against authority, and other circumstances which from time to time were occurring in their history, and which showed that, whether in or out of a cloister, human nature is much the same. Newland died in 1515.

NEWMAN (neu'man), SAMUEL, was born in 1602, in England, and educated at the university of Oxford. He became a minister of the Established Church, but retired from it, and came to New England, about the year 1636. He labored for a year and a half at Dorchester, and about five years at Weymouth, and in 1644 he removed to Rehoboth, a place which bordered on the Providence Plantations. He gave this name to the place because of the opening which was there presented to his flock. He was the author of a concordance which passed through several editions, the fifth being published in London, in 1720, in a goodly-sized folio. He was a man of earnest character, learned and much devoted to his ministerial duties. Cotton Mather quaintly says of him, "He was a lively preacher, and a very preaching liver." He died in 1660.

NEW MOON.
See FESTIVAL, MOON.

NEW MOON, TABLES OF THE. Various tables have been devised for finding the new moon, from which Easter is calculated. The Metonic cycle was employed at the time of the Nicene council, and was supposed to contain nineteen years; but in reality it contained somewhat less, which deficiency amounts to a whole day in about three hundred and twelve years. The numbers belonging to this cycle have

been called "golden numbers."

NEW STYLE. The present method of computing the year was introduced by Pope Gregory XIII., in October, 1582. By it ten days were deducted from the year 1582 by calling what, according to the old calendar, would have been the 5th of October the 15th of October, 1582. It did not come into force in England until September 2, 1752.

NEW TESTAMENT. See BIBLE, TESTAMENT.

NEWTON (neu'tun), JOHN, who became rector of St. Mary Woolnoth, in London, was born in that city, in 1722. His father was the master of a ship that traded to the Mediterranean. His mother, who was a pious dissenter, taught him the Westminster Shorter Catechism with the proof-texts, and the catechisms and hymns of Dr. Watts, but she died when he was only seven years of age. He had but little attendance at school; for when he was only eleven years old, he went several voyages with his father, and on the occasion of the fifth voyage he was left with a friend of his father at

Alicante, in Spain. He became master of a vessel in the African slave-trade, and on the African coast he fell into habits of dissipation and profligacy that seemed to have erased all the impressions of his childish years. Eventually, he became surfeited and tired of his degradation and vice. He retired from the sea and engaged in the duties of tide-waiter at Liverpool, which, after three years, he resigned in 1778, to prepare himself for the duties of a minister in the Established Church of England, as his whole heart and life had become entirely changed. He failed in an effort which he made to induce the archbishop of York to ordain him, and began to act as an expounder of Scripture and a missionary among the careless classes, thus spending seven or eight years of his life. At length, in 1764, the curacy of Olney was offered to him, and the bishop of Lincoln ordained him. For fifteen years he resided at Olney, and here he was the intimate friend of the poet Cowper, the "Olney Hymns" being the joint production of these two congenial minds. In 1779 Mr. John Thornton presented Newton to the rectory of St. Mary Woolnoth, and St. Mary Woolchurch Haw, in Lombard street, London, and he removed to the capital; and here, during twenty-seven years of great usefulness and remarkable popularity, he labored till his death, in 1807, at the age of eighty-five years. He was a man of great originality, much acuteness and admirably fitted for the practical details of ministerial life. His views were Calvinistic in accordance with those of his friend Thomas Scott, the commentator, and his influence on behalf of practical and experimental religion was universally recognized. His published works extend to six volumes octavo, and they continue to be much sought after until the present time.

NEWTON (neu'tun), RICHARD, a learned English divine, founder of Hertford College, Oxford, was born in 1676, at Yardley Chase, in Buckinghamshire, and educated at Christ Church, Oxford, where he distinguished himself as a tutor. In 1710 he was inducted principal of Hart Hall, and subsequently was made rector of Sudbury, in Northamptonshire. His application for a charter to take Hart Hall from under the jurisdiction of Exeter College and erect it into an independent college occasioned a most ably-sustained controversy between him and the rector of Exeter. In 1740, however, he obtained the charter for raising Hart Hall into a perpetual college for the usual studies. In 1752 he was promoted to a canonry of Christ Church. He died in 1753. He was the author of "Pluralities Indispensable."

NEWTON, THOMAS, an English prelate, was born at Lichfield in 1704. After finishing his education at Westminster, he was elected to Trinity College, Cambridge, where he obtained a fellowship, and in 1744 he was presented to the rectory of St. Mary-le-Bow, Cheapside. In 1794 he published an edition of Milton's Paradise Lost, with notes and the life of the author, which was followed by the "Paradise Regained," in a similar form. But his reputation rests on his "Dissertations on the Prophecies," completed in 1758. He was made a prebendary of Westminster in 1757, and soon after precentor of York, both which preferments he resigned in 1761, on his promotion to the see of Bristol. In 1768 he was made dean of St. Paul's, and died in 1782.

NEW YEAR. See YEAR.

NEZIAH (ne-tsi'ah), one whose descendants, Nethinim, returned from captivity with Zerubabel, Ezra ii. 54.

NEZIB (ne'tsib), a town in the plain country of Judah, Josh. xv. 43, doubtless *Beit Nusib*, between Beit Jibrin (ancient Eleutheropolis) and Hebron.

NIBHAZ (nib'haz), an idol deity of the Avites whose worship was introduced into Samaria after the deportation of the ten tribes, 2 Ki. xvii. 31. According to the Hebrew interpreters the idol bore the figure of a dog, which, however, it is supposed may have been a conjecture founded on the derivation of the name from a word signifying "to bark." But some traces have been thought to be discovered of a Syrian idol under that figure.

NIBSHAN (nib'shan), a city in the wilderness of Judah, Josh. xv. 62—that is, the region contiguous to the Dead Sea.

at which in A. D. 325 a celebrated council was convened by the emperor Constantine to settle the differences that had arisen in the Christian Church in respect to the doctrines of Arius. It was attended by two hundred and fifty bishops, most of them from the East, by presbyters, deacons and others from different parts of the Christian world. The decision of this council did not give peace to the Church, as the controversy still went on, but it supplied that mode of stating the doctrine of the Church on the subject of the Deity which ever since has been recognized as orthodox. See **NICENE CREED**.

NICENE (ni'seen) **CREED** is so called because it was in its first form drawn up at Nicæa, in Bithynia, in A. D. 325, to express the faith of the Church in opposition to the heresy of Arius. Some have thought that it was soon used in the services of the Church, though others date its use from the following century, the latter part

Ages. 1. A patriarch of Constantinople, who was born in that city about 750. He attended at the second Council of Nice, in 787, where he zealously exerted himself in defence of image-worship. In 806 he was elected patriarch. In 814, an edict having been promulgated by the emperor Leo, the Armenian, for the suppression of the worship of images, the patriarch made use of all the means in his power to prevent it from being carried into execution. The emperor, finding that neither advice nor admonition had any effect in inclining the patriarch to submission, passed a decree of deposition and banishment against him. The chief part of his exile was spent in a monastery which had been founded by himself in an island of the Propontis, where he was confined till his death, in 828. He is honored as a confessor by both the Greek and Latin Churches.

2. **CALLISTUS**, a learned monk of Constantinople, who flourished in the fourteenth century. He wrote an ecclesiastical history, collected out of



WALL AND GATE OF NICÆA.—See NICE.

NICANDER (ni-kan'der) and **MARCIAN** (mar'sh'an) were two Christian martyrs who suffered in the fourth century. They were officers in the Roman army who had received the faith. The wife of Nicander was also a Christian, and in the most devoted manner she encouraged her husband to constancy in the faith. Marcian, on the other hand, had to bear the solicitations of his wife, who remained a pagan, to renounce his religion for her sake and for the sake of their child. He remained steadfast, admonished her touching her idolatry, and both suffered death (A. D. 306) for their attachment to Christ the Saviour.

NICANOR (ni-ka'nor). 1. 1 Macc. iii. 38, an officer of Antiochus Epiphanes and other Syrian kings. 2. One of the seven chosen to administer the goods of the Church, Acts vi. 5.

NICATOR. See **DEMETRIUS** and **SELEUCUS**.

NICE (nis), anciently **NICÆA** (ni-say'a), the name of a town in Bithynia celebrated as the place

having been added at the Council of Constantinople in 381, for the last clause as the creed was at first prepared ended with the words, "I believe in the Holy Ghost." The addition contravened the heresy of Macedonius with regard to the Holy Spirit. Still later, in 589, the words "filioque" (and the Son) were added by the Western Church to express the doctrine that the Holy Spirit proceeds from the Son as well as the Father—a tenet which the Greek Church considers heretical. The Nicene Creed is recognized in the Greek and Romish Churches, and most Protestant Churches admit it. At the time of the Reformation it was introduced by the Lutherans into their "Formula of Concord." In the English Prayer-book the Nicene Creed is introduced into the communion service, but in the American Prayer-book it is placed in the morning and evening services, the minister having liberty to use it or the Apostles' Creed as he may please.

NICEPHORUS (ni-sef'o-rus), the name of several eminent ecclesiastics during the Middle

ages. Eusebius, Socrates and others, and he completed his work before he was thirty-six years of age. On account of the elegance with which it is written, the author has been honored with the title of the ecclesiastical Thucydides by some critics, while others, from the marvelous tales and fables which are interspersed in it, have given him the name of the theological Pliny.

NICHE (nich), a term in architecture derived from the French, which means a recess, either square or cylindrical, usually made for the reception of a statue.

NICHOLAS (nik'o-las). The name of a line of popes. I, surnamed the Great, was raised to the pontificate in 858. He was distinguished for his virtues and his energy in spreading Christianity, his resisting heresy and restoring piety and splendor to the Roman Church. He died in 867. II, a native of Savoy, became pope in 1058. He was a friend of Hildebrand (Gregory VII.), agreeably to whose reforming views he endeavored to correct

ecclesiastical abuses. He died in 1061. III. was elected pope in 1277. He attempted a reconciliation with the Greek Church, but marred his otherwise remarkable qualities by his nepotism—a fault for which he was severely censured in the nineteenth canto of the “Inferno.” He died in 1280. IV. was elected pope in 1288. He displayed great interest in the restoration of Roman monuments, embellished the city, laid the first stone of the famous cathedral of Orvieto and earnestly endeavored to lead the Christian princes into a new crusade against the Saracens. He died, in 1292, of sorrow at the news of the fall of Acre. V. was born at Sarzana, in 1339, and became pope in 1447. He was one of the most celebrated of pontiffs for his zeal in the promotion of ecclesiastical interests as well as of learning. He had from an early age obtained great reputation as a scholar. He succeeded in putting an end to the differences which had arisen from the Council of Bâle, restored order in his states, improved the university of Bologna, founded those of Barcelona, Treves and Glasgow,

our Lord. He had many disciples in Holland chiefly from the fanatical branches of the sect of Anabaptists, and his notions spread to England, where his followers had private assemblies for devotion. Nicholas was the author of “The Looking-glass of Righteousness” and other works.

NICODEMUS (nik-o-de'mus), a Pharisee and member of the Sanhedrim who was impressed by what he had heard concerning Jesus, but being unwilling, on account of his station, to commit himself without greater surety than he possessed, repaired by night to the house in which Christ dwelt, and held with him that important discourse which occupies the third chapter of John's Gospel. The effect which was then produced upon his mind may be collected from the fact that subsequently, at one of the sittings of the venerable body to which he belonged, he ventured to let fall a few words in favor of Jesus, whose proceedings were then in question, John vii. 50; and that he took part with his colleague, Joseph of Arimathea, in

meaning of the name Balaam is nearly that of the name Nicolas, he says that the Nicolaitanes or Balaamites were “those who, after the pattern of Balaam's sin, sought to introduce a false freedom, the freedom of the flesh, into the Church of God.” Jewish legalism was the first enemy of the truth; afterward came heathen licentiousness. The reader must take his choice of these two explanations, each of which is supported by distinguished critics.

NICOLAS (nik'olas), one of the seven chosen to administer the goods of the Church, Acts vi. 5. He is described as a proselyte of Antioch.

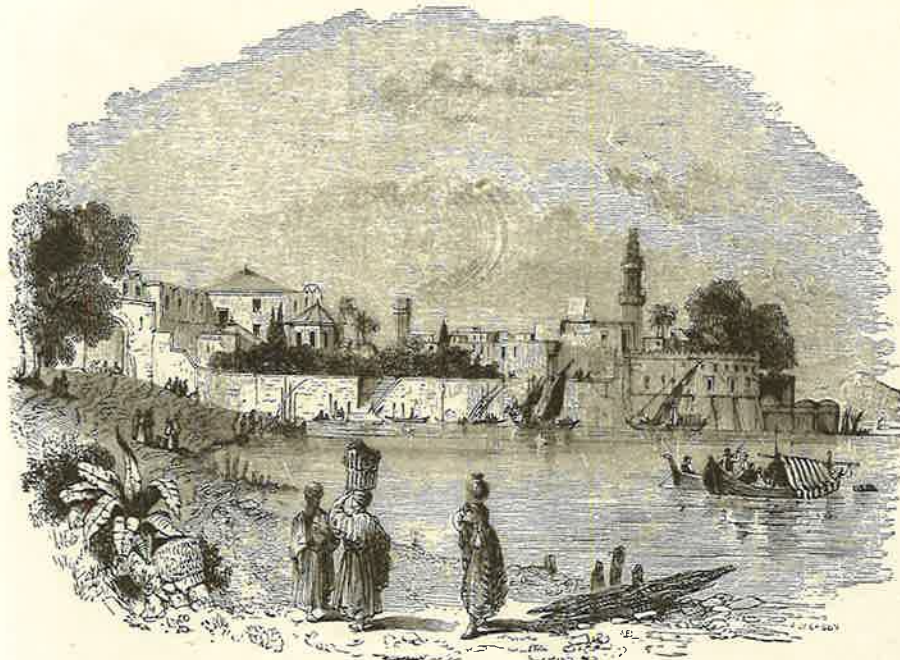
NICOLE (ne-kol'), **PIERRE**, an eminent French divine and controversial writer, was born at Chartres, in 1625. He became member of the society of Port Royal, where he taught with great reputation, and was associated with Arnauld in his defence of Jansenius. A letter he had written to Pope Innocent XI., in defence of certain bishops, raised such a storm that he was compelled to retire for a season from his native country. Finally, in 1683, every ban was removed, and he was suffered to pursue his studies uninterruptedly in Paris. He died in 1695. His chief works are “Letters and Reflections on the Epistles and Gospels” and “Moral Essays.”

NICOLSON (nik'ol-sun), **WILLIAM**, a learned English prelate, was born at Orton, in Cumberland, in 1655, was educated at Queen's College, Oxford, became successively bishop of Carlisle, Derry, and archbishop of Cashel, but died suddenly a few days after he was raised to the archiepiscopal dignity, in 1727. He published “The English, Scotch and Irish Historical Library,” the “Leges Marchiarum, or Border Laws,” and several other works. He also distinguished himself by the zeal and ability with which he entered into the Bangorian controversy.

NICON (ni'kon), a saint in the Greek and Roman calendars, lived in the tenth century. He entered a monastery on the borders of Pontus and Paphlagonia, and gained a reputation for extraordinary sanctity. In 961 he was sent on a mission into Armenia, where his labors are said to have been eminently successful. From Armenia he went to Crete, and thence to Lacedæmon, whence he was called to Corinth. He died in 998.

NICON, patriarch of the Russian empire, was born near Nischni Novogorod, of mean parentage, in 1605. He had a strong prejudice in favor of a monastic life, and the loss of his children led him to assume the habit of a monk and to send his wife to a convent. His austerities, as well as his learning, by degrees raised him to public consequence; he was patronized by his sovereign, and at last made archbishop of Novogorod and patriarch of Russia. Some innovations which he introduced into the Church, and the publication of the Bible in the Russian language, raised him enemies among the clergy, and at last, by intrigue and violence, he was obliged to abdicate his high office, in 1658, and was imprisoned; but the emperor permitted him to retire to the privacy of his original cell. He died in 1681, after enduring much undeserved persecution.

NICOPOLIS (ni-kop'o-lis). There were many ancient cities which bore this name; three in particular have been supposed by different critics the one meant, Tit. iii. 12. One of these was in the



VIEW ON THE NILE.—See NILE.

procured equitable reforms in maritime laws and offered liberal hospitality to the Greek exiles from Constantinople. The Vatican Library first rose under his auspices. His pontificate was troubled by the famous conspiracy of Stefano Porcari in behalf of Roman freedom against the temporal power of the papacy. He died in 1455.

NICHOLAS, HENRY, a German Mystic of the sixteenth century, and founder of the fanatical sect known by the name of “The House or Family of Love,” was a native of Munster. He first attracted the notice of the public about the year 1540, and pretended that he had a commission from Heaven to teach men that the essence of religion consisted in the feelings of divine love, and that all other theological tenets, whether they related to objects of faith or modes of worship, were of no moment. He pretended that he was greater than Moses and Christ, because Moses taught mankind to hope, Christ to believe, but he to love. He also gave out that the kingdom of Israel was to be raised and established in the time of his ministry, applying to himself those prophecies that refer to

rendering the last honors to the body of the crucified Redeemer, John xix. 39. Nothing further is known of Nicodemus.

NICOLAITANES (nik-o-la'i-tânz), the designation of a party or sect whom our Lord declares, Rev. ii. 6, 15, that he hates. There is a difficulty in deciding who these persons were and whence they had their origin. A prevailing early opinion was that they were the followers of Nicolas the deacon, who had lapsed from the faith and lived in impurity. Afterward another Nicolas was deemed the founder of the Nicolaitanes. Dr. Alford believes a plain historical fact referred to, and sees nothing unreasonable in imagining that an associate of the apostles made shipwreck of faith and a good conscience. Dr. Trench, on the other hand, prefers a symbolical interpretation. He does not deny that in the second century there were actual Nicolaitanes, but he thinks that no sect really bore the name in the apostolic times. He considers those who held the doctrine of Balaam, Rev. ii. 14, identical with those who held the doctrine of the Nicolaitanes, Rev. ii. 15; and as the

north-eastern corner of Cilicia; another on the Nessus, in the interior of Thrace; the third in Epirus (though Pliny assigns it to Arcanania). This last, most probably the Nicopolis intended by St. Paul, was built by Augustus in commemoration of his victory at Actium.

NIELD (neeld), JAMES, a man who, like the philanthropist Howard, devoted a great part of his life to the relief of human wretchedness, was born at Knutsford, in Cheshire, England, in 1744, and coming to London as an apprentice to a goldsmith, realized a fortune in that business. In 1773, by his exertions, a society was formed in the metropolis having for its object the relief and discharge of persons confined for small debts. Of this benevolent institution Mr. Nield was chosen treasurer, and he continued to hold that office through life. He traveled not, as most do, for pleasure or profit, but to gauge the depths of human misery and to alleviate the sufferings of his fellow-men. It was his constant practice in his prison excursions, as he called them, during thirty years, to wait upon the magistrates in cities and boroughs, and respectfully to represent what he saw amiss in their jails. By these means he was the instrument of producing many substantial improvements and of diffusing a kindred spirit of beneficence far and wide, so that it would be difficult to estimate the extent of his services in the humane cause to which he cheerfully and perseveringly devoted his time and fortune. He died, universally lamented, in 1814.

NIEREMBERG (ni'rem-berg), JOHN EUSEBIUS DE, a learned Spanish Jesuit, descended from a noble Tyrolese family, was born at Madrid in 1590, and educated at Salamanca, where he entered the society in 1614. Natural history, divinity and the Scriptures were the subjects to which his chief attention was devoted. He filled the chair of natural history in the royal school at Madrid for fourteen years, with very high reputation, and afterward, during three years, read lectures illustrative of the Scriptures. At the same time he was held in high estimation as a director of consciences, and was attended in his confessional by vast numbers of distinguished characters, in the highest ranks. He was the author of a prodigious number of works in Latin and Spanish, among which is "Worshiping in Spirit and in Truth." His death took place in 1658.

NIGEL (ni'jel), bishop of Ely, was nephew of Roger, bishop of Salisbury, the great justiciary of Henry I., through whose influence he was made treasurer of England. He held the castle of Devizes against Stephen for three days, in consequence of which he was suspended for several years. In the reign of Henry II. he was restored, and rose in favor, and is supposed to have held the great seal. He was a man of learning and ability, and showed incomparable knowledge of the business of the exchequer.

NIGER. See SIMEON.

NIGHT. See DAY.

NIGHT-HAWK. See HAWK.

NIGHT-MONSTER. See OWL, SCREECH-OWL.

NIHUSIUS (ni-hu'zh'us), BARTHOLD, a German Roman Catholic bishop who acquired

reputation by his writings, was born at Wolpe, in the duchy of Brunswick, in 1584. He was educated in the Lutheran religion, and after studying for some time in the colleges of Verden and Goslar, went to the university of Helmstadt about 1607. While private tutor at the court of Weimar he conceived a disgust against the Lutheran Church, owing, it is said, to his being disappointed of preferment, and he retired to Cologne, where he became a convert to the Romish religion, about 1622. His first employment was that of director of the college of proselytes, and he afterward entered the lists in defence of the popish cause. In 1626 he returned to the duchy of Brunswick, to be director of a convent of nuns, and in 1629 he was made abbot of Ilfeld. From this abbey he was driven by the Swedes in 1633, when he withdrew into Holland, where he continued to reside till 1649. Returning afterward into Germany, he was made suffragan of the archbishop of Mentz, with the title of bishop of Mysia. He died in 1657.



SUMMER PARLOR ON THE NILE.—See NILE.

NILE, the great river of Egypt. The word Nile nowhere occurs in the Authorized Version, but it is spoken of under the name of Sihor and "the river of Egypt," Gen. xv. 18. See EGYPT.

NIMRAH. See BETH-NIMRAH.

NIMRIM, WATERS OF. See BETH-NIMRAH.

NIMROD (nim'rod), an eminent early warrior and king; he was the son of Cush and grandson of Ham, and his history is briefly summed in a few verses, Gen. x. 8-12; 1 Chr. i. 10. He was the first mighty hero upon the earth; he was successful in war, and was distinguished in the chase, so that his skill and intrepidity as a huntsman passed into a proverb. He was not content with a narrow sphere; he roamed northward into the fertile land of Shinar and to the great town Babylon. There he established the first seat of his empire, so that Babylon was afterward called "the land of Nimrod," Mic. v. 6. His ambition prompted him, however, to wider conquests; he went into the country called Asshur, Gen. x. 11, margin, and there he founded Nineveh, not at its origin so

considerable as the neighboring Resen, but destined far to outshine it in celebrity. Resen, Rehoboth and Calah were the other cities built in his reign by Nimrod. This is all that at present we know for certain of Nimrod. Among the Assyrian monuments a figure has been discovered which is said to represent Nimrod; he is grasping a lion in his left hand, while his right holds probably a missile weapon.

NIMSHI (nim'shi), the grandfather of King Jehu, 1 Ki. xix. 16.

NINEVEH (nin'e-veh), the capital of the ancient kingdom and empire of Assyria, was situated on the east bank of the Tigris. The name appears to be compounded from that of an Assyrian deity, "Nin," corresponding, it is conjectured, with the Greek Hercules, and occurring in the names of several Assyrian kings, as in "Ninus," the founder of the city, according to Greek tradition. The political history of Nineveh is that of

Assyria, and the reader is therefore referred to the article under that head.

NINEVITES (nin'e-vites), the inhabitants of Nineveh.

NIOBE (ni-o'be), in classical mythology, was the daughter of Tantalus and one of the Pleiades, married to Amphion, king of Thebes. Proud of her numerous offspring, she provoked the anger of Apollo and Diana, who slew them all. She was herself changed by Jupiter into a rock, from which a rivulet fed by her tears continually poured. The subject of Niobe and her children was a great favorite with the ancients, and it has afforded great room for sculpture among modern artists.

NISAN, NISON. See MONTHS.

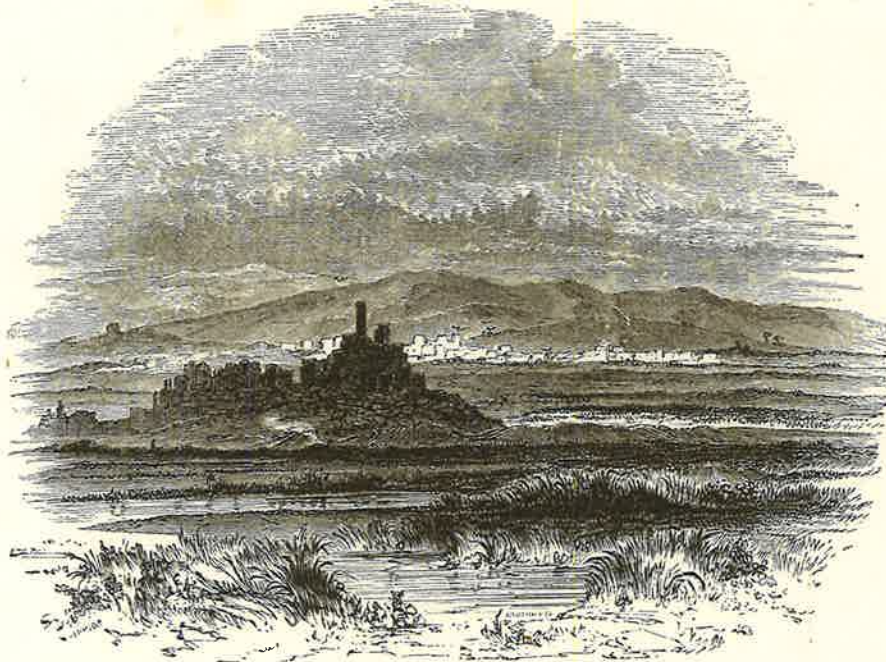
NISBET (nis'bit), CHARLES, D.D., was born in 1736, at Haddington, in Scotland, and educated in the university of Edinburgh, where he graduated in 1754. He began his ministry in Glasgow at the church in the Gorbals, but in two

years he removed to Montrose. When the presidency of Princeton College was offered to Dr. Witherspoon, he declined it, and suggested the name of Mr. Nisbet, but eventually Dr. Witherspoon was induced to change his mind, and thus the mind of the other was directed to the American colonies. He was decided in his views that the cause of the colonists was just in their complaints against the policy of the home government. In 1783, the degree of doctor of divinity was conferred on him, by the trustees of Princeton College; and when the new college at Carlisle, Pennsylvania, was established, he was induced to become the first president. He reached Philadelphia in June, 1785, and in due time entered on the duties of his office. He lectured with great acceptance, on systematic theology, to students who had the ministry in view, and he often aided Dr. Davidson in the services of the Presbyterian church in Carlisle. He died in 1804, of fever and inflammation of the lungs, resulting from a severe cold, leaving behind him the character of a man of fine scholarship, great earn-

NITRE (ni'ter), Prov. xxv. 20. This is, no doubt, the natron found abundantly in certain Egyptian lakes fifty miles west of Cairo. The Egyptians use it in bread, and for soap; also, it is said, mixed with vinegar as a cure for toothache. The contrariety between these two ingredients illustrates the place referred to.

NIX, an eminent bishop of Norwich, holds a distinguished place along with Bishops Goldwell, Lyart, Walter de Suffield, Ralph de Walpole and others of the great mediæval ecclesiastical builders. He succeeded Goldwell, and carried out several of the works which that prelate did not live to finish, and his taste may still be seen in the stone vaulting of the transept. He was held in high esteem as an efficient ruler in the Church, and after his death a monument was erected to his memory, which still remains in the cathedral. It stands on the south side of the nave.

NO, or **NO-AMON**. See **THEBES**.



NINEVEH.—See article.

estness and determination, with a firm purpose ever to do all that he knew to be right. He belonged to the evangelical side in Scotland, and in his adopted country, all who heard recognized the clear Scriptural doctrines of the standards of the Church. His library, through the kindness of Bishop McCoskry and Henry C. Turnbull, two of his grandsons, was given to the theological seminary at Princeton.

NISROCH (nis'rok), an Assyrian deity in whose house or temple Sennacherib was worshipping when he was slain by his sons Adrammelech and Sharezer, 2 Ki. xix. 37; Isa. xxxvii. 38. Very little is known of this god, but it has been proposed to identify him with Asshur, the supreme deity of the Assyrians. It is certain that a human figure, with the head of an eagle and wings springing from the back, occurs frequently on early Assyrian monuments. The name of Nisroch may have been given to this, and it may correspond with the Egyptian sun-god Phrah, which had the head of an eagle or hawk. But learned men can but at present offer conjectures.

NOADIAH (no-ad'yah). 1. A Levite, Ezra viii. 33. 2. A prophetess who would have intimidated Nehemiah, Neh. vi. 14.

NOAH (no'ah). 1. An eminent patriarch, the ninth in descent after Adam. He lived in evil times. Five hundred years he spent in a world filled with violence, and in rampant rebellion against its Maker. But he walked with God. He was a preacher of righteousness, 2 Pet. ii. 5, by his conduct, and probably by his words also. At length a message was revealed to him: "The end of all flesh is come before me," Gen. vi. 18; and he was instructed to build an ark for the preservation of his own family. Moved with godly fear, he obeyed; and his preparations must have preached still more plainly to the world of sinners. For a full century still the long-suffering of God waited. Whether in that interval any had humbled themselves and sought mercy we know not, but we know that when the hour of destiny arrived the world was in its mad uproar. There was feasting, and there was the business of life in full whirl, and no man chose to recognize his danger till the

storm burst suddenly upon them, Matt. xxiv. 37-39. A year passed over. Noah had more than once opened the window of the ark and sent forth birds, and at last the command came for him to go forth. He built an altar then and sacrificed to the Lord; and glad must have been his heart when he heard the gracious words of a fresh covenant, and beheld the beautiful bow, the pledge of it, and knew now by personal experience how gracious God is to those that humbly seek him. He had exercised faith, and his faith was crowned with blessing.

Noah was to be the father of a new race. From his small family the earth was to be re-peopled. And three hundred and fifty years did he live among his posterity, a monument of God's justice and God's faithfulness. One more incident is related of him, Gen. ix. 20-27. He planted a vine and drank, knowingly or not we cannot say, too freely of the fruit of it. A shameful scene ensued. But the patriarch recovered, and in the spirit of prophecy predicted happiness to his faithful sons, judgment to the ungodly. "Let him that thinketh he standeth take heed lest he fall." "The days of Noah were nine hundred and fifty years, and he died," Gen. ix. 29. See **DELUGE**.

2. One of the daughters of Zelophehad, Num. xxvi. 33.

NOAILLES (no-al', or no-a'yeh), **LOUIS ANTOINE DE**, a French prelate and cardinal, was born in 1651. At his birth he inherited the dukedom of St. Cloud and other dignities, all which temporal advantages he relinquished in order to become an ecclesiastic. When but twenty-five years old, he was made a doctor of the Sorbonne. His rise was progressive, till at length he became archbishop of Paris. He was a firm opponent of the Jansenists and Quietists, although he at one time was himself accused of heresy, in opposing the bull Unigenitus, so that a sentence of banishment was recorded against him. He afterward, however, made his submission to the pope, and accepted the bull Unigenitus without any reserve or qualification. He died in 1729.

NOB, a city in Benjamin, on the great road from the north to Jerusalem, in the immediate neighborhood of which it must have been, perhaps on the ridge of Olivet. The tabernacle seems to have been here in the time of Saul, who, for the alleged favor shown by the high-priest Ahimelech to David, destroyed the city, which was, however, afterward rebuilt, 1 Sam. xxi. 1; xxii. 9-19.

NOBAH (no'bah), a Manassite who took Kenath and called it after his own name to memorialize his prowess, Num. xxxii. 42. See **KENATH**.

NOBAH, the later name of the town Kenath, Jud. viii. 11.

NOBILI (nob'i-le), **PADRE ROBERTO DE**, a Tuscan missionary of the Order of Jesus, was born in 1577. He was considered by his religious brethren only second to St. Francis Xavier in his zeal and achievements for the conversion of the infidels. He was also a very learned Orientalist and conversant with all Indian idioms. The *Ezouwedan*, a modern imitation of the Vedas, is ascribed to him. He died in 1656.

NOBLEMAN (no'b'l-man). The word so rendered in John iv. 46 has somewhat various significations. It may mean: 1. Descended from

a king. 2. One belonging to the court. 3. A soldier of the king, in which latter sense it often occurs in Josephus. The second signification seems, however, to be the prevalent one, and the Greek interpreters are also favorably inclined toward it. This person was probably of the court of Herod Antipas, who reigned over Galilee and Peræa.



NIobe AND HER CHILDREN.—See NIobe.

NOD, "exile," "flight," the name imposed by Cain on the country to which he withdrew after the murder of Abel, Gen. iv. 6. Nothing is known of it but that it was at some distance from Eden.

NODAB (no'dab), possibly an Ishmaelite tribe, 1 Chr. v. 19.

NOE (no'e), Matt. xxiv. 37, 38, the Greek form of Noah.

NOEBA (no'e-ba), 1 Esd. v. 31, perhaps Nekoda, Ezra ii. 48.

NOEL (no'el), **SILAS MERCER**, D.D., was born in Essex county, Virginia, in 1783. He was educated in his native State, part of the time under a Scotch teacher who held skeptical principles, and from whom he received impressions which remained with him for a considerable time. He began to read works on medicine, but ere long he turned to the study of the law, was called to the bar, and he soon commanded a good practice. In 1806 he settled as a lawyer in Kentucky, living in Louisville, which he left for the sake of his health. In 1811 his mind received a decidedly religious impression, and he offered himself for baptism to the Baptist church at the Forks of Elkhorn, in Franklin county, and was received. In 1813 he was ordained as pastor of the church at Big Spring, Woodford county, whence he removed to Frankfort, the capital of the State. In 1833 he was induced to settle in Lexington. For several years he had derived much of his support from a salary which he received for acting as judge in the fourth district, in which he resided, but he relinquished this in 1818, and gave himself exclusively to the duties of the ministry. In

1822 Transylvania University conferred on him the degree of doctor of divinity. He was earnest, faithful and successful as a pastor, and he gave himself sedulously to the advancement of every good work, and in May, 1839, he was called to the rest which he had long anticipated, as he had been suffering under growing infirmities, which intimated that his season of work was drawing near a close.

NOETUS (no-ä'tus), the founder of the sect of Noetians, flourished during the third century, and was a native of Ephesus, in Asia. Augustin ascribes to him the notion "that Christ was also the Father himself and the Holy Ghost." The sum of his heresy is this: that there is one God and Father, the Creator of all things, not appearing when he thinks fit, appearing when he pleaseth; and that the same is invisible and visible, begotten and unbegotten; unbegotten from the beginning, begotten when he pleased to be born of a virgin; impassible and immortal, and again passible and mortal.

NOGAH (no'gah), a son of David, born at Jerusalem, 1 Chr. iii. 7. He is not mentioned in the list of David's children in 2 Sam. v. 14-16.

NOHAH (no'hah), a Benjamite, 1 Chr. viii. 2.

NOLLEY (no'l'le), **RICHMOND**, was born in Virginia, in 1785. His parents removed to Georgia, where they shortly died, leaving him an orphan. A kind friend, Captain Lucas, took him under his care, educated him and gave him a place in his office. He was converted at a camp-meeting in the year 1806, and next year he was admitted to the traveling connection. In 1809 he was stationed at Wilmington, North Carolina, where he labored with great efficiency, and in the following year he was removed to Charleston, South Carolina. In 1812 he was sent to Louisiana. Here he labored with unwonted zeal, displaying a remarkable capacity for dealing with rough characters, meeting unexpected emergencies and succeeding where other men would have failed. He was lost in crossing a stream which he attempted to pass when engaged in traveling in the Attakapas circuit in Louisiana—a region in which, amid swamps, swollen rivers and scenes of desolation which few men could have lived in, he had cheerfully attempted to evangelize. Thus, in 1815, at thirty years of age, he passed from his labors to the rest that remaineth for the people of God.

NOMADES (no'madz), 2 Macc. xii. 11, the wandering Arabian tribes.

NON, 1 Chr. vii. 27. See **NUN**.

NONCONFORMISTS (non'con-form'ists), a general term under which all the different persons were included who did not conform to the Church of England. Properly, it referred to the large body of the clergy and their followers who refused to subscribe to the Act of Uniformity, and were consequently ejected in 1662 from the Church. Two thousand persons resigned their livings rather than conform, and they had to endure many sore trials afterward, as a "Conventicle Act" forbade more than five persons besides the family to assemble in any house for religious worship, and the

Five Mile Act, which forbade any clergyman, under pains and penalties, from taking up his residence within five miles of any town where he had been a minister. These acts were gradually repealed.

NON-JURORS (non-ju'rorz). This name was given to that portion of the English clergy who held that they were bound by the oath of allegiance to James II., and consequently they could not recognize the validity of the title of William and Mary. Eight bishops, together with Sancroft the Primate and about four hundred of the clergy, were accordingly excluded from their benefices. The bishops thus deprived were Ken, of Bath and Wells; Turner, of Ely; Frampton, of Gloucester; Lloyd, of Norwich; White, of Peterborough; Thomas, of Worcester; Lake, of Chichester; and Cartwright, of Chester. They continued to minister privately among their adherents, and they consecrated bishops and ordained ministers. The party gradually declined, and it was supposed that Dr. Gordon was the last non-juring bishop. He died in 1779, leaving a few presbyters behind him. The Scottish Episcopal Church was considered to be non-juring until the death of Prince Charles Stuart, in 1788, when a resolution was adopted to recognize and pray for the reigning family.

NON-RESISTANCE, THE DOCTRINE OF, is that which inculcated the unlawfulness, on religious grounds, of resistance by force to the commands of a prince or magistrate. In England it was understood to mean unqualified obedience



NIobe—AN ANCIENT BUST.—See NIobe.

to any and all commands of the prince or supreme magistrates, whether lawful or not; and thus the doctrines of divine right and passive obedience were combined. These views were sanctioned in 1622 by the university of Oxford. After the civil wars men's minds were led to consider these questions more intelligently. The celebrated "Essay on Civil Government" by Locke did much to lead men to clearer views, but in 1683 the university again endorsed these views. The Revolution of 1688-89 produced a decided change in the nation;

and it is believed that few in Great Britain, and perhaps none in these United States, hold that conscience is bound to submit to the orders of magistrates when they evidently violate known law.

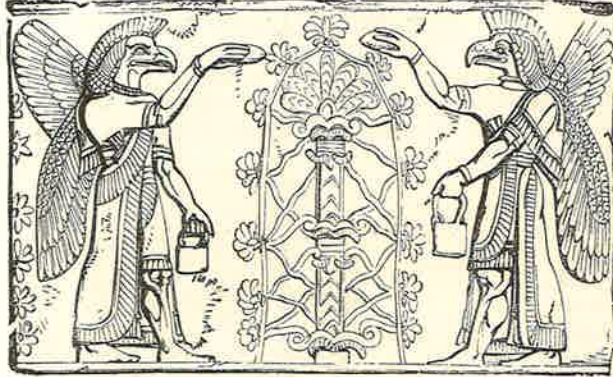
NOON. The Hebrew word which is translated "noon," Gen. xliii. 16, 25, is a dual form; it signifies, therefore, double light—*i. e.*, the strongest brightness. It is metaphorically used for great prosperity or happiness, Job xi. 17. The phrase, "Let us go up at noon," Jer. vi. 4, probably means unexpectedly; an attack would be rarely made in the heat of the day.

NOPH, Isa. xix. 13. See MEMPHIS.

NOPHAH (no'fah), a Moabite town, Num. xxi. 30.

NORBERT (nor'bert), the name of two persons eminent in the Roman Catholic Church:

1. A saint in the Roman calendar, and founder of the Premontre order of Augustinian monks, was descended from some of the most illustrious families of Germany, and was born at Santen, in the duchy of Cleves, in 1082. He was educated in the palace of the archbishop of Cologne; and



NISROCH AND THE SACRED TREE.—See NISROCH.

having made choice of the ecclesiastical life, he received deacon's and priest's orders in the same day, and was made canon of his native place. The bishop of Laon, in Picardy, bestowed upon him a sequestered dale named Premontre, to which he retired in 1120, and there founded an institution of canons-regular, which took its title from the name of the secluded spot. Hither he attracted vast crowds by the popularity of his sermons, and gained many disciples. Soon after, he founded eight other monasteries, which adopted his discipline. He died at Magdeburg in 1134. Gregory XIII. placed him in the catalogue of saints in 1584.

2. A French Capuchin friar, famous for his adventures and his hostility to the Jesuits, was born at Bar-le-Duc, in 1697. He embraced the monastic life at the abbey of Saint Michael, in 1716. In 1736 he went to Pondicherry, in the East Indies, where he quarreled with the Jesuits; upon which he removed from the East Indies to this country. In 1744 he returned to Rome and employed himself in drawing up an account of the religious rites of the Malabar Christians. To escape from the hostility of the Jesuits, which he had provoked by his strictures upon the proceedings of their missionaries, he retired to Venice, whence he went to Holland, and from that country to England, where he established, near London, two manufactories of tapestry. Afterward he went to Prussia, and thence to Brunswick, where he re-

ceived, in 1759, a brief from the pope, which permitted him to assume the habit of a secular priest. He then went to France, and thence to Portugal, where the quarrel with the Jesuits and their hatred of him recommended him to the court. Having completed in this asylum his great work against the Jesuits, he revisited France, where he committed it to the press. Afterward he re-entered the order of Capuchins at Commercy. He died in 1770.

NORFOLK (nor'fok), an illustrious English family descended from the Plantagenets. Those who were specially distinguished in ecclesiastical matters were—

1. **ROGER BIGOD**, who was head of the embassy of the king and the barons to the Council of Lyons in 1245 to make formal complaint of the unjustifiable claims and intolerable exactions of the pope, Innocent IV., in England. He also took part in the armed Parliament of 1157-8 to compel Henry III. to confirm the Great Charter and redress the grievances of the nation, but he subsequently went over to the king's side. He died in 1270.

2. **THOMAS HOWARD**, was born in 1473. He was one of the few witnesses present at the marriage of Anne Boleyn, who was his niece, to Henry VIII. But he was a steady opponent of the Reformation, and looked on as the head of the Romish party. He presided at the trial of Anne Boleyn, and pronounced the sentence of death on her. The merciless law called the Act of the Six Articles was promoted by the influence of the duke of Norfolk, who also urged the king on in the path of persecution. He was again employed in Scotland and in France, and then, becoming an object of the king's suspicion, he was suddenly arrested and committed to the Tower, December, 1546. The duke was sentenced to death, but the king died at the very time, and he was left in prison till the accession of Queen Mary, who restored him to his dignities and estates. He died at Kenninghall, in Norfolk, July 18, 1554.

NORIS (nor'is), ENRICO, a learned prelate of the Romish Church, was born at Verona, in 1631. He entered the Augustinian order, and devoted himself wholly to study and piety. The Jesuits accused him of Jansenism, but he was protected against their attacks by the grand duke of Tuscany, who appointed him professor at Pisa, by Queen Christina of Sweden, and by Pope Innocent XII., who made him cardinal in 1695. He left, besides a number of historical and archæological dissertations, a valuable history of the controversy against Pelagius. He died at Rome in 1704.

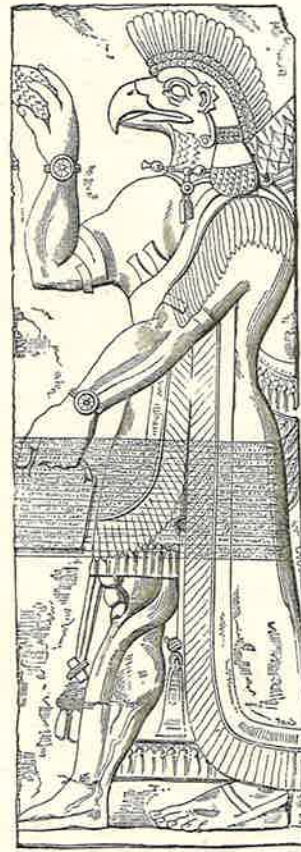
NORMAN (nor'man) **ARCHITECTURE**, or the Anglo-Norman style, was first used about the time of the Norman conquest of England, for the specimens which exist of the time of Edward the Confessor, or earlier, are so very rude that they can scarcely be called Norman. In the early stages this style was plain and massive, with few mouldings, and those principally confined to small features, such as the string, impost, abacus and base, the arches being plain or formed with a succession of square angles, and the capitals of the pillars were generally devoid of ornament. Sculpture was rarely used before the twelfth century, but earlier buildings, when repaired, were often

ornamented. As the style advanced, greater lightness and enrichment were introduced, and many of the later specimens exhibit a profusion of ornaments. A very common mode of decorating buildings in this style was with rows of small shallow niches or panels which were often formed of intersecting arches, and some of them were frequently pierced to form windows. The doorways were often deeply recessed, and they had small shafts in the jambs which, when first introduced, were cut on the same stones with the other parts of the work and built up in courses, but later in the style they were set in as separate columns, like the early English. The windows were not usually of large size, and in general appearance they resembled small round-headed doors. They had no mullions or perpendicular shafts dividing the windows into two or more lights. Sometimes they

were placed in pairs when much light was required, and often they were surmounted by an arch. In this style the pillars were heavy and often exceedingly massive, and sometimes they were channeled or moulded in zigzag or spiral lines, as in Durham Cathedral. The buttresses were commonly broad and of small projection from the wall, often uniting with the face of the parapet or terminating just below the cornice. When ornament was introduced into the style, small shafts were frequently worked on the angles of the buttresses.

Spires and pinnacles were not in early use, but at a late date turrets with conical tops, as at the west end of Rochester Cathedral, were used. In Normandy, several small church towers had steep pyramidal roofs of stone. It was not till toward the end of the Norman style that groining on a large scale was practiced; and when introduced, the vaults of churches were groined without bosses or diagonal ribs; and many of the old Norman churches, even of large size, had horizontal ceilings or plain cylindrical vaults, as at the chapel in the White Tower of London.

A marked feature of Norman architecture was the round arch of the window-head, and the round arch from the head of one column to the head of another. Doorways, windows and arches, whether in cathedrals or churches, are known to belong to this style by the round or semicircular arch, no matter how much ornamented the arch may be. This peculiarity distinguishes the Norman from the Early English, the style which succeeded it,



NISROCH.—See article.

with its sharp-pointed lancet arch, the Decorated still later, and the Perpendicular later still, in all of which the arch is pointed, though the tracery and filling in of the heads of the windows differ in these later styles.

When the Norman style began to give place, in the latter part of the twelfth century, to the Early English, the pointed arch was introduced; but in this transition period the ornaments and many of the members were still of pure Norman character. It only remains that reference may be made to a few edifices which serve as specimens of this style, at the date of their erection: William the Conqueror, A. D. 1066-1087—the dormitory of Canterbury Cathedral; Rochester Cathedral, tower on north side; London, the keep in the Tower. William II., 1087-1100—the transepts of Ely Cathedral, Durham Cathedral, Norwich Cathedral, part of Carlisle Cathedral, the transepts of Winchester Cathedral and Colchester Castle. Henry I., 1100-1135—the choir of Peterborough Cathedral, the nave of Durham Cathedral, of Norwich and of Rochester. Stephen, 1135-1154—the choir of St. Cross, Hampshire, the nave of Hereford Cathedral, the doorway of Kenilworth Priory Church. Henry II., 1154-1189—the period of transition into the Early English, the nave and transepts of Peterborough Cathedral, the nave of Ely Cathedral, the Galilee of Durham, the Temple Church in London and the choir of Canterbury, as rebuilt by William of Sens, 1175-1184.

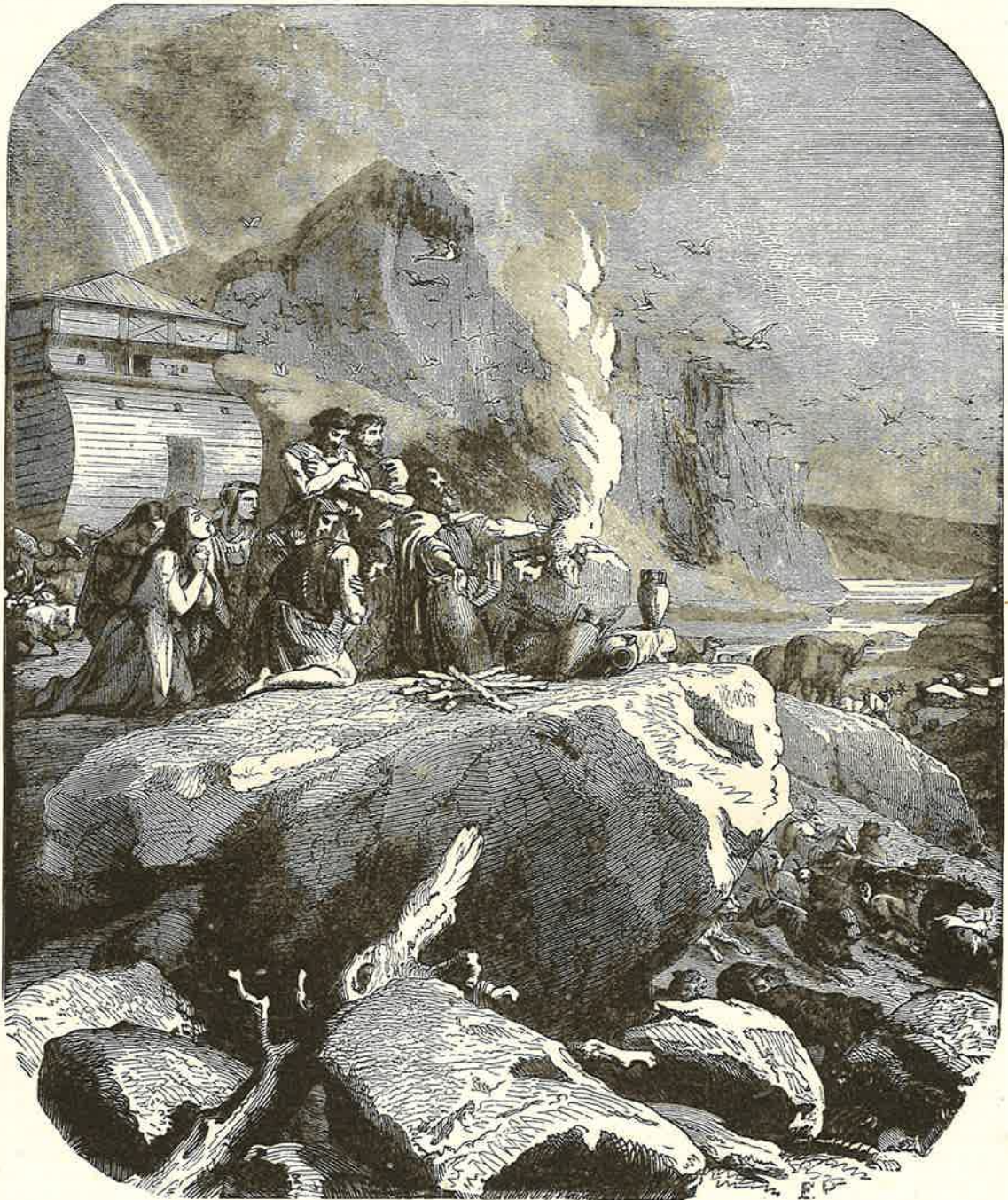
The reader of this Encyclopedia will find examples of Norman work by referring to the illustrations on pages 27, 128, 138, 139, 140 (141 TRANSITION), 180, 181, 183, 356, 379, 446, 607, 621, 817, 844, 845, 935, 1060, 1061, and elsewhere throughout this work. These specimens will enable any intelligent person to understand all the peculiarities of this style.

NORRIS (nor'ris), JOHN, an eminent Mystic divine and Platonist, was born in 1657, at Collingbourne Kingston, in Wiltshire, England, and was educated at Exeter College, Oxford, and became rector of Bemerton, near Salisbury, where he died in 1711. He ranks as one of the most eminent of the English Platonists, and was a good man, though a visionary. Among his works are—"The Theory and Regulation of Love," "Reflections upon the Conduct of Human Life."

NORTH. A Hebrew, when speaking with reference to the points of the compass, was considered as having his face to the east; the north consequently was on the left, and thus "the left hand" designates the north, Gen. xiv. 15. The north also was considered higher than the south,

hence those traveling from north to south went down, Gen. xii. 10, while those who traveled from south to north went up, Gen. xlv. 25. The lands of the north denote Chaldæa, Assyria, Media, etc., Jer. i. 14; Ezek. xxvi. 7—not that they were precisely to the north of Palestine, but that the course in proceeding from those countries would be from north to south in order to enter Judæa, instead of taking the straight direction across deserts.

century, when the most beautiful of all the forms of ecclesiastical architecture had begun to prevail. He found that the choir of the cathedral, as finished by Bishop Hotham, extended only three arches, and terminated by a circular apse; and in 1235 he removed the apse, added six splendid arches to the choir, thus lengthening it and finishing it as it now stands, leaving as his memorial one of the most perfect choirs to be found either



NOAH'S SACRIFICE.—See NOAH.

NORTH SIDE. In the English Prayer-Book a rubric requires the officiating minister to stand at the "north side" of the table in the early part of the communion service. In the United States, where all churches are not placed due east and west, the minister stands at the side which would be the north if the church were so placed.

NORTHWOLD (north'wold), HUGH DE, was one of the most eminent of the bishops of Ely. He lived in the beginning of the thirteenth

in England or elsewhere. Northwold was engaged for seventeen years on his work, and the perfection of the style, which is in the purest form of Early English, is unsurpassed. The work was completed and dedicated in 1252.

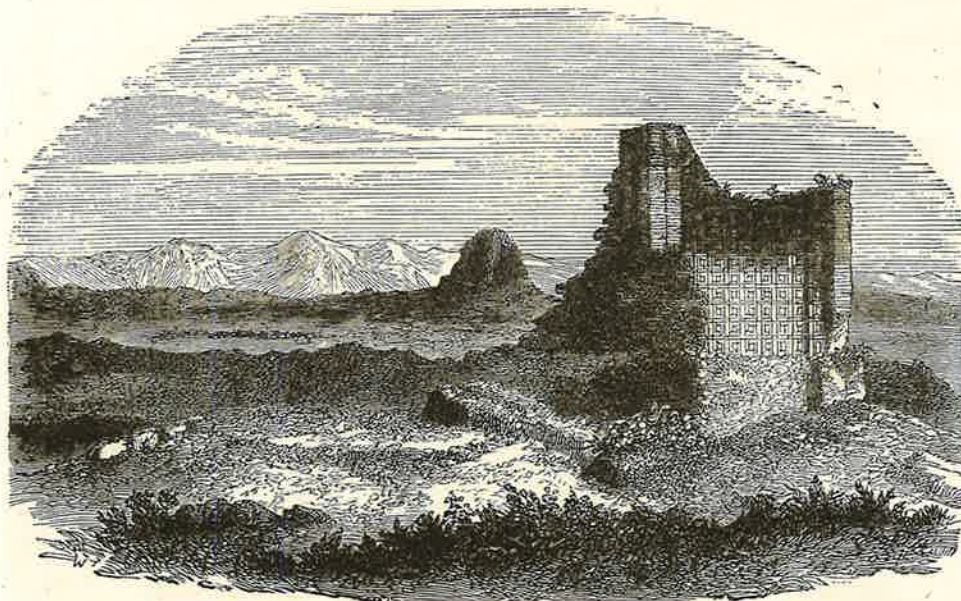
NORTON (nor'tun), JOHN, was born in 1606, at Storford, in Hertfordshire, England, and was educated at Peterhouse College, Cambridge. A vigorous but unsuccessful effort was made to convert him to Popery. He displayed very brilliant

powers at the university, and he was urged to accept a fellowship, and his uncle offered to present him to a Church benefice; but he declined both, and in 1634 he resolved to leave England for New England. The vessel in which he sailed from Yarmouth was driven back; but in October, 1635, he reached Plymouth harbor, and here he preached during the winter. In 1636 he removed to Boston, where he attracted great notice, especially in a discussion with a French friar. In 1638 he consented to settle at Ipswich, where he was joined by several families that emigrated from England. His learning was recognized by his brethren on two important occasions—one touching doctrine, when he aided in showing the errors of the Antinomians, and the other in answering questions on Church government which had been sent from Holland to ministers in England, and which they referred to their brethren in New England. The work which he prepared on the subject was in Latin, and it was the first Latin treatise ever written in this country. In 1645 he took a leading part in the synod which met at Cambridge to draw

and curb various animals, as buffaloes and camels, Ezek. xxix. 4. Hence we find a metaphorical expression used to signify the subduing of an enemy, Isa. xxxvii. 29.

NOSE-JEWELS, literally "rings of the nose," are mentioned by the prophet Isaiah, ch. iii. 21, among the female ornaments which were esteemed marks of pride and luxury by the daughters of Judah, to be visited by the judgment of Heaven. They were essentially the same with those used for the ear.

NOTRE DAME (no'ter dahm) is the title of the most important of the great ecclesiastical edifices of Paris, in France. (See engravings on pages 150 and 151.) The words signify "Our Lady," and intimate that the church is dedicated to the Virgin Mary. Paris is celebrated for its churches, among the most prominent being St. Germain l'Auxerrois, St. Eustache, St. Roch, the Madelein, St. Vincent de Paul, St. Jean Baptiste, St. Sulpice, but over and beyond them all in the elements of dignity



NOAH'S TOMB.—See article.

up the celebrated Platform of Church Discipline, and in 1652 he obeyed a request to prepare a work on "The Sufferings of Christ," in opposition to prevailing errors. John Cotton, when on his deathbed, pointed to him as a worthy successor to his pulpit; and so ardent were the desires of the people of Ipswich and of Boston to secure his services that he was on the point of returning to England to free himself from the difficulty in which he was placed, when a council determined that he should settle in Boston. He was sent to England along with Governor Bradstreet on the affairs of the colony, and there he died of apoplexy, in April, 1663. He was a fine scholar, an acute theologian, a laborious pastor and a voluminous author. In addition to the works published in his lifetime, he left behind him a "Body of Divinity" and other uncompleted writings, which are now preserved in the archives of the Massachusetts Historical Society.

NOSE. The Hebrews generally placed anger in the nose because of the hard breathing of an angry person, 2 Sam. xxii. 9. The idea is used as applied both to men and to the Deity. Further, hooks or rings were placed in the nostrils to secure

and commanding appearance stands Notre Dame, which occupies a part of the Cité island of the river Seine. It was commenced in the twelfth and completed in the fourteenth century, and it takes rank with the great European cathedrals of the first class. Its dimensions are on a grand scale. It extends four hundred and sixteen feet in length, and at the transept it is one hundred and fifty-three feet wide. Like all French cathedrals, it is lofty, as the vaulting rises one hundred and nine feet from the floor. The western front is very imposing, stretching one hundred and thirty-six feet, and terminated by two imposing massive towers, which rise two hundred and seventeen feet, while the new spire rises to the altitude of two hundred and ninety-eight feet. The interior observes the usual cathedral form. It consists of a nave and choir, with four aisles and side chapels. The pillars of the nave support pointed arches, resting on decorated capitals. There are three magnificent rose windows, and they contain all the remains of the splendid stained glass which is coeval with the foundation of the cathedral. It is placed in an unfavorable position, and the exterior is disappointing in consequence of the manner in which at different times it has been changed and

"embellished," thus destroying the harmony and beauty of the original style.

The storm of the Revolution marred it greatly, and it was then turned into a "Temple of Reason." So far as architectural style is concerned, the most attractive part of the great edifice is decidedly the west façade, with its three deeply recessed entrances. The rose window is thirty-six feet in diameter, and the sculpture is good and abundant. It is intended to portray the last judgment.

There are several other churches in France and elsewhere which are called Notre Dame, as Notre Dame de Lorrette in Paris, Notre Dame de Bon Secours and Notre Dame de Toutes Joies in Nantes, Notre Dame at Chalons (page 726), Notre Dame, the great cathedral, in Chartres (pages 152 and 153), Notre Dame du Port at Clermont, a splendid specimen at Poitiers called Notre Dame la Grande; and very generally the title is applied to great ecclesiastical edifices which were dedicated to the Virgin Mary.

NOTT, ELIPHALET, LL.D., was born in 1773. He was brother to Samuel Nott, D.D., and like him he was a man of great worth and eminence. He was licensed to preach in 1795, and settled at Cherry Valley, where he ministered to the church, and presided over an academy. From 1798 to 1804 he was pastor of the Presbyterian church in Albany, and in 1804 he was made president of Union College. In 1854 the semi-centennial anniversary of his presidency was held, and above six hundred persons who had graduated under him assembled to do him honor. He died at Schenectady, in January, 1866.

NOTT, SAMUEL, D.D., was born in 1754, at Saybrook. In early life he had to encounter great difficulty, and after severe toil he accumulated so much as enabled him to advance himself in scholarship; and to increase his knowledge he began to act as a teacher. In 1776 he succeeded in entering Yale College, where he supported himself by ringing the bell and acting as a waiter at commons. The struggle of the Revolution told on him severely, and again he had recourse to teaching; but eventually he procured license to preach, and in 1781 he was invited to Norwich as a candidate, and he was ordained there in 1782. Dr. Sprague says: "In 1842 he preached his sixtieth year sermon, at which time there was not an individual living who was a legal voter at the time of his settlement in the parish." He continued preaching until 1849, in which year a colleague was associated with him in his charge. In 1852 he suffered so severely from an accident in which his dressing-gown was burned that he died. His publications were sermons preached on important occasions, which were published from year to year. Dr. Nott was one of those examples which testify to the value of long pastorates. He was a man of indomitable energy, as he not only educated himself, but by his tender affection and great labor he succeeded in educating his brother, Eliphalet Nott, D.D., who became president of Union College.

NOVATIAN (no-va'sh'an, or **NOVATIANUS** (no-va-she-a'nus), called also **NOVATUS** (no-va'tus), a celebrated heresiarch of the third century, founder of the sect named after him. He adopted the doctrine taught by the presbyter Novatus, that it was sinful to admit persons who had once lapsed to idolatry to communion—a practice then universal in the Church. This produced a

schism, in which Novatian had many partisans. He adopted a practice which was calculated to advance his cause by calling his followers "Cathari," or Puritans, because of their strictness. In 251 Novatian got himself elected bishop of Rome, in opposition to Cornelius, and he was ordained by some country bishops, but his election was soon annulled. His sect, after the Council of Nice, fell into disrepute in the Western empire, though it continued to prevail for a much longer period in the East. He must be distinguished from Novatus of Carthage. (See the next article.) He has been called the first antipope in consequence of the dispute which prevailed between him and his followers on the one side, and Cornelius and his supporters on the other side, being terminated in favor of Cornelius. He had become a presbyter of the Roman Church, in which he acquired fame by his uncommon learning and eloquence. A vacancy having occurred in the bishopric of Rome upon the death of Fabianus, which, owing to great dissensions, continued fourteen years, eventually a successor was chosen with the approbation of a great majority of the clergy and people of that Church. Several of the clergy and of the people dissenting, they chose Novatus bishop. After their ordinations, both Novatus and his rival sent letters and deputies to foreign bishops and churches, notifying their election, and Novatus found many supporters in various places. As, however, his rival was approved of as the legitimate possessor of the Roman see, Novatus is esteemed the first antipope. The council at Rome which condemned Novatus and his doctrines also degraded the bishops who had assisted at his ordination. With respect to the time and manner of his death, nothing can be affirmed with certainty.

NOVATUS (no-va'tus), a presbyter of the Church of Carthage in the third century. Saint Cyprian accuses him of perfidy, adulation, arrogance, extreme covetousness, and of pillaging the funds of the Church, as well as of pillaging the widows and orphans. He maintained, in opposition to Cyprian, that such persons as fell from the faith through the fear of persecution ought to be



PISTACHIO TREE.—See Nut.

restored to Church communion, without undergoing the long course of penitential discipline enjoined by the ecclesiastical canons. Upon the return of Cyprian to Carthage, whence he had fled on the breaking out of the Decian persecution, he procured the excommunication of Novatus and

his adherents; but they, despising the sentence, formed a new sect.

NOVICE (nov'is), a newly-converted person. Such a one was not to be ordained to the ministry, 1 Tim. iii. 6. The precept is reasonable, and might well apply to all the churches which St. Paul had planted, the Epistle in which it occurs not being of very early date.

NOVICE, a person who is admitted into a religious community for the purpose of preparing to become a member, and the state of preparation is termed the "novitiate." Before it closes the novice may change his purpose and retire from the establishment.

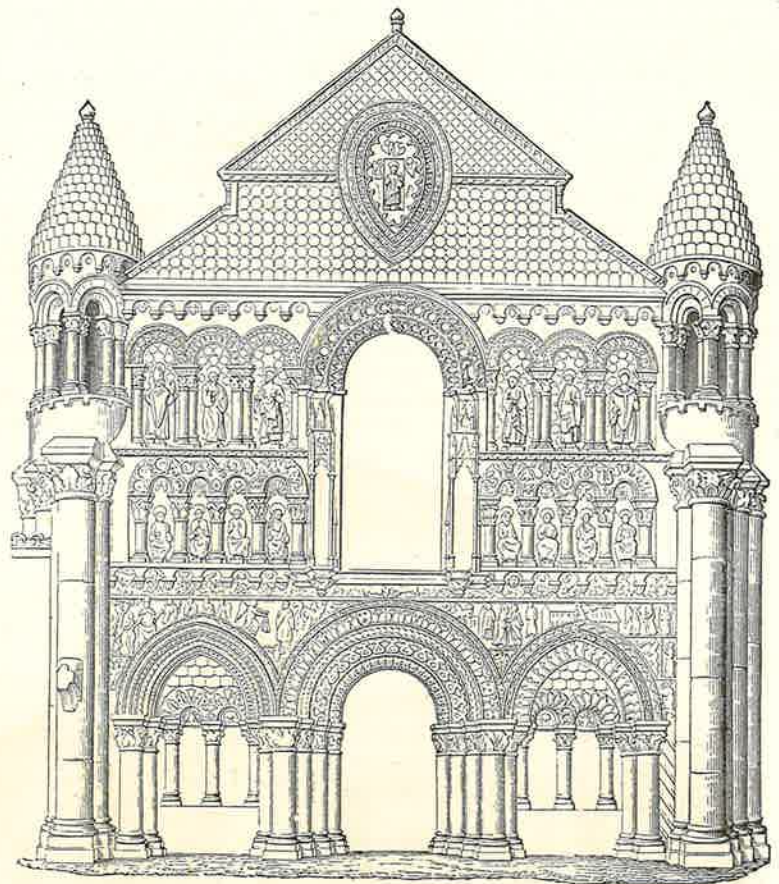
NOWELL (no'el), **ALEXANDER**, an eminent divine, and the last surviving Father of the English Reformation,

was born in the parish of Whalley, Lancashire, in 1507, and educated at Brasenose College, Oxford, where he resided for thirteen years. He was licensed as a preacher in 1550. In 1551 he held an interesting conference with Redmayne, master of Trinity College, Cambridge, then on his deathbed, respecting the principal articles which separated the English from the Romish Church. In that year, also, he succeeded Redmayne as one of the prebendaries of Westminster. In 1553 he found it necessary to join his countrymen who were exiles in Germany from the popish persecution of Queen Mary's reign. On the accession of Elizabeth, Nowell returned to England, and was appointed one of the commissioners for visiting the various dioceses, in order to introduce such regulations as might establish the Reformation. In 1560 he was made dean of St. Paul's, and collated to the prebend of Willand, in the same church. When the memorable convocation in which the Articles of Religion were revised and subscribed met, in 1563, Nowell was appointed prolocutor of the lower house, and he took a conspicuous part in the discussions of that body. In 1572 he completed the endowment at one and the same time of a free school at Middleton, in Lancashire, and of thirteen scholarships in Brasenose College; and in the following year he was elected principal of that institution. He died February 13, 1602.

NOYADES (noy'ad), a name given to a peculiar punishment during the first French revolution. A plug was drawn out of a hole in the

bottom of a boat, and the persons in the boat were gradually submerged and drowned.

NOYES (noiz), **GEORGE RAPALL**, D.D.,



NOTRE DAME LA GRANDE, AT POICTIERS.—See NOTRE DAME.

who was born in 1798, at Newburyport, became a tutor in Harvard University. He was licensed to preach in 1822, and became pastor at Brookfield, Massachusetts, whence he removed to Petersham. In 1840 he was made Hancock professor of Hebrew and Oriental languages, and also Dexter lecturer in Biblical literature, in Harvard University, which offices he held until 1868. He was a voluminous writer, producing translations of the book of Job, the Psalms, the Prophets, Proverbs, Ecclesiastes and Canticles. He wrote frequently for theological journals, and he prepared an excellent Hebrew Reader, which is justly esteemed. He died at Cambridge, in 1868, greatly regretted.

NOYES, **JAMES**, was born at Chaldington, Wiltshire, England, in 1608. He was educated at Brasenose College, Oxford. Under the ministry of his cousin Mr. Parker and the celebrated Dr. Twisse he was brought to the knowledge of the truth; and thinking himself unable to enter the Established Church, he emigrated and came, with Mr. Parker and a younger brother, Nicholas Noyes, to New England. He differed in many points from his brethren, inasmuch as he would have admitted a moderate episcopacy. He held that a profession of faith and repentance, with submission to Church ordinances, was sufficient to admit to Church-fellowship, and that the children of baptized persons might be baptized without any covenant on the part of the parents; and he believed that the Sabbath began on Saturday evening. He died in 1656, having been minister of Newbury for more than twenty years.

NUBIA (nu'be-ah) is the name given, in a more or less restricted sense, to the countries on and around the valley of the Nile south of Egypt as far as Abyssinia, and the hilly regions which are occupied by the dark-skinned descendants of the early settlers of Africa. The name, as now used, is not to be found in ancient geography. The Ethiopia of Greek and Roman writers began immediately above Egypt, and the Nubæ, or Nobatæ, of Strabo and Ptolemy were evidently the natives of Kordofin. The name appears to have originated in Egypt, where the word *nûb*, or *nôb*, which signifies *gold*, was applied to those countries whence the precious metal was derived. The Romans, under Diocletian, deserted this part of Africa, and in the sixth century Christianity spread through the population. In the next century the Arab conquerors of Egypt found a nation on the Nile to the south of Egypt called Nubah, and the modern form of the name has been extended, without regard to race or government, to all the states on the river which have any form of

NUMBERING. See **POPULATION.**

NUMBERS, BOOK OF. See **PENTATEUCH.**

NUMENIUS (nu-me'ne-us), 1 Macc. xii. 16, 17, a person sent on embassy in the Maccabæan times to Rome and Sparta.

NUN, an Ephraimite, the son of Elishama, prince of Ephraim in the wilderness, and father of Joshua, Ex. xxxiii. 11. He is also called Non, 1 Chr. vii. 27.

NUNC DIMITTIS (nunk de-mit'tis), two Latin words in the Latin form of the Song of Simeon, Luke ii. 29, which in the English Prayer-Book is appointed a part of the evening service. In its stead the American service-book designates a part of the one hundred and third Psalm.

NUNCIO (nun'se-o), the title given to an envoy sent by the pope to any sovereign to settle ecclesiastical affairs. Previous to the Council of Trent, nuncios acted as judges in matters which came under their jurisdiction, but since then questions come before them only on appeal from the decision of bishops in all places which recognize the decretals of the Council of Trent.

NUNS, female devotees who, like monks, devote themselves to a life of seclusion or residence in a community. They make a vow of chastity and bind themselves to observe the rules of their order.

NUNCUPATIVE (nun-ku'pa-tiv) **WILL**, an oral or word of mouth testament declared before witnesses by a dying person and afterward reduced to writing. In Great Britain such wills are declared to be illegal except in the case of soldiers in actual service and mariners at sea.

NUREMBERG (nu'rem-berg), **DIET OF.** In 1523 the first diet of Nuremberg was held, where the nuncio of Adrian VI. demanded the execution of the bull of Leo X. and the edict of Charles V. against Luther. Instead of yielding to the nuncio, a list of grievances was drawn, in which one hundred points were set forth on which reform was demanded, and the authority of the pope on several points was assailed. The second diet of Nuremberg was held in 1524, and it was decreed that, with the consent of the emperor, the pope should convene a council in Germany, and to prepare for it an assembly should first be held at

Spire. This, Charles emphatically prohibited, and enjoined that the edict of Worms should be strictly observed.

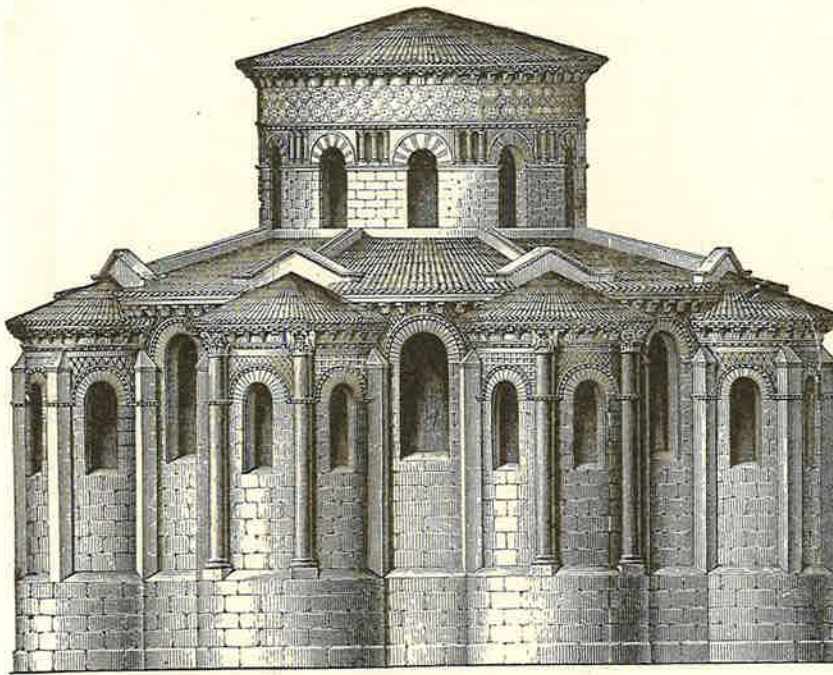
NURSE. The Hebrew term for this is used both in the masculine and feminine, and denotes any one who sustains and nourishes another. Moses applied it to himself in relation to Israel, though only to express his inability to fulfill what it required, or his sense of oppression under the responsibility involved in it, Num. xi. 12. But more commonly it is applied to women, and much, apparently, in the same manner, and with the same regard, that is usual among ourselves. The nurse, especially in patriarchal times, appears to have been treated with great kindness and respect, Gen. xxiv. 59.

NUT. The "nuts" of Gen. xliii. 11 are Pistachio nuts. The Pistachio tree is frequently found in Palestine and Syria. It thrives best in a dry and rocky soil, but it is of slow growth. It attains a height of twelve to twenty, sometimes thirty, feet. The stem is not thick, but the branches are numerous and much divided. It is in full bloom in April, and the blossoms are whitish and in clusters. The shell of the nut is odoriferous. These nuts are a favorite fruit in the East; they have a spicy taste, and are eaten either dry or preserved. It has been imagined that the kernel strengthened the stomach, and was a specific against the bite of serpents. In India the seeds are eaten with sweetmeats or fried with pepper and salt. Another word is translated "nuts" in Song Sol. vi. 11. Possibly walnuts may be there intended.

NYE (ni), **PHILIP**, an eminent English non-conformist divine of the Commonwealth, was born in Sussex, about 1596. He graduated at Oxford, entered the Church, and after officiating three years in a London parish, he had to flee into Holland to escape persecution. Returning in 1640, he was presented to the living of Kimbolton, in Huntingdonshire. He actively promoted the taking of the Solemn League and Covenant, sat in the Assembly of Divines and officiated in St. Margaret's Church, Westminster, on occasion of the taking of the covenant by the two houses of Parliament and the Assembly. For his services he was presented to the rectory of Acton, near London. Nye took part in various other political affairs, was named one of the "tryers" for examining ministers, and was one of the leaders in the assembly of Congregational churches at the Savoy, in 1658. Deprived of his living after the Restoration, he spent the rest of his life in retirement. He was the author of numerous works, mostly of temporary interest. He died at London, in 1672.

NYMPHAS (nim'fas), a Christian, it would seem at Laodicea, who had a church in his house, and whom St. Paul saluted, Col. iv. 15.

NYMPHS, female beings in Grecian mythology partaking of the nature of gods and men. They peopled all the regions of the earth and water, and were called after the places of their abode. Thus, the Naiades lived in the streams, the Oreiades the mountains, the Hamadryades the trees, and the Dryades the woods, to each of which they were confined. They lived and died in them. They were very beautiful, and they attended the higher divinities, especially Diana, and they were also the muses of many of the gods, as Jupiter and Pan.



NOTRE DAME DU PORT, AT CLERMONT.—See NOTRE DAME.

Christianity, including Nubia proper, or the valley of the Nile; the ancient Meroe, which may be considered as extending along the Nile from Dongola to the confluence of the Blue and White rivers; and Sennaar, which lies still farther south. Nubia is celebrated for the numerous and extensive remains which indicate the ancient civilization of the country. They are chiefly north of Dongola, and many of these are displayed in this work. The inhabitants, who are called Berâber, or Berbers, in Egypt, are a handsome people, of dark brown complexion, cheerful, bold, frank and free from the corruption of the tribes that lie to the north and the south of their country.

NUMBER (num'ber). In expressing numbers the Hebrews used, at all events in later times, the letters of the alphabet. Hence the facility of errors of transcription, different letters having a near resemblance. Certain numbers frequently occur as indicating perfection. See **SEVEN.** Multiples of these are also used, in the way in which we use "round numbers." Thus, in enumerations we often find only multiples of ten or a hundred.

O.

OAK, a well-known tree of which there are a vast number of species. The oak is frequently mentioned in Scripture, but it is not easy to decide which species in the various places is meant. There are several Hebrew words used, *el*, *elah*, *elon*, *ilah*, *allah*, *allon*, all implying the idea of strength. In our version the meanings "oak," "teal tree," Isa. vi. 13, "elm," Hos. iv. 13, are given, and one of the words, *elon*, is constantly but incorrectly ren-

He yielded to the request, and in 1675 was placed at the head of the college. In 1680 he was induced to devote himself exclusively to the affairs of the college, and he was formally inducted as president. By his contemporaries he was esteemed as a man of undoubted piety and of wide erudition. In Latin he especially excelled, and his literary remains justify this estimate of his attainments. He died in 1681.

OATES (ôts), TITUS, the contriver of the popish plot, born about 1619, was the son of an Anabaptist preacher, received his education at Cambridge, and afterward entered into holy orders. In 1677 he pretended to be a convert to the Roman Catholic religion, but subsequently declared himself a Protestant, and gave information of a pretended popish plot for the overthrow of the Protestant faith, falsely accused several Catholic lords and other persons of quality of being concerned in it, and having excited a popular ferment, brought several innocent men to the scaffold. On the accession of James II. he was thrown into prison and indicted for perjury, and being convicted, was sentenced to stand in the pillory five times a year during his life, and to be whipped from Aldgate to Newgate, and thence to Tyburn. Though the whipping was very severely inflicted, he recovered from its effects; and in the reign of William III. this execrable tool of faction obtained his liberty and a pension. He died in 1705.

OATH, a solemn appeal to the Deity or some superior being in token of the good faith of him who declares or promises anything. We find oaths taken in patriarchal times, Gen. xiv. 22, 23, regulated by the Mosaic law, forbidden when unnecessary in the New Testament, but used by God himself to seal his promise as most trustworthy, and thereby to end all disputation, Gen. xxii. 16-18; Heb. vi. 13-18.

Oaths were usual on occasion of contracts, covenants, agreements or stipulations, Gen. xxiv. 2, 8, 9; in making vows, Lev. v. 4; as confirming promises, 2 Ki. xxv. 24; and in denouncing imprecations, 1 Sam. xiv. 24, 26-28. These were voluntary; as also were those more common asseverations when God was called to witness the firm purpose of him that expressed it, Ruth i. 17. But sometimes oaths were exacted, as by a sovereign from his subjects, or by a superior from a vassal, 2 Chr. xxxvi. 13; akin to which were the oaths laid upon a people to obey the laws of God or of the land, Ezra x. 5. Of the same nature were judicial oaths, persons on trial being obliged to clear themselves by oath, Ex. xxii. 10, 11. Witnesses, too, were probably put on oath, Lev. v. 1.

Certain ceremonies were frequently used in taking an oath in order to increase the solemnity of it. Such were the lifting of the hand, Gen. xiv. 22; Rev. x. 5, 6, analogous to which was the laying of witnesses' hands on a criminal's head, Lev.

xxiv. 14, and the placing of the hand under the thigh of another who required the oath, Gen. xxiv. 2, 3, 9; the passing between the pieces of a divided victim, Jer. xxxiv. 18. Oaths, too, were sometimes taken before the sacred altar, 1 Ki. viii. 31.

Perjury and the non-fulfillment of an oath were regarded as great crimes. According to the law, he who had given false witness was to suffer the same penalties to which his injustice had exposed the man against whom he testified, Deut. xix. 16-21. Even if any one had sworn to his own detriment, he must perform his oath, Ps. xv. 4. This could not, however, be held to justify a sin. Herod was not excused by his rash oath for the Baptist's murder, Matt. xiv. 9.

We find in the New Testament prohibitions against swearing, Matt. v. 34-37; James v. 12. It cannot be supposed that it was intended by these to censure every kind of oath. For our Lord himself made solemn asseverations equivalent to an oath, and St. Paul repeatedly calls God to witness the truth of what he was saying. The intention was, to show that the proper state of Christians is to require no oaths; that, when evil is expelled from among them, every yea and nay will be as decisive as an oath, every promise as binding as a vow.

OATH EX-OFFICIO, an oath whereby any person may be obliged to make any presentment of any crime or offence, or to confess or accuse himself or herself of any criminal matter or thing whereby he or she may be liable to any censure, penalty or punishment.

OATH OF ALLEGIANCE, an oath taken by public officers and ministers of the Church established in Great Britain, whereby they swear to be faithful and loyal to the reigning sovereign.

OATH OF SUPREMACY, an oath taken by minis-



OAK OF PALESTINE.—See OAK.

tered "plain"—*e. g.*, Gen. xii. 6. It has been imagined that some of the terms designate the terebinth and others the oak, but then critics are not agreed which terms should describe the one and which the other. And it is very doubtful whether the terebinth is ever really referred to.

Dr. Thomson argues strongly for the oak. "The Hebrew writers," he says, "seem to use these names (*elah* and *allon*) indiscriminately for the same tree, or for different varieties of it (one probably deciduous, the second evergreen), and that was the oak. For example, the tree in which Absalom was caught . . . was the *elah*, not the *allon*, and yet I am persuaded it was an oak. . . . There are thousands of such trees still in the same country, admirably suited to catch long-haired rebels, but no terebinths. . . . I do not believe that Abraham's celebrated tree at Hebron was a terebinth, as many now affirm without qualification. It is now a very venerable oak, and I saw no terebinth in the neighborhood." Elsewhere the same writer remarks that the so-called Abraham's tree cannot be more than one thousand years old. He concludes, "Until we have more light on this particular matter, and more decisive, let us continue to read out bravely the good old word *oak*, and never fear the smile of over-wise critics."

OAK, COUNCIL OF THE, the title of a council of thirty-six bishops held near Chalcedon A. D. 403, at which the enemies of Chrysostom succeeded in deposing and banishing him. He was soon recalled, as the injustice of the procedure was recognized.

OAKES (òks), URIAN, was born in England, in 1631. He was educated at Harvard, and returned to his native land, where he settled as pastor of Titchfield, in Hampshire. In 1668 a messenger was sent to England in order to induce him to become pastor of the church at Cambridge.



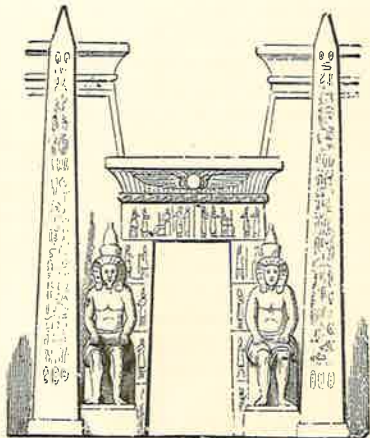
OLD OAK IN WINDSOR FOREST, ENGLAND.—See OAK.

Known as the Wickliffe Oak, from a tradition that the great Reformer used to preach under it.

ters of the Established Church in England, whereby they swear to bear true allegiance to the reigning sovereign, and in which they declare their belief that the pope of Rome has no supremacy in temporal and ecclesiastical affairs in England. By the Act of 10 G. 4, c. 7, s. 10, Roman Catholics are qualified for offices on taking a declaration which is substituted for former oaths.

OBADIAH (o-ba-di'ah), the name of several persons mentioned in Scripture, none of whom

were of any importance except the prophet, who was the author of the shortest prophetic book in the canon. Of his personal history nothing is known. The date of his ministry was probably between the destruction of Jerusalem by the Chaldeans, in the year 588 B. C., and the conquest of Idumæa by Nebuchadnezzar, which took place about five years afterward. At this time Edom



OBELISKS AT AN EGYPTIAN TEMPLE PORTAL.—See OBELISK.

was an independent nation, priding itself upon its mountain fastnesses and the wisdom for which it was proverbial.

The jealousy which had existed between Esau and Jacob was perpetuated among their posterity. The Edomites refused the Israelites a passage through their territory, Num. xx. 14-21. They also joined zealously in the great confederacies formed against David, until they were for a time completely subdued by him, 2 Sam. viii. 14. They were among the first to revolt in the latter days of Solomon; but though they made many attempts to regain their independence, they did not succeed till the time of Jehoram, 2 Chr. xxi. 10. From that period they were among the bitterest of Israel's enemies, and when the whole race of Jacob was humbled triumphing maliciously in its fall, Ps. cxxxvii. 7. So bitter and persevering was their hostility that they are often introduced by the prophets as representing the earthly powers that oppose God and his kingdom, Isa. xxxiv., lxiii.; Ezek. xxxv.

Such aggravated and obstinate wickedness could not pass unpunished, and Obadiah was commanded to announce to the Edomites their ruin, and to give as the reason for it not only their pride and presumptuous confidence in their own strength and wisdom, but chiefly their bitter enmity to the people of God.

But the chosen race themselves had just been carried into captivity, the Holy Land was deserted, and the chastisement denounced against the Edomites might therefore appear not to differ from that which had already been inflicted upon the seed of Jacob. The prophet, however, goes on to declare that Edom shall be as though it had never been and shall be swallowed up for ever, while Israel shall rise again from her present fall, shall repossess not only her own land, but also Philistia and Edom, and shall finally rejoice in the holy reign of the promised Messiah.

OBAL (o'bal), a son of Joktan, or a tribe of the Joktanite Arabs, Gen. x. 28. Nothing is certainly known of their place and history, as the name only is given in the text.

OBEDIA (ob-di'a), 1 Esd. v. 38, a corrupted form of Habaiah, Ezra ii. 61.

OBED (o'bed), son of Boaz and Ruth, and father of Jesse the father of David, according to the apparently incomplete genealogical list, Ruth iv. 17; 1 Chr. ii. 12. The name occurs in the genealogies of Matthew, Matt. i. 5, and Luke, Luke iii. 32. Other persons of this name are mentioned, 1 Chr. ii. 37, 38; xi. 47; xxvi. 7; 2 Chr. xxiii. 1.

OBED-EDOM, a Levite in whose premises and under whose care the ark was deposited when the death of Uzzah caused David to apprehend danger in taking it farther. It remained here three months, during which the family of Obed-edom so signally prospered that the king was encouraged to resume his first intention, which he then happily carried into effect, 2 Sam. vi. 10-12. The family of Obed-edom remained in the service of the temple, and are found as guardians of its treasures in the reign of Amaziah, 2 Chr. xxv. 24.

OBEDIENCE (o-be'd'ens), compliance with the requirements of law. Even inanimate things and irrational creatures may be said to pay obedience when they fulfil the purpose for which they were created, and are subservient to divine authority, Ps. cxlviii. 6-8; Matt. viii. 27; James iii. 3, 4. But this is not the moral obedience which reasonable beings are to render to those who have the just control of them. The pure angels do exactly God's commandments, Ps. ciii. 20; and men ought to show an equal obedience, as their paramount duty, to their Creator, 1 Sam. xv. 22. Our blessed Lord, having become man, paid obedience to the law of God which was laid on man. Christ's obedience was perfect; he entirely fulfilled his Father's commandments, becoming "obedient unto death," Phil. ii. 8, his death being, so to speak, the acme of his willing compliance and entire performance of the work given him to do. It is this, the fulfillment of the law in his life, which, together with the endurance of its penalty in his death, completes that work, for the virtue of which those who believe in him are saved, Rom. v. 12-19.

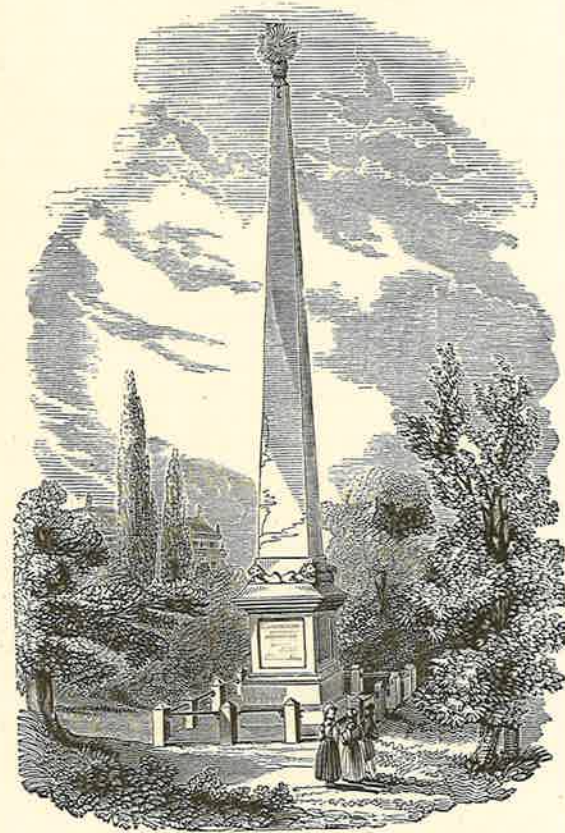
OBELISK (ob'e-lisk), the name of a lofty quadrangular, monolithic column, "diminishing upward, with the sides gently inclined, but not so as to terminate in an apex at the top." Egypt was the land of obelisks, and they are among the oldest of their monuments. No reliable information has been reached as to their original use; that they were raised in honor of the sun, that they were intended for sundials and for other uses, have all been asserted. Usually they were adorned with hieroglyphics, and inscriptions on them recorded matters of public import. The two largest were erected by Sesostris, in Heliopolis, measuring one hundred and eighty feet in height. Augustus removed them to Rome. The Lateran obelisk in Rome is one hundred and five feet high, and that in the piazza of St. Peter's is one hundred and thirty-two feet high. In 1833 the obelisk of Luxor was removed to Paris. (See engravings on pages 142 and 143). Another celebrated one, known as Cleopatra's Needle, is still standing, and, exclusive of the base, it is sixty-three feet high.

OBERLIN (ob'er-lin), **JOHANN FRIEDRICH**, an eminent Lutheran divine, was born at Strasburg, in 1740. In 1767 he succeeded to the pastorate of Ban de la Roche, in the north-east of France. He was known as a zealous clergyman and a warm advocate of education. He founded the first infant schools, and was the first correspondent of the British and Foreign Bible Society. He also took a considerable interest in agriculture, and in 1818 received the gold medal from the Royal Agricultural Society of Paris. He died in 1826.

OBETH (o'beth), 1 Esd. viii. 32, identical with Ebed, Ezra viii. 6.

OBIL (o'bil), an Ishmaelite who had charge of David's camels, 1 Chr. xxvii. 30.

OBLATES (ob'lates), **OBLATI** (ob-la'te). In ecclesiastical language the term "oblate" signifies—1. A person who, on embracing the monastic state, has made a donation of all his goods to the community. 2. One dedicated to a religious order by his parents from an early period of his life. 3. A layman residing as an inmate in a regular community to which he had assigned his property, either in perpetuity or during the period of his residence. 4. A layman who had made dona-



ANCIENT EGYPTIAN OBELISK AT ARLES.—See OBELISK.

tion, not only of his property, but of his person, as bondsman, to a monastic community. In France, the king anciently possessed the privilege of recommending as "oblats" a number of invalided soldiers to monasteries, where they were maintained.

The Oblates of Mary Immaculate is the name of missionary priests founded, in 1815, at Aix, by Mazenod, the bishop of Marseilles. St. Frances of Rome founded an order of female oblates, who are called "Collatines."

OBLATION (ob-la'shun). There is an ecclesiastical usage of the word which requires notice. 1. In the Romish Church the "greater oblation" is the offering to God the Father of the body and blood of our Lord in the mass. 2. The lesser oblation in Romish usage means the offering to God of the unconsecrated elements and of the alms at the eucharist. 3. Oblation of boys is their dedication by their parents to a monastery in order that their capacity for a monastic life may be tested. 4. Oblation, Prayer of, the prayer in the mass at the offering of the elements, and at the offering of the sacrifice, as it is called, to the eternal Father. See OFFERINGS.

OBLIGATION (ob-li-ga'shun), DAYS OF, the name given in Romish usage to those days on which the faithful are bound to attend mass. They are—all Sundays in the year, Christmas, the Circumcision, the Epiphany, the Ascension and All Saints' Day, and to these have been added the festivals of St. Peter and St. Paul, the Assumption and Corpus Christi day. Feasts of obligation are the feasts connected with these occasions.

OBOOKIAH (o-boo-ki'ah), HENRY, deserves a place in this work. He was born in 1792, in Hawaii, where he came under the influence of Christian teaching from the American missionaries. So much did he commend himself by his talents and piety to those who had him under their care that in 1809 he was brought to New Haven and educated for the ministry. He began the great work of rendering the Bible into his native dialect; but when he had finished the book of Genesis, his labors closed, at Cornwall, Connecticut, in the year 1818. A memoir of his life was published in the same year.

OBOOTH (o'both), one of the stations of the Israelites, to the east of Edom, not very far from the southern extremity of the Dead Sea, Num. xxi. 10, 11.

OBSEQUIES (ob'se-kweez), the different ceremonies which are observed in different countries and ages at the interment of the dead.

OBSERVANTINES (ob-serv'ant-eenz). In France and Belgium this branch of the Franciscan order is called Recollets, in distinction from the Conventuals. They were founded in 1250, modified in 1316, and in 1414 by St. Bernardine of Siena. Their habit is a reddish-brown cassock of coarse cloth, a narrow hood, a girdle of cord, a short cloak and wooden shoes, from which they are called Sabotiers.

OCCAM, or **OCKHAM** (ok'am), WILIAM, an English philosopher of the order of the Franciscans, in the fourteenth century. He was a pupil of Duns Scotus, whose views, however, he opposed, and he became the head of the so-called Nominalists, denying that ideas had any existence than what they possess in the understanding by which they are contemplated. He held further that God is known by his attributes, wisdom, goodness, power, etc., for there can be no immediate perception of God. In Paris he taught theology, attaining the highest reputation as a scholar, for he was dignified by the title of the Invincible Doctor by the pope, while by others he was admirably called the Venerable Preceptor, the Singular Doctor, and even the Unparalleled

Doctor. When he rendered himself noted by opposing the assumption of temporal power by the papacy, and incurring the hostility of Boniface VIII. and John XXII., the latter of whom excommunicated him, he was protected by the king of France and by the emperor of Germany. He gave a decided blow to the power of the papacy, for he questioned the infallibility of the pope in judging even of doctrinal matters, and he was unwilling even to accept a general council as an ultimate court of appeal, while he very earnestly contended that the distinction between civil authority as vested in the hands of the civil magistrate, and spiritual things in the hands of spiritual officers, would keep them to their respective jurisdictions, and so rebuke the assumptions of the pope to rule over king and temporal magistrates. He was the only schoolman whom Luther studied or kept in his library. The greatest of his works is the "Summa totius Logice."

OCCIDENTALS (ok-se-den'talz), a name given to the Christian Church in Western nations to distinguish it from the Greek and other Eastern branches of Christianity.

OCCUM (ok'um), SAMPSON, who was ordained as an Indian preacher, was born at Mohegan, near Norwich, Connecticut, in 1723. In his youth Mr. Jewett, of New London, was accustomed to preach to his tribe, and in 1739 and 1740 several ministers labored at Mohegan with success. No sooner was his mind affected than he desired to become a teacher, and he began to learn to read. In the Indian school of Mr. Wheelock he made progress, and in 1766 Mr. Wheelock had him sent to England, where he attracted great notice and procured large donations, which enabled the Indian school to be removed to Hanover, New Hampshire, and to be connected with Dartmouth College. He began to preach among the Indians at Brotherton, near Utica, and he ministered very earnestly among the Indians of Connecticut, Long Island and Rhode Island, closing an earnest, active life in 1792, aged sixty-nine years. He left a sermon behind him which he had preached at New Haven, in 1772, at the execution of an Indian.

OCHIEL (o'ke-el), 1 Esd. i. 9, a corrupt form of Jeiel, 2 Chr. xxxv. 9.

OCHIM (o'kim). See OWL.

OCHINO (o-ke'no), BERNARDINO, a celebrated Italian Reformer, was born in 1487. His earnest devotion as a monk and extraordinary power as a preacher made him one of the most marked men of the Roman Church, and in 1538 he was elected general of his order. He had, however, already begun to doubt the purity of his creed in relation to Christian truth, and he undertook in his preaching to unfold doctrines which were akin to those of the Reformers. Persecution followed immediately. In 1541 he preached in Venice, and hardly escaped the interference of the Inquisition. He resolved, therefore, to go to Geneva. There he was hospitably received by Calvin, who expressed his gladness for such an acquisition to Melancthon. Ochino, however, had too much of the skeptical

tendency in his mind to please the Reformers. The freedom of his opinions and his controversial asperity soon put him in opposition to the leaders of the Protestant churches in Switzerland and Germany. After having been successively pastor of the Italian exiles at Geneva and at Augsburg, he joined Peter Martyr at Strasburg, and went with him to England, where he resided as Italian pastor in London till the accession of Mary. He subsequently returned to Switzerland, and was appointed at Zurich minister of an Italian congregation of exiles from the Ticino. At this period of his life he adopted some of the views of the Socini, and gave offence by the publication of some dialogues in which he maintained the doctrine of



AN EGYPTIAN ORCHESTRA.—See MUSICAL INSTRUMENTS.

polygamy. Beza, Bellinger and other leading Reformers rose against him. He was compelled to leave Zurich, took a temporary refuge in Poland, then in Moravia, where he ended his days in sorrow and in poverty, in 1565.

OCIDELUS (o-si-de'lus), 1 Esd. ix. 22, a strangely-corrupted form of Jozabad, Ezra x. 22.

OCINA (o-se'na), Judith ii. 28, probably Aecho.

OCRAN (ok'ran), the father of Pagiel, prince of Asher, Num. i. 13.

OCTAPLA (ok'ta-pla), the Septuagint arranged in eight columns by Origen in the third century, containing the Hebrew text and various Greek versions of it.

OCTATEUCH (ok'ta-teuk), the first eight books of the Old Testament. The word is derived from two Greek terms which signify eight bindings or eight rolls connected together.

OCTAVE (ok'tav), eight days after a feast, the eighth day being termed the octave day. All the great movable feasts of the Church have octaves, as also certain fixed ones.

ODED (o'ded). 1. The father of the prophet Azariah in Asa's reign, 2 Chr. xv. 1-8. 2. A prophet in Samaria in Pekah's reign, 2 Chr. xxviii. 9-11.

ODENATUS. See **TADMOR** and **ZENOBIA**.

ODIANS (o'de-anz), **AUDIANS** (au'de-anz). About the time of the Council of Nice, Audius (or Audæus) formed a sect. He was a

reputation which the monastery of Clugny acquired by his discipline, doctrine and sanctity of manners rendered it the most celebrated in France, and induced the most exalted personages to cultivate the acquaintance of this abbot. He was the founder of the annual service of the Church of Rome in commemoration of the dead. He died in 1048.

ODIN (o'din), a Scandinavian deity who seems, like the Jupiter of the Greeks, to have formed the connecting link between the ancient and the more recent systems of their mythology. Odin appears to have been a conquering chieftain who led the Asi (the Goths) from the confines of Asia to Northern Europe. When deified by public adoration, the attributes of an earlier deity seem to have been transferred to him. Odin is the chief of the gods; by his wife Freya

he has two chief sons, Thor and Balder; and as the Scandinavian gods are not all immortal, the death of Balder has furnished many legends to the northern mythology. Among the Romans, Odin was regarded as a representative of the god Mercury.

ODO (o'do), the name of two noted prelates who are associated with the ecclesiastical history of England.

1. Archbishop of Canterbury in the tenth century, was the son of a Danish chieftain who took part in the invasion of England in 870. Converted to Christianity, he was adopted as son by an Anglo-Saxon noble, who had him well educated and induced him to enter the Church. Odo was made bishop of Ramsbury in 926, and was selected by Dunstan, then minister to King Edmund, to be archbishop of Canterbury, in 942. Odo made great improvements in the cathedral, and set himself to effect three measures of reform—the separation of the clergy from their wives, the expulsion of the secular clergy

from the cathedrals and the introduction of the Benedictine rule into the monasteries. In carrying them out he showed himself the soldier and barbarian to the last. The climax of his cruelty was reached when, in 955, shortly after the coronation of Edwy, he divorced the young king and Elgiva, and had the queen forcibly carried off and branded in the face with hot irons. He died June, 958, and was buried at Canterbury.

2. Bishop of Bayeux and earl of Kent, was born in Normandy about 1032. He was the brother of William the Conqueror, and was named by him bishop of Bayeux in 1049. He took a very active part in the preparations for the expedition to England in 1066, blessed the troops on the morning of the battle of Hastings and took part in the battle. He was rewarded with a grant of the town of Dover, and on William's return to Normandy Odo was charged with the government of England, William Fitz-Osborn being associated with him. Odo amassed immense riches, and had a large share of power during the greater part of

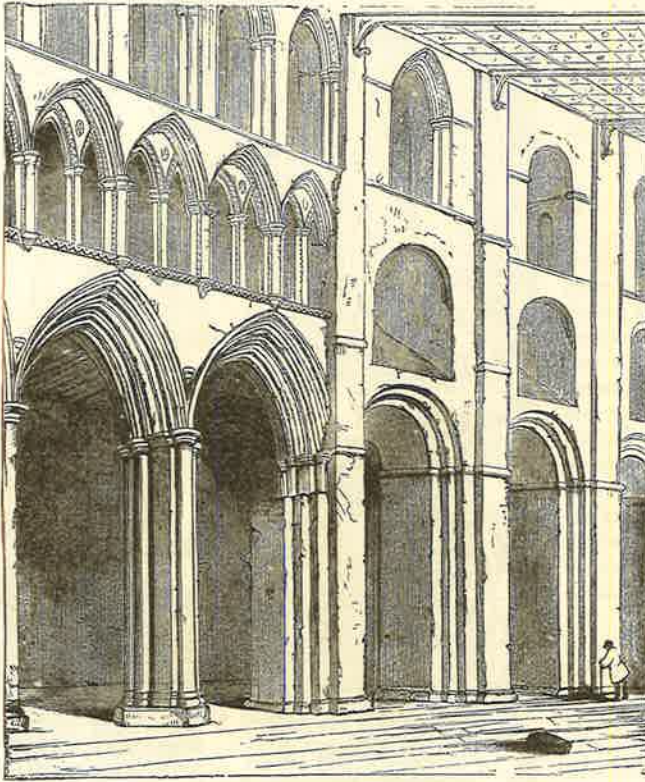
William's reign; but not satisfied with his almost royal power and wealth, and irritated by the appointment of Lanfranc to the see of Canterbury, he cherished the hope of getting by craft, money or power the papal chair. He had a palace built at Rome, sent his agents there with rich presents for bribes, and resolved to go himself, attended by several powerful barons. The king, however, heard of the project, and ordered the arrest of Odo. He was deprived of his dignities and estates, and kept a prisoner at Rouen till William's death, in 1087. Odo assisted at several councils, and in 1096 set out for the Holy Land, but died at Palermo early in the following year. The famous Bayeux tapestry was given to the cathedral by Odo.

ODOCEUS (o-do'se-us) is the name of an ancient bishop of Llandaff Cathedral who was celebrated in his day for his great sanctity. Dubritius, the first bishop, died A. D. 522, and his successor, Eliud, was famed for his piety. According to Usher, Odoceus followed Eliud, and was consecrated in A. D. 604. During his time several synods were held in Llandaff; and owing to the great esteem in which Odoceus was held, he was made president at least of one of these assemblies. The piety of these early bishops led to the bestowal on Llandaff of great amounts of property, which would have sufficed to endow many churches, but recklessness and unfaithfulness have made sad havoc in these endowments.

ODOLLAM (o-dol'lam), 2 Macc. xii. 38, the Greek form of Adullam.

ECOLAMPADIUS (e-ko-lam-pa'de-us), **JOHANNES**, vernacularly **HEUSSGEN** (heus'-gen), a learned German Reformer, was born at Weinsberg, in Wirtemberg, in 1482. He went to the university of Bologna to study law; but his inclinations not favoring legal studies, he removed to Heidelberg, where he studied theology and the humanities. He afterward pursued other studies at Tübingen and Stuttgart, and then returned to his native town and entered on clerical duties there. Not long after he was invited to Basle, and there he assisted Erasmus in preparing his edition of the Greek New Testament. He left Basle in 1518 and became preacher at Augsburg. Whilst there he surprised his friends by becoming a monk in April, 1520; but as his leanings were strongly toward the Reformation party, it was not long before he found his position in the cloister uncongenial and regretted the step he had taken. In February, 1522, he made his escape from the bonds under which he had brought himself, and after residing for some time at Heidelberg and other places, he returned to Basle, October, 1522. Here the rest of his life was spent. Having been appointed a teacher in the university, he set himself to expound the prophecies of Isaiah, and his efforts in this direction were so successful that not only multitudes of students crowded to his prelections, but many of the clergy and citizens were found amongst his hearers. Having now openly joined the Reformers, he, in 1525, became pastor of one of the churches in Basle, and this gave him the opportunity of carrying forward the work of the Reformation by abolishing the Romish ceremonies in his church and instructing the people in the doctrines of the gospel. He died November 24, 1531.

His contributions to Biblical literature are numerous. Besides editing and translating Theophy-



NAVE OF THE ABBEY OF ST. ALBAN'S.—See OFFA and NAVE.

Syrian of Mesopotamia. He became a censor of church morality and reproved all the clergy whom he found living luxuriously. He soon became the subject of personal violence, and he separated himself from the Church, and his followers adopted a monastic life. He held to the tenets of Anthropomorphism and Quartodecimanism, the first being the views of those who believed that the Almighty has a material body of human shape, and the second being the belief of those who celebrated Easter on the fourteenth day of the month Nisan, whatever day of the week that happened to be, whereas the Councils of Nice and Antioch ordered Easter to be kept on the first Sunday after the full moon, which was observed by the churches of the West of Palestine, Jerusalem and Cæsarea, but the churches of Asia Minor followed the Jewish rule.

ODILO (o-de'lo), a saint in the Roman calendar and an illustrious abbot of Clugny, in Burgundy, was born in Auvergne, in 962. The

lact on the Gospels, the Homilies of Chrysostom and other patristic writings, he issued commentaries on Genesis, Job, Psalms, Isaiah, Jeremiah, Ezekiel, Daniel, most of the minor prophets, Matthew, John and the Epistle to the Hebrews.

ŒCUMENICAL (e'keu-men'i-kal), that which concerns the whole Church. The title œcumenical bishop is assumed by the popes, but was first taken by John the Faster, the patriarch of Constantinople, in the sixth century, and Cyril his successor also claimed the title.

An œcumenical council is an assembly of the hierarchy of the whole Church, called by lawful authority, with freedom of speech and voting to decide on matters of faith and practice. The value of a general council has been a subject of much discussion in the Church of Rome, some holding that a council is above the pope, and others holding that the decree of a council requires the confirmation of a pope before it can be received as infallible. Among Protestants the authority of councils has been admitted when their decisions do not contradict Scripture, and importance is attached to the decisions of the first four councils, viz., of Nice, Constantinople I., Ephesus and Chalcedon, but they hold that a council to be general should include and represent the laity as well as the clergy of the Church.

Touching the infallibility of councils they ask—

1. Where is the proof that infallibility has been vested by the Head of the Church in a council?
2. If this were proved, where is the infallible rule to indicate how a council should be called, and who the constituent members should be?
3. How can it be shown that infallibility resides in a bare majority, rather than in the minority, when a difference exists?
4. If the decision of a council be right, then the confirmation of a pope does not make it right; and if the decree of a council be wrong, the approval of a pope cannot make it right; and if the pope by his own authority has a right to set aside the deliverance of a council, then the infallibility rests not in the council, but in a single man who for the time being is pope.

It has been well observed by Jortin that councils "were a collection of men who were frail and fallible. Some of these councils were not assemblies of pious and learned divines, but cabals, the majority of which were quarrelsome, fanatical, domineering, dishonest prelates who wanted to compel men to approve all their opinions, of which they themselves had no clear conceptions, and to anathematize and oppress those who would not implicitly submit to their determinations."

The Greek and Roman Churches agree on seven councils, and to these the Romish Church adds twelve, making the number nineteen, and to these must be added the late council at Rome, under Pius IX., which has proclaimed the doctrine of the infallibility of the pope. The synod of the apostles, Acts xv., held at Jerusalem, determined by the action of inspired men the questions which were brought before that assembly. Then at various intervals followed the councils which in history have been described as general.

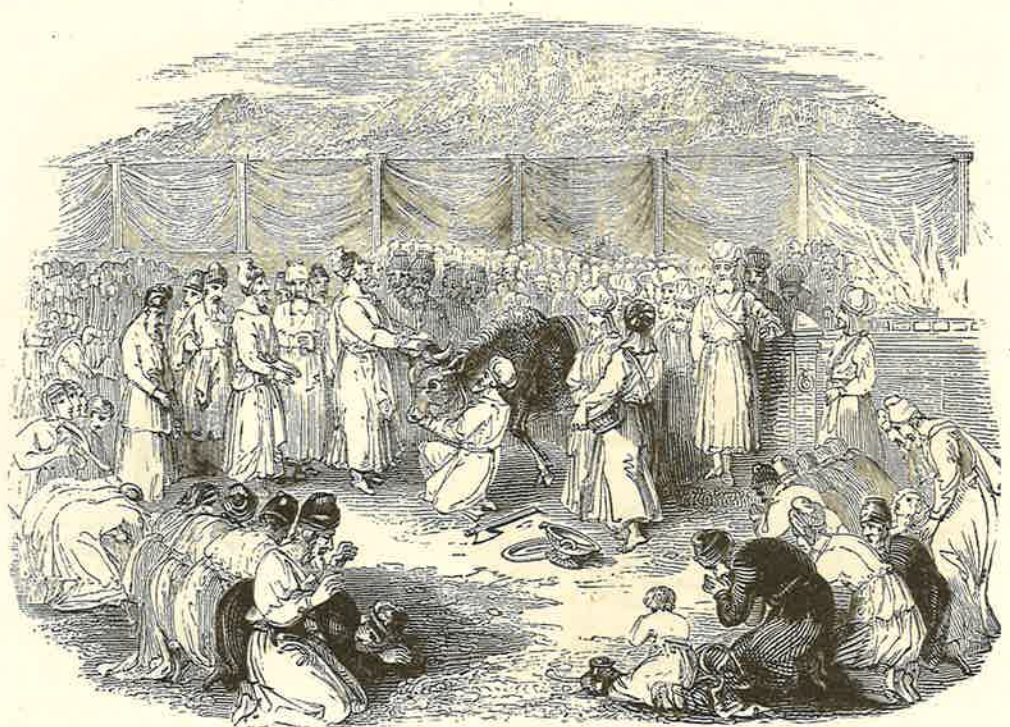
1. The Council of Nice, A. D. 325, in which the views of Arius were condemned.
2. The first Council of Constantinople, A. D. 381, in which the doctrine of the Church on the Holy Ghost was discussed.
3. The first Council of Ephesus, in which Nestorianism was condemned.
4. The Council of Chalcedon, in which the union of the divine and human natures in the person of Christ was asserted, and the heresies of the

Eutychians and the Monophysites were condemned. 5. The second Council of Constantinople, A. D. 553, when Origen, Arius, Macedonius and others were condemned. 6. The third Council of Constantinople, A. D. 681, when the Monothelite heresy was condemned. 7. The second Council of Nice, A. D. 787, held to establish the worship of images. 8. The fourth Constantinople, A. D. 869, when Photius was removed from the see of that city and Ignatius, its former occupant, was restored. 9. The first Lateran Council at Rome, A. D. 1123, to settle the Investiture. 10. The second Lateran Council, A. D. 1139, when the views of Arnold of Brescia and others were condemned. 11. The third Lateran Council, A. D. 1179, when the Albigenses and the Waldenses were condemned. 12. The fourth Lateran Council, A. D. 1215, when the dogma of transubstantiation was asserted and ratified. 13. The Synod of Lyon, A. D. 1245, to promote the Crusades. 14. The second Synod of Lyon, A. D. 1274, to promote

supreme universal jurisdiction and infallible teaching of the pope. On July 13, 1870, four hundred and fifty-one voted "placet," and eighty-eight voted "non placet," sixty-eight votes were conditional, while ninety-one members abstained from voting at all. The minority bishops handed in a protest and left Rome before July 18th, when the final vote, as a matter of course, was all but unanimous.

National councils are assembled to determine affairs connected with national churches, and provincial councils attend to matters which are considered worthy of adjudication by a section of the Church especially concerned in their settlement.

The Church of England speaks with respect of "those six councils which were allowed and received of all men," viz., Nice, A. D. 325; Constantinople, A. D. 381, A. D. 553, A. D. 680; Ephesus, A. D. 431; and Chalcedon, A. D. 451; and in article xxi. it is declared that general councils may not be gathered together without the command-



SIN-OFFERING.—See OFFERINGS.

the union of the Greek and Latin Churches. 15. The Synod of Vienna, in Gaul, A. D. 1311, to suppress the Knights Templars. 16. The Council of Constance, A. D. 1414, which continued for four years, declared the authority of an œcumenical council to be superior to the pope, and condemned the views of John Huss and Jerome of Prague, who were both burned. 17. The Council of Basle, A. D. 1430. It continued nearly ten years, aiming at reforming the discipline, and even on some points changing the constitution, of the Romish Church. It was formally dissolved by the pope, and all its acts are regarded by Romanists as null and void. 18. The celebrated Council of Trent, which sat from A. D. 1545 until A. D. 1563, when discipline was settled and the doctrines of the Romish Church declared, as set forth in the canons of that memorable assembly. 19. The Vatican Council assembled by Pope Pius IX., December 8, 1869. Two "schemata," or papers to be voted on, were prepared and handed in to the council, one "Schema de Fide" and the other "Schema de Ecclesia." They excluded the chapters on the

ment and will of princes. . . . They may err, and sometimes have erred, even in things pertaining unto God, wherefore things ordained by them as necessary unto salvation have neither strength nor authority unless it may be declared that they be taken out of Holy Scripture.

OFFA (of'fa) was one of the most eminent of the Mercian kings, and the founder of the great abbey of St. Alban's. St. Alban's had long been celebrated as the scene of the sufferings of the first British martyr. He had suffered much in mind because of the murder of Ethelbert, king of the East Angles, and to make all right he determined to build a monastery. He was directed, of course miraculously, to the place where the relics of St. Albanus had been buried. They were raised and deposited with great honor in a shrine in a church, around which the monastery was subsequently erected. This religious house was of vast size, and it was endowed with lavish abundance. In every respect the abbey of St. Alban's was characterized by all the elements of greatness

which belonged to the first-class monastic houses. Great in its wealth, in the rank and power of its abbots, in their influence both in Church and State, in the promotion of literature, as well as in the vast proportions of its church, it deserved all the fame that ages have associated with its name. The church was in the form of a cross, extending from east to west about six hundred feet, and the transepts were more than two hundred feet long. It displayed every style from the heavy, rude period of the Saxons down to the fifteenth century. Originally, heterogeneous materials were used in its construction, such as tiles, brick, flints and the débris of the old Roman city of Verulam, but the additions of future years exhibit the taste of the age when the edifice was enlarged.

OFFERINGS (of'fer-ingz), various kinds of sacrifice. In the earlier ages of the world it appears to have formed a part of divine worship; and there was a certain distinction between those

the burnt-offering, the peace-offering, with the meat and drink-offerings, each having its peculiar signification.

The sin-offering is commanded and the order of it prescribed in Lev. iv. 1-v. 13; vi. 24-30. This betokened abasement in the most express sense, and was to be offered for special acts of sin, not those merely which had been unconsciously committed, but all which arose from that want of care which men to whom the will of God was revealed were bound to exercise. In this offering there was a gradation of victims, more or less costly, to mark the more or less offensive character of the sin, according to the position of the offender or other circumstances. The blood of these victims was to be variously dealt with. If the victim were of an inferior kind, for a poor person, some of it was to be sprinkled on the side of the altar and the rest poured out at the altar foot. If the victim were of a higher degree, for a private person or a ruler, then in addition some of the blood was to be put

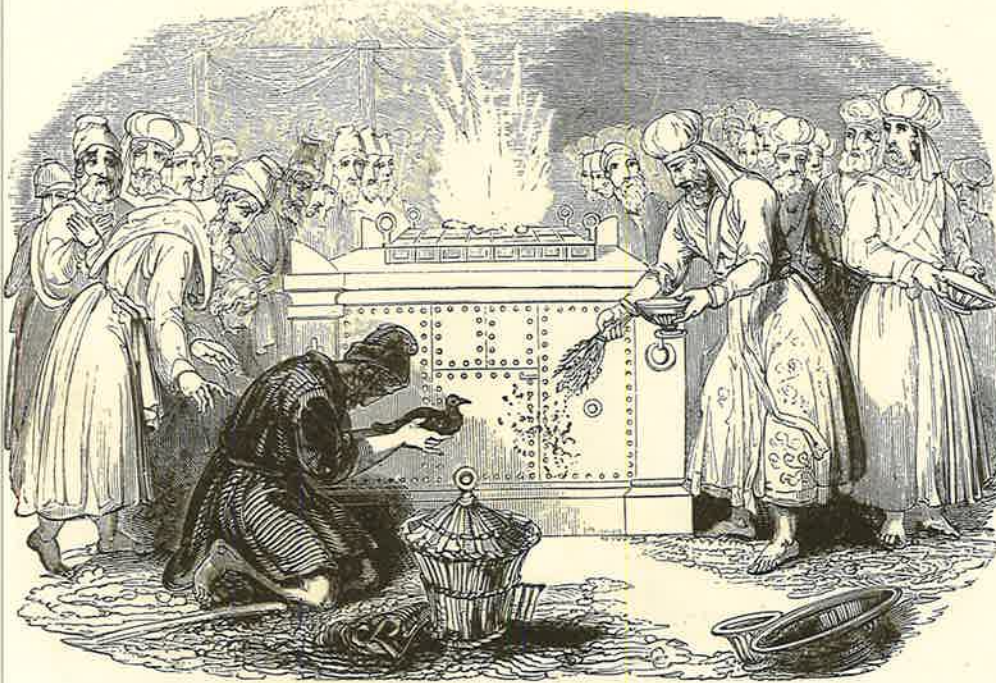
be a burnt-offering. The burning, therefore, took place without. Thus most clearly through the whole was the prominent idea exhibited—the identification of the offering with the sinner's guilt, the completeness of the satisfaction and the entire removal of the iniquity.

The trespass-offering is the next to be considered. The regulations in regard to it are given in Lev. v. 14-vi. 7; vii. 1-7. The trespass or, as it might be called, the debt-offering was a supplement or appendage to the sin-offering; it represented sin in a fresh light, as an injury for which there must be recompense. The injury was twofold—against the Lord, whose rights had been violated, and against a fellow-creature, whose property or person had been maltreated. In all such cases there must be a trespass-offering. The rites prescribed were these: that the victim should be killed, but the blood only poured around the altar, not sprinkled on the horns or carried into the sanctuary; the same parts as in the sin-offering were to be burnt on the altar, and the rest to be eaten in the holy place. Then, too, in respect of the injury done or debt incurred, estimation of value was to be made, and a fifth part added thereto; this, where the Lord was wronged, was to be given to the priest, where a neighbor, to him that had so suffered. Here we see a dealing with sin, not for its sinful nature, but for the evils that flow from it; and there was a great lesson inculcated, pressing home upon the conscience the moral debt incurred, and the consequent necessity of satisfying the divine justice and making restitution to the brother who had been injured.

The burnt-offering must be now examined. The statutes respecting it are found in Lev. i.; vi. 8-13. It differed from the two kinds of offering before spoken of in this: they were for special sins which, unatoned for, excluded the transgressor from covenant blessings. But when the conscience was so purged, then God's servant might approach him on the general ground of his promise, seeking in such an offering as this the large remission, not of this or that specified offence, but of all his shortcomings and imperfections and sins. It was a voluntary service, and the offerer laid his hand on the head of the victim; the blood was to be sprinkled round about upon the altar, and the sacrifice to be entirely burnt, the skin alone being given to the priest. The entire consuming betokened the unlimited self-dedication of the offerer to God; and as this would express itself in the fruits of a holy life and conversation, a meat and drink-offering must accompany the burnt-offering.

The law of the peace-offerings is given in Lev. iii.; vii. 11-21. There were three different kinds of these, viz., of thanksgiving, the adoring gratitude of a full heart, expressing its sense of rich spontaneous mercy; for a vow, when some benefit had been granted as in consideration of a promise made; and a freewill-offering, when something was devoted to the Lord, but without any special purpose or occasion. Of these the first-named would seem to stand in highest estimation.

Portions of the peace-offerings were reserved for the priest, Lev. vii. 31-34, being consecrated by "heaving" or "waving." According to Jewish tradition, the parts were placed on the hands of the offerer; and then the priest, putting his hands underneath, moved them in a vertical direction for the heaving, in a horizontal one for the waving. This ceremony must have implied a presentation of the parts to God, and they became



TRESPASS-OFFERING.—See OFFERINGS.

animals which might and those which might not be thus offered to the Deity, Gen. viii. 20. In the Mosaic law minuter details were given, and various offerings were prescribed which, while they were graciously accepted as an act of service from the worshiper, inculcated also lessons most instructive for all future time, and had their full significance and completion in the great Christian Sacrifice, the one offering of the Lamb of God once for all. The type contains less than the antitype. To convey all the lessons, therefore, that were intended, several forms of offering were commanded. And it is only by putting them together that we can at all grasp the entire purpose of God in them.

It was the first demand of the Israelites that they might be permitted to leave Egypt to offer sacrifices to Jehovah, Ex. v. 1-3; and we find them very soon after their departure making offerings on various occasions, Ex. xviii. 12; xxiv. 5. One of the first directions also given them was for an altar to be constructed for the different kinds of sacrifice, Ex. xx. 24, 25. Somewhat later we have the whole code of regulations for offerings, Lev. i.-vii., the sin-offering, the trespass-offering,

upon the horns—the most prominent part—of the altar. If, still further, the offering were for the congregation or for the high-priest, then also a portion of the blood must be taken into the sanctuary and sprinkled seven times before the inner veil, some being put upon the horns of the altar of incense. In each case the offerer had to lay his hand upon the victim before it was slain; and thus the blood-shedding with the sprinkling was taken as an atonement for his sin. Certain portions of the victim were then burnt upon the altar, while the rest, if the offering were for an individual, was to be eaten by the priest within the precincts of the sanctuary; if for the congregation or for the priest himself, then it was to be carried forth and burnt in a clean place. The full acceptance of the offering was thus shown; the flesh had become most holy; it was God's; by his priests, therefore, it was eaten, in his more immediate presence, except when the priests were directly, for their own sin, or indirectly, as members of the congregation, concerned; then the priests could not eat the flesh, else it would have been a peace-offering; neither could it be consumed upon the altar, else it would

the property of the priests as God's officers. This view is confirmed by the fact that the same ceremony was practiced in some other cases, Num. xv. 19-21; hence the term "heave-offering."

The meat-offering is prescribed in Lev. ii.; vi. 14-23. It was an unbloody offering, and therefore it was not to be presented alone; it accompanied the burnt-offering and the peace-offering. The meat-offering consisted of flour or cakes, prepared with salt, oil and frankincense, salt being the preservative against decay, oil the symbol of spiritual influence and frankincense betokening the pleasant savor of a pure offering to the Lord. So that, as the meat-offering was to teach that God's servants were to be fruitfully engaged in good works, those good works must, it was shown, be incorrupt, unwrought by the divine Spirit, and must be presented before God with the incense of grateful prayer.

The offerings which have been enumerated might be made as occasion should require, or were the voluntary expression, the freewill-offering, of a loving heart. But there were particular seasons when sacrificial rites were necessary to be performed; these were daily, weekly, monthly and annual. The daily sacrifice was a burnt-offering, consisting of two lambs, offered every day, morning and evening, at the third and ninth hours, Ex. xxix. 38-42. They were burnt as holocausts, but by a small fire, that they might continue burning the longer, a bread-offering and a drink-offering accompanying each. Incense also was to be burned every morning and evening, Ex. xxx. 7, 8. The weekly offering on the Sabbath was equal to the daily offering, and was in addition to it, Num. xxviii. 9, 10. The monthly sacrifice at the new moon consisted of two young bullocks, one ram and seven lambs of a year old, for a burnt-offering, with a suitable meat- and drink-offering, together with a kid for a sin-offering, Num. xxviii. 11-15. There were, besides, the yearly offerings, at the passover, on the day of pentecost, on the first of the seventh month or beginning of the civil year, on the tenth of the same month or day of expiation, and at the feast of tabernacles. The offerings for these are carefully prescribed, Num. xxviii. 16-31; xxix.

There were besides perpetually other occasions when offerings were to be made. Families seem sometimes to have had yearly sacrifices, 1 Sam. xx. 6, 29. There were the purification-offerings for women after childbirth, Lev. xii., at the cleansing of the leper, Lev. xiv. 1-32, and of other persons who had been unclean, Lev. xv. 13-33, by the Nazarite, Num. vi. 9-21, those at dedications, marriages, etc.; there was also the offering of the shewbread, rites being continually prescribed in which some of the great lessons of the law were impressed upon the mind.

Such, briefly, were the ceremonial offerings of the first dispensation, not a mere collection of unmeaning burdensome services, but full of instruction, intended and adapted to prepare for the better covenant wherein the shadows would have their abiding substance. Doubtless devout Israelites looked onward to this, the prophets testifying to the inutility of mere formal offerings, Isa. i. 11-15. And believers now may argue, from the legal offerings which fulfilled their purpose, to the full efficacy of the Redeemer's offering of himself, Heb. ix. 13, 14. Let no man, moreover, forget that he is to be himself "a living sacrifice, holy, acceptable to God," Rom. xii. 1.

OFFERINGS, ECCLESIASTICAL, small sums presented by persons when receiving the Lord's Supper, at marriages, baptisms, churchings and burials. These were also called oblations and obventions. Easter offerings were of this nature.

OFFERING DAYS, four days on which royal offerings were formerly made, viz., Christmas, Easter, St. John the Baptist's day and Michaelmas.

OFFERTORY, a name for the lesser oblation of—1. The elements in the eucharist; 2. The alms; also 3. A verse from the Psalms which precedes the oblation.

OFFERTORY VEIL, a silken veil which the deacon or subdeacon used to throw over his shoulders, and in which he received the oblations of the faithful. It is also used to hold the paten at mass, as in some places acolytes performed this office, who, in common with subdeacons, were not formerly allowed to touch the sacred vessels. It is also called a "humeral" and a "consecration veil."



BURNT-OFFERING.—See OFFERINGS.

OFFICE (of'fis), any position of trust, honor or service. The ecclesiastical usages of the term only demand notice.

OFFICE, CONGREGATION OF THE HOLY, a name usually applied to the Romish Inquisition, founded by Pope Paul III., 1542. See INQUISITION.

OFFICE, EUSEBIAN, a form of service introduced by Eusebius, bishop of Vercellæ, but afterward abandoned for the Roman form in 1572.

OFFICE, HOLY. See INQUISITION.

OFFICE, LITTLE, the office or service of the Virgin Mary introduced by Peter Damiani, and sung by his monks after canonical hours.

OFFICE OF THE JUDGE PROMOTED, the institution of a suit in the court of Arches by sending letters of request signed by the bishop of the diocese in which the cause originated.

OG, an Amoritical king of Bashan, Num. xxi. 33. In form he was a giant, so that his bedstead [or rather sarcophagus] was preserved as a memorial of his huge stature, Deut. iii. 11. He was

defeated by the Israelites under Moses, Num. xxi. 33, and his country, which contained many walled cities, was assigned to the tribe of Manasseh, Deut. iii. 13.

OGDEN (og'den), **UZAL**, D.D., was born in 1744, at Newark, New Jersey, and educated by the Rev. Dr. Chandler. He entered the Episcopal Church, and was ordained a priest in 1773 at the chapel of the palace at Fulham, near London, in England. His first publication was a Masonic sermon in 1784. After it followed "The Reward of Iniquity" and "Antidote to Deism," in 1795, together with several sermons, which were printed from year to year. In 1798 he had been elected bishop of New Jersey, when he was rector of Trinity Church in Newark, New Jersey, but his consecration never took place, and the result was his passing into the Presbyterian Church, in 1805, after an exciting controversy. He died at Newark, in 1822, in the seventy-ninth year of his age.

OGEE ARCH (o'je arch), a pointed arch the sides of which are each formed of two contrasted curves. It is made from four centres, two in or near the springing and two others above it reversed, hence it is sometimes called the contrasted arch.

OGILBY (o'g'l-be), **JOHN DAVID**, D.D., was born in Dublin, Ireland, in 1810. In early life he was brought to New York, and entered in Columbia College, and so remarkable were his gifts and attainments that he was placed by the president, Dr. Harris, as rector of the grammar school, while he was in the junior class. He graduated in 1829, but his excessive labor produced a disease which affected him through life. He now began the preparation and issuing of classical works; and when only twenty-three years of age, he was made professor of languages in Rutgers College, New Brunswick. In 1838 he was ordained by the Protestant Episcopal bishop of New York. In 1841 the chair of ecclesiastical history in the General Theological Seminary of the

Episcopal Church, and he forthwith began the preparation of text-books, but next year he was obliged to seek relaxation by a voyage to Europe, and in 1846 he had to cross the ocean again. On his return he was appointed rector of Grace Church, Newark, New Jersey, but the influence of his friends prevailed, and he was retained in the seminary. Declining health continued to interfere with his labors; and having gone to Europe again, he died in Paris, in February, 1851, greatly regretted. He was wonderfully learned, incessant in his application to duties, and his mental activity was greater than his bodily frame could endure. His piety and geniality commended him to all who knew him, and he was greatly beloved.

OGILVIE (o'g'l-ve), JOHN, D.D., was born in New York city, in 1722, and was a descendant of the old family of Ogilvie, the head of the house being the earl of Findlater and Seafield. He was educated at Yale College, ordained to the Episco-

ceremony. In order to prevent idolatry, the queen commanded him not to elevate the host, and on the point of his compliance there is a controversy. It seems that he reproached himself for his compliance, and he subsequently refused to obey the queen, who ordered him to attend a public disputation, whereupon he was fined £250 by the council, and shortly afterward he was expelled from his see.

OGYGIAN (o-gi'je-an) **DELUGE**, the name given to a great inundation mentioned in fabulous history, supposed to have taken place in the reign of Ogyges, in Attica, whose death has been held to be fixed at 1764 B. C. This deluge is said to have taken place before that of Deucalion, and Ogyges is reported to have been the only person saved when all Greece was covered with water. He evidently belongs to the mythical period. Varro places the deluge of Ogyges, which he calls the first, four hundred years be-

metic for the refreshing and adorning of the person, as the special instrument of consecration to holy offices, as a healing medicament, as the chief source of artificial light, and partly also as a perfume in the last offices of affection and respect for the dead. But as all these subjects are treated under their proper heads, it is unnecessary to go into further details here.

OILLY (oil'le), **ROBERT D'**, who had been lord high constable in the reign of Henry I., was the founder of the priory at Oseney, which was built in 1129 on one of the islets made by the rivers adjoining the castle of Oxford. The house was dedicated to the honor of the Blessed Virgin, and was placed under the rule of St. Augustin. His wife induced him to undertake the pious work by telling him how she had heard a miraculous chattering of birds, and how a friar had interpreted to her their speech. Such knowledge served the purposes of monks and friars in the twelfth and later centuries, and the priory which was thus founded became an abbey, and it in time changed its character; for when Henry VIII., in 1542, founded the see of Oxford, the abbey church became the cathedral of the diocese, and it also serves the purposes of the chapel of Christ Church, the largest of the colleges in the university of Oxford.

OIL TREE, Isa. xli. 19. See **OLIVE TREE**.

OILS ECCLESIASTICAL are of three kinds—1. Chrism oil; 2. Oil of catechumens; 3. Oil of the sick. In the West these are all consecrated by the bishop on Maundy Thursday, but in the East the chrism alone is; whilst any priest may consecrate the oil of catechumens, and seven priests that of the sick. The oil of catechumens is used in baptism, consecration of altars, ordaining of priests and in coronations. That of the sick is used for extreme unction and the benediction of bells.

OINTMENT. See **ANOINTING**.

OLAMUS (ol-a'mus), 1 Esd. ix. 30, identical with Meshullam, Ezra x. 29.

OLD BELIEVERS, a sect of dissenters from the Russian Church who separated two hundred years ago, in the time of Czar Alexei Michaelovitch, on the ground of the State's interference, as the Free Church of Scotland left the Established Church. The difference of the two bodies lies in usages more than in essentials or in necessary doctrines.

OLDCASTLE (old'cas-tle), **SIR JOHN**. See **COBHAM, LORD**.

OLD CATHOLICS. See under **ROMAN CATHOLIC CHURCH**.

OLD FAST NIGHT, the first Sunday in Lent, a relic of the ancient commencement of Lent on the following day, before the additional four days were added to complete the forty now included in the Lenten season.

OLD FOUNDATION CATHEDRALS, **THE**, nine cathedrals in England whose incorporation is earlier than the time of Henry VIII., and which were not reorganized at the Reformation. See **NEW FOUNDATION CATHEDRALS**.



PEACE-OFFERING.—See OFFERINGS.

pal ministry, and in 1749 he began his labors among the Mohawks, near Albany, among whom he spent ten earnest years of his life. The war with France, in 1755, deranged his plans, and he accepted a chaplaincy in the royal American regiment and served during the war. In 1764 he became an assistant minister of Trinity Church, New York, a position which he held until his death, in 1774. In the vestry of Trinity Church there is a portrait of him by Copley, the father of the late Lord Lyndhurst. He left behind him the character of an excellent preacher, a faithful, resolute missionary, a devoted minister and a truly pious man.

OGLETHORP (o'g'l-thorp), **OWEN**, a well-known bishop of Carlisle. He is a memorable character in English history as being the person who consented to officiate at the coronation of Queen Elizabeth when all the other bishops had refused. Canterbury was then vacant, but Heath, the archbishop of York, had refused, and the bishop of Carlisle consented to perform the

fore Inachus, and consequently sixteen hundred before the first Olympiad, and this would place it 2376 B. C. Now, the deluge of Noah, according to the Hebrew text, occurred 2349 B. C., there being only twenty-seven years of difference. These facts go far to show how widely, and even accurately, tradition has carried the fact of the deluge, though different names were of course connected with it in different ages and countries.

OHAD (o'had), one of the sons of Simeon, Gen. xli. 10.

OHEL (o'hel), one of David's descendants, 1 Chr. iii. 20.

OIL. Much use was made of oil by the ancient inhabitants of Palestine, and many allusions to it are found in their sacred and other writings. It was employed as an article of food, serving to a large extent the purposes of butter in this country; in meat- or bread-offerings, sometimes poured on them, at other times mixed with them; as a cos-

ating in 1809, he acted as a tutor in the college, and in 1813 he was settled as pastor at Bound Brook, New Jersey. Thence he removed to Morristown, New Jersey, and on the failure of his health he resigned that charge and went to Charleston, where he remained for several years. After retiring from the Domestic Mission Board, he settled in New Jersey, where he died in 1851. He was characterized by great piety, wisdom and zeal, and he held a prominent place among his brethren, by whom he was greatly beloved.

McFARLAND (mak-far'land), JAMES, who became well known in the Reformed (Dutch) Church and the Presbyterian Church of the United States, was born in 1800, at Dumbarton-on-the-Clyde, in Scotland. He was educated at the university of St. Andrews, and after acting as a tutor in the family of the duke of Argyle, he was settled at Arbroath, on the east coast of Scotland. He removed to this country in 1835, and after a brief stay in Delaware county, New York, he became pastor of the Reformed (Dutch) Church at Bloomingdale. There, at Canajoharie, at Esopus in the Reformed, and in the Presbyterian Church at Galway, in Fulton county, New York, he ministered with great acceptance. He was a distinguished scholar and a clear evangelical and forcible preacher. He died in 1870.

McGAVIN (mak-ga'ven), WILLIAM, who has been long known as the author of a large work called "The Protestant," was born in 1773, in Ayrshire, in Scotland. He settled in Glasgow and held the position of agent of the British Linen Company's banking establishment. He was drawn into the Romish controversy by a paragraph in a newspaper in which the writer attached a degree of sanctity to the new Romish cathedral, and his criticism led to a discussion, and eventually to a series of papers which, when completed, were published in several volumes. These papers were written with great clearness and vigor, and Robert Hall pronounced "The Protestant" to be "the fullest delineation of the popish system and the most powerful confutation of its principles in a popular style." He edited the "History of the Reformation," by John Knox, and "The Scots Worthies," by John Howie of Lochgoine. He was a devotedly pious man, and he frequently collected careless and degraded people together in neglected districts, where he preached to them and by great earnestness and kindness sought their spiritual and temporal reformation. He died in 1832.

McILVAINE (mak-il-vain'), CHARLES PETIT, D.D., who was born at Burlington, New Jersey, in 1798, rose to be one of the leading bishops of the Protestant Episcopal Church in the United States. He was educated at Princeton, where he graduated in 1816. In 1820 he was ordained by Bishop White, and he commenced his ministry at Christ Church, Georgetown, Maryland, and in 1822 he was admitted to priest's orders. Three years subsequently he undertook the duties of chaplain and professor of ethics in the military school at West Point. Thence he removed to Brooklyn, where he remained until he was consecrated over the diocese of Ohio in 1832. He rose very rapidly to a high position in the Church, being recognized as a man of decided talent, fine culture and genuine piety. He was known as a prominent leader in what has been called the Evangelical or Low Church side of the denomi-

nation, and as such he was deservedly esteemed. He was a voluminous writer, and the works which he published displayed a remarkable grasp and fertility of mind as well as unwonted diligence. In 1841 his "Oxford Divinity compared with that of the Romish and Anglican Churches" made a great impression. Then followed "The Truth and the Life," "Select Family and Parish Sermons," "No Priest, no Altar, no Sacrifice," "The Holy Catholic Church," "Valedictory Offering," "The Sinner's Justification," "Works on Confirmation," "Chief Dangers of the Church," "Memoir of Simeon," besides a great number of valuable contributions to the leading reviews and journals. He was as well known and esteemed in England as he was in this country. The university of Oxford granted him the degree of D.C.L., and in 1858 the university of Cambridge conferred on him the degree of LL.D. He possessed great tenderness in the pulpit, and he was unusually clear and impressive as a masterly preacher of evangelical truth. He died in 1873, at Florence, in Italy, whither he had gone for his health.

McKENDREE (mak-ken'dre), WILLIAM, was a native of King William county, Virginia, where he was born in 1757. He served in Washington's army for several years, and was present at Yorktown when Lord Cornwallis surrendered, in 1781. Being under permanent religious impressions, he was admitted as an itinerant preacher. In 1796 he became presiding elder, and five years afterward he was entrusted with the responsible position of presiding over the Kentucky district; and thus he supervised the religious state of the members in Ohio, Tennessee, part of Illinois and part of Virginia, as well as Kentucky. In 1808 he was made a bishop, an office which he held for twenty-seven years. He was a man of unwonted powers. Self-taught, powerful in intellect, forcible in diction, fertile in illustration and vivid in imagination, he was decidedly one of the most effective preachers of his day. His great prudence and his energy admirably fitted him for the office to which he was raised, and the reforms which he effected in the administration of Church affairs proved most beneficial, and their value is now fully recognized. He died in 1835, at Nashville, Tennessee.

McKINNEY (mak-kin'ne), JAMES, was born in 1759, in Cookstown, in the province of Ulster, Ireland. He was greatly distinguished in Glasgow university; and having studied medicine, he then entered with all his powers on a full course of theology. He settled as pastor at Kirkhills, in Antrim country, but his affections led him to this country, and in 1793 he emigrated. He remained for seven years at Galway and Duanesburg, New York, as pastor of a Reformed Presbyterian church; but he resigned and removed to South Carolina in 1804, where he died soon after his arrival. He was a man of unusual eloquence and power. He was a profound theologian, a close thinker and a learned man. He had entered on the preparation of a work which showed his mental grasp, but he only lived to finish the introduction. He aimed at discussing the "Rights of God, the Rights of Christ as Mediator, the Rights of the Church and the Rights of Humanity in General." As Dr. Sprague has well observed, "the

work would have been worthy of the man—not only sound in matter, but deep in thought and impressive in style."

McLEOD (mak-lowd'), ALEXANDER, D.D., was born in 1774 in the island of Mull, on the west coast of Scotland. His father and his grandfather had both labored in the ministry of the Scotch Established Church. He removed to this country in 1792; and having entered Union College, he graduated in 1798, was licensed to preach, and in 1801 he was admitted as pastor of the First Reformed Presbyterian Church. He was a man of vigorous mind, great energy of character, and an active, earnest minister of the gospel. In 1803 he issued "Messiah governing the Nations." Then followed an "Ecclesiastical Catechism," the "Gospel Ministry," a work on "The Prophecies," "Life and Power of True Godliness." Very early in his career he published a work on negro slavery, and he became a leading organizer and friend of the American Colonization Society. His high character led several congregations to seek him as pastor, but nothing would induce him to sever the connection which had been formed between him and his first church. He died in 1833.



MELROSE ABBEY, SCOTLAND.—See article.

McLEOD, JOHN NEILL, D.D., who was the eldest son of the Rev. Alexander McLeod, D.D., was born in New York in the year 1807, and educated at Union College. He entered the ministry, and succeeded his father as pastor of the First Reformed Presbyterian Church of New York. He was a determined adherent to the theological views and governmental principles of the body to which he belonged, and all suggestions or plans which were proposed to merge his denomination, or to unite with any other section of the Presbyterian family, met with his steadfast opposition. He held a high place among his brethren, and he was greatly esteemed as a laborious pastor and excellent preacher. He died in April, 1874.

McLEOD, NORMAN, D.D., was born in 1812, at Campbelltown, in Argyleshire, Scotland. After scholastic training at Glasgow, he went to the university of Edinburgh, and to enlarge his mind he was sent to the North of Europe, where he traveled extensively, and on his return he entered on an elaborate theological course. His first charge was the parish of Loudon, in Ayrshire. When the disruption of the Church of Scotland issued in the formation of the Free Church, he adhered to the Kirk, although he had been educated under Dr. Chalmers, whom he admired and

loved. His character was now known and his services were greatly sought. Eventually he was induced to settle at Dalkeith, near Edinburgh, which he resigned in 1851 to enter on the Barony Church, in Glasgow, where his work was crowned with great success. Three solid sermons every Lord's day, and the exercises of a large intellectual class which would have taxed the powers of any man, were his customary Sabbath services. During the week his labor was equal to the toil of three ordinary men, and yet he edited a magazine for ten years in addition to all these public duties. He next entered on the great work of editing the celebrated periodical "Good Words," which is known throughout all the churches, and shortly afterward came the distinguished mark of royal favor, his appointment of chaplain to the queen in Scotland. His clear theology, bold and manly preaching, his intense earnestness and his entire

First Reformed Church of New York, was born in that city in 1821. He was educated at Columbia College, and entered the ministry of the Episcopal Church in 1845. After five years' labor he visited Europe, and while abroad he entered the Church of Rome. On his return to America he engaged in literature, among his works being a "Life of Mary Queen of Scots." In 1860 he went to Mount St. Mary's College, near Cincinnati, as professor of belles-lettres, and afterward became a professor in the Romish communion. He died in 1865.

McMASTER (mak-mas'ter), GILBERT, D.D., who became a very eminent Presbyterian minister in the United States, was born in Ireland in 1778. He was brought to this country in his childhood, and his education was conducted at Jefferson College, Pennsylvania. He graduated in

Indiana and Michigan. Centreville and Constantine, in Michigan, and South Bend, in Indiana, were the main spheres of his labors. He closed a life of intense zeal and great devotion in 1854.

McSWAIN (mak-swain'), WILLIAM ADNEY, was born in North Carolina in 1814. He became a preacher in the Methodist Episcopal Church in 1836. He labored with much success in South Carolina until his death, in 1866. As a preacher he had a peculiar power of attraction, which made his sermons exceedingly effective, and in private life he was greatly beloved.

McVICKAR (mak-vik'ar), JOHN, D.D., was born in New York in the year 1787, and was educated at Columbia College and at the university of Cambridge, in England. He was rector of the church at Hyde Park from 1811 until 1817, when he became professor of moral philosophy, rhetoric and belles-lettres in Columbia College—an office which he held until 1857, when he retired to private life in consequence of declining health. He was held in great esteem both in the college and in the Church, and on his resignation of the active duties of the chair he was continued as an "emeritus" professor. His chief writings were of a biographical character, among which may be mentioned "A Memoir of the Rev. Edmund D. Griffins," "Early Years of Bishop Hobart" and "The Professional Years of Bishop Hobart." He died in 1868 at Bloomingdale, New York.

MEADE (meed), WILLIAM, D.D., who became one of the most eminent of the bishops of the Protestant Episcopal Church in the United States, was born in the year 1789, in Clarke county, Virginia, and educated at Princeton, where he graduated in 1808. He was ordained to the ministry in 1811; and being a member of a family in affluent circumstances, with large territorial property, he labored near his patrimonial estate without salary. A diocesan theological seminary was completed under his auspices, and he succeeded in the formation of missionary and other educational institutions of great usefulness. He was unanimously chosen as an assistant bishop in 1829, and consecrated at Philadelphia. As his predecessor Bishop Moore was infirm, he assumed the chief care of the diocese, and in 1841 he took the sole charge. His high character and great zeal, combined with the social position of his family, enabled him to exercise great influence in Virginia. He was a voluminous writer, notwithstanding the great demands which were made on his time by his administrative duties. He published "Family Prayers," "Lectures on the Pastoral Office," "Lectures to Students," "Old Churches, Ministers and Families of Virginia;" and the attractiveness of this last work was widely acknowledged, as it preserved facts and incidents of interest to the population of the State, many of which were likely to be lost to future generations. Bishop Meade died in 1862, closing a life of great usefulness, and deservedly regretted. He belonged to the theological school in the Church usually designated evangelical.

MEADOW (med'o), Gen. xli. 2, 18. The original word so translated in this place is Egyptian, meaning some kind of water-plant or green thing growing in marshy ground. In Jud. xx. 33, our version, "meadows," must be incorrect. There are said to be no meadows about Gibeah. Waste places may be intended. By a slight change of punctuation, the word would denote a cave.

1. Hebrew Measures of Length. See MEASURE, p. 1189.

		Feet.	Inches.
A digit.....		0	0.912
4 | A palm.....		0	3.648
12 | 3 | A span.....		0	10.944
24 | 6 | 2 | A cubit.....		1	9.888
96 | 24 | 8 | 4 | A fathom.....		7	3.552
144 | 36 | 12 | 6 | 1.5 | Ezekiel's reed.....		10	11.328
192 | 48 | 16 | 8 | 2 | 1.3 | An Arabian pole.....		14	7.104
1920 | 480 | 160 | 80 | 20 | 13.3 | 10 | A schoenus or measuring line.....		145	11.04

2. Long Measures.

		Miles.	Paces.	Feet.
A cubit.....		0	0	1.824
400 | A stadium or furlong.....		0	145	4.6
2000 | 5 | A Sabbath-day's journey.....		0	729	3.0
4000 | 10 | 2 | An eastern mile.....		1	403	1.0
12000 | 30 | 6 | 3 | A parasang.....		4	153	3.0
96000 | 240 | 48 | 24 | 8 | A day's journey (uncertain).....		33	172	4.0

1056 paces are reckoned to the mile, five feet to the pace. The Roman mile was 1618 yards.

3. Measures of Capacity for Liquids, reduced to Wine Measure.

		Gal.	Pints.
A caph.....		0	0.625
1.3 | A log.....		0	0.833
5.3 | 4 | A cab.....		0	3.333
16 | 12 | 3 | A hin.....		1	2
32 | 24 | 6 | 2 | A seah.....		2	4
96 | 72 | 18 | 6 | 3 | A bath or ephah.....		7	4
960 | 720 | 180 | 60 | 30 | 10 | A cor, or choros, homer, or homer.....		75	0

4. Measures of Capacity for Things Dry, reduced to Corn Measure.

		Pecks.	Pints.
A gacnal.....		0	0.1416
20 | A cab.....		0	2.8333
36 | 1.8 | An omer or gomer.....		0	5.1
120 | 6 | 3.3 | A seah.....		1	1
360 | 18 | 10 | 3 | An ephah.....		3	3
1800 | 90 | 50 | 15 | 5 | A lethech.....		16	0
3600 | 180 | 100 | 30 | 10 | 2 | A homer, homer, cor, or coros.....		32	1

The batus, Luke xvi. 6, marg., was equivalent to the bath or ephah; the bushel, Matt. v. 15; Mark iv. 21; Luke xi. 33, was about a peck; the chonix, Rev. vi. 6, marg., was nearly one quart; the firkin, John ii. 6, 3 galls, 7.4 pts.; the sextarius, Mark vii. 4, marg., or zetes, was probably equivalent to the log, but in the place referred to is not taken for any particular measure. For other tables, see MONEY, WEIGHTS.

freedom from all assumption of a piety which he did not possess, united to a dignified manner and openness of nature, won the affectionate regard of the sovereign, by whom he was greatly esteemed. He had a horror of all religious pretence; he was genial, cheerful, and among all men who knew him he was acknowledged to have a readiness and adaptation for every kind of work which few men of any age ever have displayed. Earnest on behalf of the conversion of the heathen, he traveled through India, so as to gain such information as would guide and stimulate the Church at home. Highly cultured and anxious to be clear about Bible scenes, he traveled through Egypt, Palestine and Syria, and thus he lived a life of unworldly toil, until, in 1872, his vigorous frame gave way, and he passed on to his rest.

McLEOD, XAVIER DONALD, who was a son of Dr. McLeod, the eminent pastor of the

1803, and in 1808 he was settled as pastor at Duanesburg, New York. In 1840 he removed to Princeton, Indiana, where he remained six years. He was an eminent preacher of great character, and a prolific writer. His principal works are—"An Analysis of the Shorter Catechism," "The Moral Character of Civil Government," "An Essay in Defence of some Fundamental Doctrines of Christianity," "An Apology for the Book of Psalms" and "Thoughts on Union in the Church of God." He died in 1854 at New Albany.

McNEISH (mak'nish), DAVID, who rose to a high place in the Reformed (Dutch) Church, was born in Scotland in 1820, and removed to this country in early life. He studied at New Brunswick in Rutgers College, and in the theological seminary. Having completed his studies he entered on the work of home missions, and gave himself with intense zeal to the cause of God in

MEAH (me'ah), **TOWER OF**, or **TOWER OF THE HUNDRED**, one of the towers of Jerusalem, Neh. iii. 1. See **JERUSALEM**.

MEALS. See **FOOD**, **HOSPITALITY**.

MEASURE (mez'h'eur), **MEASURES**. There are measures of length and measures of capacity. Measures of length have generally been taken from the proportions of the human body. Thus we have the digit, or finger's breadth; the palm or hand-breadth, or breadth of four fingers; the span, or space reached between the thumb and the little finger extended; the cubit, or length from the elbow to the point of the middle finger; also the foot.

There is great uncertainty in reducing Hebrew measures to English. The accompanying tables of measures of length and capacity must be taken, therefore, more as an approximation than as an exact determination.

MEASURING REED, Ezek. xl. 3. See **MEASURES**.

MEAT, **MEATS**. This word, as it occurs in our version, is frequently used for food in general, Lev. xxii. 11, 13, and elsewhere, or for what is allowed to be eaten, proper for sustenance, Gen. i. 29, 30; ix. 3. More specially, though perhaps sometimes indicating, as in our ordinary employment of the term, flesh-meat, Gen. xxvii. 4, 7, 31, it is almost exclusively applied to vegetables or vegetable products. Thus a meat-offering was a kind of cake made of flour and oil, Lev. ii.

A controversy arose in the early Church respecting meats, the flesh of victims which had been offered to idols, whether this might lawfully be eaten by Christians. It was evidently a matter of expediency. The flesh itself was not polluted, and much that had been so offered was exposed for sale in the ordinary market, and was found generally on men's tables at their meals. Hence St. Paul lays down the rule that Christians might lawfully buy what was for public sale or placed before them by their acquaintances, without asking questions; but if they were specially told that the meat had been offered to an idol, or if the conscience of a brother (even though he might be weak) was likely to be offended, they should abstain, and not give cause for scandal. The same principle was laid down in the Council of Jerusalem. Christians, in the sight of Jews, who would be sure to take exception, should not eat meats offered to idols, Acts xv. 20, 21, 29; Rom. xiv. 20, 21; 1 Cor. viii. 4, 7-10; x. 19, 25-33. See **FLESH**, **FOOD**.

MEAT-OFFERING. See **OFFERINGS**.

MEBUNNAI (me-bun'ni), one of David's warriors, 2 Sam. xxiii. 27. See **SIBBECHAI**.

MECHERATHITE (me-ker'a-thite), the designation of one of David's warriors, 1 Chr. xi. 36; it is not known whence derived.

MEDABA, 1 Macc. ix. 36. See **MEDEBA**.

MEDAD (me'dad), one of the elders who, along with Eldad, began to prophesy in the wilderness, Num. xi. 26-30.

MEDAN (me'dan), one of the sons of Abraham and Keturah, Gen. xxv. 2. The district which his descendants occupied has not been ascertained.

MEDE (meed), **JOSEPH**, a learned English divine, was born in 1586, at Berden, in Essex. He was the author of the "Clavis Apocalyptica," which is considered by Biblical critics as one of the ablest expositions of the obscure prophecies to which it refers. He died in 1638.

MEDEBA (med'e-bah), a city of the Amorites on the east of Jordan, at the time of the conquest by the Israelites, but at an earlier period a Moabite town, Num. xxi. 26-30. In later times it again appears in connection with the history of Moab and Ammon, 1 Chr. xix. 7, who seem to have recovered it from Israel. The site has been identified and described by various modern travelers, and is placed about one and a half hours south-east from Heshbân. During the Maccabean wars it was the scene of some severe struggles and lengthened sieges, but in the subsequent decline of the Jewish power it passed into the hands of the Arabians. In Christian times it became the seat of a bishop, and as such occasionally appears in the ancient ecclesiastical lists.

MEDIA (me'dyah), a large region in Asia lying between Persia, Armenia and Assyria. It was separated from Persia on the south by a desert; on the west the boundary was the mountains of Zagros, and the chain proceeding thence to Ararat; the Araxes limited it northward; while on the east it reached to the desert, the Caspian gates and the mountains south of the sea. In length it might be from north to south five hundred and fifty miles, and in breadth from two hundred and fifty to three hundred. It comprised, according to Rawlinson, the modern provinces of *Irak Ajemi*, Persian *Kurdistan*, part of *Luristan*, *Azerbaijan*, and perhaps *Talish* and *Ghilan*. Anciently, Media was divided into Media Magna and Media Atropatene. The former was mountainous and fertile in the west, rocky and bare toward the east. It included the Nisæan plains, famous for a breed of horses, and corresponded to *Irak Ajemi*, with parts of *Kurdistan* and *Luristan*. Media Atropatene, which had its name from a satrap, Atropates, who established himself as monarch there when Alexander overthrew the Persian empire, corresponded to *Azerbaijan*, and perhaps *Talish* and *Ghilan*. It is a high tract, fertile and well watered. Tabriz, the summer residence of the kings of Persia, is its capital. In each of the two divisions of Media was a chief city called Ecbatana. Another principal town was Rhages, or Raga.

The Medes must be supposed descended from Madai, of the sons of Japheth, Gen. x. 2. Over their early history much obscurity hangs. Perhaps in very ancient times they were powerful, and they are said to have conquered Babylon. Later, however, they appear in a subordinate position, though not perhaps actually incorporated with the Assyrian empire, yet oppressed and plundered by the Assyrians, who planted military colonies among them. Herodotus represents them as revolting early, and ultimately taking Nineveh and establishing an extensive monarchy. But his story cannot be implicitly credited. In its main outline it may be true; for indisputably the Medes took Nineveh, perhaps about 625 B. C., and Cyaxares their king reigned over a vast expanse of country—Assyria, Persia, Media, Armenia and other countries, from the Halys to the Caspian gates, and from the Caspian and Black Seas to the Persian Gulf. But this dominion did not last; the Persians under Cyrus defeated them, and he is said to have captured their king Astyages. Thence-

forward the Medes made a part of the Persian empire, not as subjected to a yoke, but rather as a kindred race with the Persians. Sometimes, indeed, they struggled for independence; revolts occurred, but these were suppressed by Darius Hystaspis and Darius Nothus.

The earliest notice we find of them in Scripture is when, after the conquest of Samaria, the Assyrian king removed some of the Israelites into Median cities, 2 Ki. xvii. 6; xviii. 11. It was afterward predicted that the Medes would take part in the destruction of Babylon, Isa. xiii. 17, 18; Jer. li. 11, 28—a prediction exactly accomplished, as we read in Daniel, Dan. v. 28, 31. Possibly the Medes had suffered at the hand of the Babylonian kings, and were therefore actuated by a spirit of revenge, Jer. xxv. 25. The Medo-Persian kingdom is alluded to in Dan. viii. 3, 4, 20, and continually the two nations are spoken of as in union, Esth. i. 3, 14; Dan. vi. 8, 12. The palace or royal residence, Achmetha or Ecbatana, in Media, is also mentioned, Ezra vi. 2; it had been the seat of government under Cyrus.

The Medes were brave, and excelled in the use of the bow. Their dress was flowing and of rich colors, and they were fond of decorating themselves with ornaments. In their religion they admitted the existence of two opposing powers of good and evil. But in later times their creed was modified and changed into Magianism, or worship of fire and the other elements. Among their customs it may be noted that they left their dead to be devoured by birds and beasts of prey.

MEDIAN (me-dyan), Dan. v. 31, the designation of Darius, also called the Mede, Dan. xi. 1.

MEDIATOR (me-di-a'tor), one who interposes between two parties in order to bring them to agreement or to a common purpose, Gal. iii. 20. Moses so interposed between God and Israel, Ex. xx. 19. But the Lord Jesus Christ is the only mediator in the highest sense between God and man, so that we find this special designation given him, 1 Tim. ii. 5; Heb. viii. 6. See **ATONEMENT**.

MEDICINE (med'i-sin), Prov. xvii. 22. See **PHYSICIAN**. The word is sometimes used figuratively. Sin is spoken of as a disease, Isa. i. 5, 6; the remedy for it is therefore called a medicine.

MEEDA (me'e-da), 1 Esd. v. 32, identical with Mehida, Ezra ii. 52.

MEGIDDO (me-gid'do), occasionally **MEGIDDON**, a city in the great plain of Esdraelon, which at the time of the conquest had a king of its own, with tributary towns, Josh. xii. 21. Along with all the places of importance in that part of Palestine, it fell into the hands of the Israelites, but the original inhabitants still kept possession of the city, Josh. xvii. 11, 12; and when or how the population came to be of a properly Israelitish character is not stated. In the struggle that took place, at no great distance from the times of Joshua, between the forces of Israel under Barak and the host of Sisera, it comes again into notice, but only in a passing allusion, when, depicting the scene of conflict, Deborah represents the kings of Canaan as fighting "in Taanach, by the waters of Megiddo," Jud. v. 19. Nothing more is heard of Megiddo till the time of Solomon, during whose reign it was fortified or enlarged, 1 Ki. ix. 15, and formed, along with Taanach, the district of one of

Solomon's purveyors, 1 Ki. iv. 12. At a later period it is celebrated as the scene of two mournful events connected with the house of David—the death of Ahaziah, who fled thither after being mortally wounded by the hand of Jehu, and more particularly the death of Josiah after his defeat by Pharaoh-Nechoh, beside or in the valley of Megiddo, 2 Ki. ix. 27; xxiii. 29, 30; 2 Chr. xxxv. 22. These are all the strictly historical notices or allusions to Megiddo; and no doubt exists as to its site having been that of the modern el-Lejjun, the Legio of Eusebius and Jerome, which is placed by them about four Roman miles to the north of Taanach, and was still in their day of some note, though now only a village, distinguished by a minaret and a few olive-groves. It stood in the central and widest portion of the great plain of Esdraelon—that portion which stretches straight across, without interruption, from the hills of Samaria to those of Galilee. This is what, for the sake of distinction, may be specially termed “the plain of Megiddo.”

MEHETABEEL (me-he'ta-bel), a person whose grandson attempted to alarm Nehemiah, Neh. vi. 10.

MEHETABEL (me-he'ta-bel), the wife of Hadar, one of the kings of Edom, Gen. xxxvi. 39.

MEHIDA (me-hi'da), one whose descendants, Nethinim, returned from captivity with Zerubbabel, Ezra ii. 52.

MEHIR (me'hir), a man of Judah's posterity, 1 Chr. iv. 11.

MEHOLATHITE (me-ho'lath-ite), 1 Sam. xviii. 19, a native or resident of Abelmeholah.

MEHUJAEEL (me-hu'ja-el), a descendant of Cain, Gen. iv. 18.

MEHUMAN (me-hu'man), one of the eunuchs or chamberlains at the court of Ahasuerus, Esth. i. 10.

MEHUNIM (me-hu'nim). Certain persons, Nethinim, who returned from captivity with Zerubbabel, Ezra ii. 50, are designated “children of Mehunim.” They were probably not Israelites. The word is written Meunim in Neh. vii. 52.

MEHUNIMS (me-hu'nims), 2 Chr. xxvi. 7. See **MAONITES**.

MEJARKON (me-jar'kon), a town in the territory of Dan, apparently in the plain near Joppa, Josh. xix. 46.

MEKITAR (me-ke'tar), **PETROS**, founder of the Armenian convent at Venice, was born in 1676. He was educated in the convents of Armenia, and at an early age conceived the project of making the Armenian Church obedient to the pope. With that in view, he traveled much about, disseminating his views, but at length settled down in Modena, in the Morea, then subject to the Venetians. Driven from this by the Turks, he removed to Venice, where he founded the monastery mentioned above, and also established an Armenian printing-press. He died in 1749.

MEKONAH (me-ko'nah), a town, apparently of some importance, in the tribe of Judah at the period of the return from Babylon; it is mentioned as one of the places which were occupied by the returned exiles, and had villages attached to it, Neh. xi. 28.

MELANCHTHON (me-langk'thon), **PHILIP**, a German divine, who was one of the principal associates of Luther in the reformation of the Church. He was born February 16, 1497, at Bretten, in the palatinate of the Rhine, and studied at the college of Pfortzheim, where he became acquainted with Reuchlin, who, in compliance with a frequent custom of the period, gave his young friend the Græcised name of Melanch-



THE MEMNON'S HEAD—FRONT VIEW.—See article.

thon, having the same signification with that of his family, which was Schwartzerd, or black earth. In 1518 he was appointed professor of Greek literature in the university of Wittenberg, which situation he held to the end of his life. Here his intercourse with his colleague, Luther, led to a permanent friendship between them and a similarity of religious sentiment, though their personal character and dispositions were widely different, Melanchthon being as remarkable for suavity of manners as Luther was for impetuosity and unbending firmness. In 1519 Melanchthon assisted at the conference with Ecclus, at Leipsic; and in 1527 he visited the Saxon churches under the sanction of the elector, and aided in framing a code of ecclesiastical constitutions. In 1530, the states of the empire being assembled at Augsburg, he made a speech in the presence of the emperor, which for its moderation excited the applause of his oppo-

nents. He was employed in drawing up the Augsburg Confession, and was afterward accused of having made alterations in it without the consent of other doctors of the Reformed Church. Such was the opinion entertained of his desire to promote unity among Christians that Francis I. invited him to visit his kingdom for the purpose of settling the religious disputes among his subjects. He was also invited to England in the reign of Edward VI.; and he had many friends and well-wishers who belonged to the communion which he had forsaken. But his liberality was productive of inconvenience, by involving him in disputes with the zealots of his own party, who branded with the names of Adiphorists and Interimists such as were not as obstinately opposed as themselves to measures of concession or conciliation. These advocates for separation he thought it his duty to combat as long as he lived. His death took place at Wittenberg, April 19, 1560. His writings consist of numerous theological treatises, notes and commentaries on several of the Greek and Latin classics, and works on history and philosophy.

MELATIAH (me-la-ti'ah), a Gibeonite who helped to repair the wall of Jerusalem, Neh. iii. 7.

MELCHI (mel'ki). 1, 2. Two persons among our Lord's ancestry, Luke iii. 24, 28.

MELCHIAH (mel-ki'ah), **MELCHIAS** (mel-ki'as), Jer. xxi. 1. See **MALCHIAH**.

MELCHIEL (mel-ki'el), Judith vi. 15, the father of Charmis, one of the governors of Bethulia.

MELCHISEDEC (mel-kis'e-dek), Heb. v. 6, the Greek form of Melchizedek.

MELCHI-SHUA. See **MALCHI-SHUA**.

MELCHITÆ. See **MONOPHYTES**.

MELCHIZEDEK (mel-kiz'e-dek) (“priest of the most high God” and king of Salem, who went forth to meet Abraham on his return from the pursuit of Cherdorlaomer and his allies, who had carried Lot away captive. We read that Melchizedek, on the occasion referred to, brought refreshment for the fatigued warriors, and bestowed his blessing upon their leader, who, in return, gave to the royal priest a tenth of all the spoil which had been acquired in his expedition, Gen. xiv. 18, 20.

This statement seems sufficiently plain and to offer nothing very extraordinary, yet it has formed the basis of much speculation and controversy. In particular, the fact that Abraham gave a tithe to Melchizedek attracted much attention among the later Jews. In one of the Messianic Psalms, cx. 4, it is foretold that the Messiah should be “a priest after the order of Melchizedek,” which the author of the Epistle to the Hebrews, vi. 20, cites as showing that Melchizedek was a type of Christ; and the Jews themselves certainly, on the authority of this passage of the Psalms, regarded Melchizedek as a type of the regal priesthood, higher than that of Aaron to which the Messiah should belong. The bread and wine which were set forth on the table of show-bread were also supposed to be represented by the bread and wine which the king of Salem brought forth to Abraham. A mysterious supremacy

acy came also to be assigned to Melchizedek, by reason of his having received tithes from the Hebrew patriarch. Heb. vii. 1-10. This superiority is, as we take it, inherent in his typical rather than his personal character. But the Jews, in admitting this official or personal superiority of Melchizedek to Abraham, sought to account for it by alleging that the royal priest was no other than Shem, the most pious of Noah's sons, who, according to the shorter chronology, might have lived to the time of Abraham. Christian writers have not failed to enter into the same unprofitable researches, and would make Melchizedek to have been either Shem, or Mizraim, or Canaan, the sons of Ham, or Ham himself, or even Enoch. The last-named conjectures seem to require no notice, but the one which holds Melchizedek to have been Shem, and which we find in the Jerusalem Targum and also that of Jonathan, requires an explanation of how his name came to be changed, how he is found reigning in a country inhabited by the descendants of Ham, how he came forth to congratulate Abraham on the defeat of one of his own descendants, as was Chedorlaomer, and how he could be said to have been without recorded parentage, Heb. vii. 3, since the pedigree of Shem must have been notorious. In that case, also, the difference of the priesthoods of Melchizedek and Levi would not be so distinct as to bear the argument which the Epistle to the Hebrews founds upon it. Rejecting on such grounds this opinion, others, in their anxiety to vindicate the dignity of Abraham from marks of spiritual submission to any mortal man, have held that Melchizedek was no other than the Son of God himself. But in this case it would hardly have been said that he was made "like unto the Son of God," Heb. vii. 3, or that Christ was constituted "a priest" after the order of Melchizedek, Heb. vi. 20, or, in other words, was a type of himself. Some who do not go so far as this take him to have been an angel, and this was one of the wild notions of Origen and several of his school. The best founded opinion seems to be that of Carpzov and most judicious moderns, who, after Josephus, allege that he was a principal person among the Canaanites and posterity of Noah, and eminent for holiness and justice, and therefore discharged the priestly as well as regal functions among the people; and we may conclude that his twofold capacity of king and priest (characters very commonly united in the remote ages) afforded Abraham an opportunity of testifying his thankfulness to God in the manner usual in those times by offering a tenth of all the spoil. This combination of characters happens for the first time in Scripture to be exhibited in his person. The union of the royal and priestly offices in him, together with the abrupt manner in which he is introduced, and the nature of the intercourse between him and Abraham, renders him in various respects an appropriate and obvious type of the Messiah in his united regal and priestly character.

MELCOM (mel'kom) occurs in Jer. xlix. 1, 3, margin, instead of "their king," as in the text. See **MILCOM**, **MOLOCH**.

MELEA (me-le'a), one of our Lord's ancestors, Luke iii. 31.

MELECH (me'lek), a descendant of King Saul, 1 Chr. viii. 35; ix. 41.

MELEK EL ADEL (me'lek el a'del), sultan of Egypt and of Damascus, and younger brother of Saladin, was born in 1218. During the third crusade he took many places in Palestine from the Christians, and concluded an advantageous peace with Richard Cœur de Lion, one stipulation of which was that he should marry the sister of the English king, but that princess refused to give her hand to an infidel. In 1217 an army of crusaders from Hungary ravaged his territories and carried him away to Damietta.

MELETIANS (me-le'sh'anz). Those were so called who refused to hold communion with or to restore the "lapsed" after repentance. They were so called after Meletius (A. D. 306-309), a



THE MEMNON'S HEAD—SIDE VIEW.—See article.

bishop of Lycopolis, in Egypt, who had been deposed for having sacrificed to heathen idols in time of persecution. He assumed great powers on the subject of ordination, particularly in dealing with persons who had "lapsed." The Council of Nice deprived Meletius of the authority to ordain. He was ordered to reside in his own city, and the principles of his followers were condemned.

MELHO (mel'ho), **PHILIP DE**, celebrated as a divine, Biblical translator and Oriental poet, and as the first native of Ceylon who was ordained a Christian minister, was born in 1723. He was an eloquent preacher in Dutch, Portuguese and Tamul. He sprang from a patrician Tamul family, and studied at the seminary founded by the Dutch in Ceylon. He translated into Tamul the New Testament, the Pentateuch, the Psalms of David

and the Dutch liturgy, and wrote a work against Romanism, entitled "Triumph of the Truth." He died in 1790.

MELISSUS (me-lis'sus), a philosopher of Samos, of the Eleatic sect, who flourished about B. C. 440, was a disciple of Parmenides. He was likewise a man of political wisdom and courage, which gave him great influence among his countrymen. As a philosopher he maintained that the principle of all things is one and immutable, or that whatever exists is one being; that this one being includes all things, and is infinite, without beginning or end; that there is neither vacuum nor motion in the universe, nor any such thing as production or decay; that the changes which it seems to suffer are only illusions of our senses; and that we ought not to lay down anything positively concerning the gods, since our knowledge of them is uncertain.

MELITA (mel'e-ta), an island in the Mediterranean on which the ship which was conveying St. Paul as a prisoner to Rome was wrecked, and which was the scene of the interesting circumstances recorded in Acts xxvii., xxviii.

Melita was the ancient name of Malta, and also of a small island in the Adriatic now called Meleda, and each of these has found warm advocates for its identification with the Melita of Scripture. The received and long-established opinion is undoubtedly in favor of Malta, and those who uphold the claims of Meleda are to be regarded as dissenting from the general conclusion. This dissent proceeds chiefly upon the ground that the ship of St. Paul was "driven about in (the sea of) Adria," when wrecked on Melita. But it is apparent from ancient writers that the name Adria was not, in its ancient acceptance, limited to the present Adriatic Sea, but comprehended the seas of Greece and Sicily, and extended even to Africa. This seems to have been established beyond dispute, and every one acquainted with the mass of evidence brought to bear on this point must regard the only strong argument in favor of Meleda as entirely overthrown. Moreover, ample memorials of St. Paul's visit exist in Malta. There is, perhaps, no piece of land of the same extent in the world which is made to contain reference so diversified and so numerous to any one person as this island to St. Paul, who is, in fact, the tutelary saint of the island. These appropriations of Pauline memorials may in detail be open to dispute, or may possibly all be erroneous, but they serve in the mass to indicate a current of opinion which may be traced back to a remote source in ancient times.

The name of St. Paul's Bay has been given to the place where the shipwreck is supposed to have taken place. This, the sacred historian says, was at "a certain creek with a shore"—i. e., a seemingly practicable shore—on which they purposed, if possible, to strand the vessel, as their only apparent chance to escape being broken on the rocks. In attempting this the ship seems to have struck and gone to pieces on the rocky headland at the entrance of the creek. This agrees very well with St. Paul's Bay—more so than with any other creek of the island. This bay is a deep inlet on the north side of the island, being the last indentation of the coast but one from the western extremity of the island. It is about two miles deep by one mile broad. The harbor which it forms is very

unsafe at some distance from the shore, although there is good anchorage in the middle for light vessels. The most dangerous part is the western headland at the entrance of the bay, where the currents and shoals are particularly dangerous in stormy weather. It is usually supposed that the vessel struck at this point. From this place the ancient capital of Malta (now Citta Vecchia, Old City) is distinctly seen at the distance of about five miles; and on looking toward the bay from the top of the church on the summit of the hill whereon the city stands, it is very evident that the people of the town might easily from this spot have perceived in the morning that a wreck had taken place; and this is a circumstance which throws a fresh light on some of the circumstances of the deeply interesting transactions which ensued.

The sacred historian calls the inhabitants "barbarians"—"the barbarous people showed us no small kindness." This is far from implying that they were savages or uncivilized men; it merely intimates that they were not of Greek or Roman origin. This description applies to the ancient inhabitants of Malta most accurately; and as it could not apply to the inhabitants of Melida, who were Greeks, this is another argument to show that not Melida, but Malta, is the Melita of Scripture.

Malta lies to the south of Sicily, from the nearest point of which it is fifty-eight miles distant. Its greatest length is seventeen and one quarter miles; its greatest breadth, nine and one quarter. There are some other small islands in the group, of which Gozo is the largest. Valetta is the seat of government. Malta was colonized by the Phœnicians, and afterward by the Greeks. The Carthaginians obtained possession of it in 402 B. C., and the Romans in 242 B. C. In modern times it passed to the emperor Charles V., who in 1530 A. D. granted it in full sovereignty to the knights of the order of St. John of Jerusalem, lately expelled from Rhodes. They kept it till 1798, when it was surrendered to the French. The English obtained possession of it in 1800, and held it in military possession till 1814, when it was formally acknowledged a British dependency.



BUST OF MERCURY.—See article.

MELITO (mel'-e-to), bishop of Sardis, flourished about A. D. 160-172. He was author of many works, now known only by their titles and a fragment or two preserved by other writers. His "Catalogue of the Books of the Old Testament," however, is extant, and is the earliest list of them found in Christian literature. Melito addressed an "Apology for the Christians" to the emperor Marcus Aurelius on occasion of their persecution under his edict.

MELON. See GOURD.

MELROSE (mel'rōz) **ABBAY.** This abbey and Dryburgh, only five miles distant, and both in ruins, were among the most famous of all the ecclesiastical edifices in Scotland. Melrose was

founded in 1136 by David I. of Scotland, and Dryburgh dates from 1150. They are both situated in localities of great historical interest and of surpassing beauty. Melrose was founded for monks of the Cistercian order, who were brought from the abbey of Rievaulx in Yorkshire. It was destroyed by the English under Edward II. in their retreat in 1322, but four years afterward it was rebuilt. At the time of the Reformation it suffered severely. The style of the architecture is exceedingly beautiful, resembling the features which prevail in Exeter and York cathedrals. The stone is so hard that much of the ornamental work remains in its original sharpness. The church was built in the form of a Latin cross, with a square tower in the centre eighty-four feet high. The eastern portion, shown in the illustration, and parts of the southern side, are best preserved. In the centre of the choir a small stone indicates the spot where the heart of King Robert Bruce was buried, while the tombs of Alexander II. and James, earl of Douglas, the hero of Otterburn, are on either side.

MELTON (mel'tun), who was a celebrated archbishop of York, became very distinguished in consequence of his successful efforts to re-edify the great church of Ripon, now the cathedral. In 1317 the town of Ripon and the church were burned by the Scots, and Melton at once undertook the restoration of the sacred edifice. He extended the new building eastward to twice its former length, and its perfection and splendor of style are greatly owing to the purity of taste of its builder. It is far superior to all the Welsh churches, and even Carlisle, Chester, Oxford, Bristol, Rochester and Chichester are all inferior, while it vies with those of Hereford, Exeter and Worcester. The west front is superior to all English churches except those of York, Lincoln, Peterborough, Salisbury and Wells. The style of the windows shows that alterations had taken place as architecture progressed in the country; for while the Early English prevails in the western entrance, the east window of the choir is decorated, and has six lights. The south transept, as well as the windows of the nave, is decorated, but no record remains of the dates of the changes or of the men by whom they were made. Dr. Longley became the first bishop of Ripon; he was appointed to the see on its erection, in 1836. The cathedral is two hundred and sixty-six feet long internally, the choir being one hundred and one feet; the nave is eighty-seven feet wide and eighty-nine feet high, while the choir is sixty-seven feet by seventy-nine feet high; the transept extends one hundred and thirty-two feet, while the central tower and the two towers at the angles of the west front are each about one hundred and ten feet high. The cloisters have been destroyed, and the chapter-house is really a small chapel on the south side of the choir.

MELVILLE (mel'vil), **ANDREW**, a learned Scottish professor and promoter of the Reformation, was born in 1545, and after studying at St. Andrews five years, completed his education at Paris and Poitiers. He next lived at Geneva, where he held the chair of humanity, and enjoyed the friendship of Beza and other leading Reformers. Returning to Scotland in 1574, he was chosen principal of Glasgow College, and rendered important services to the cause of education and literature, both by his noble enthusiasm and personal influence and by the reforms he introduced. After

six years he was called to St. Andrew's to fill the office of principal of St. Mary's College. He distinguished himself by his zeal and courage in opposing the arbitrary measures of the court and in promoting the establishment of the Presbyterian form of Church government, and in 1582 was prosecuted and imprisoned. He escaped, however, and for a time took refuge in England, resuming his professorship in 1585, and pursuing the same course in public affairs as before. James I. called



RUINS OF THE TEMPLE OF MERCURY, POMPEII.—See article.

him to London the year after his accession to the throne, and in 1607 he was imprisoned by a sentence of the privy council. After several years' confinement, he went abroad, and accepted a chair in the university of Sedan, where he died in 1622.

MELZAR (mel'zar). The word appears as a proper name, denoting the person who was charged with the oversight of the young Israelitish captives in the palace of Babylon, Dan. i. 11, 16. But as the article is in each case prefixed to it, there can be little doubt that it ought to be translated and read as it is in the margin, "the steward."

MEMMIUS (mem'me-us), 2 Macc. xi. 34, a person called a Roman ambassador, who is said, with Manlius, to have written a letter to the Jews.

MEMNON (mem'nōn), in Greek mythology, was a fabulous king of Ethiopia, son of the goddess Aurora, who is said to have assisted the Trojans in the siege of Troy, and to have been slain by Achilles. Several Egyptian kings of this name are mentioned by Greek writers. The name is supposed to be a general appellation borrowed from the Egyptian language (*Mei-amun*, "beloved of Ammon"), and erroneously applied by them to different individuals. The famous statue called by the Greeks Memnon, at Thebes, in Upper Egypt, which possessed the real or imaginary property of emitting a sound like that of a harp at the rising of the sun, is supposed to have been in the building called the Rhamesseion, from its founder Rhameses or Sesostris. The statue of black granite, in the British Museum, styled the brother of the younger Memnon, was found in the Rhamesseion. The real Memnonium was, however, probably the temple erected by Amenoph, or Amenothph.

MEMORIAL CROSS. See MONUMENTAL CROSS.

MEMPHIS (mem'fis), a very ancient and celebrated city of Egypt. It lay just at the northern end of the narrow Nile valley, on the western bank of the river. According to the tradition, Menes the founder, obtained a site for his city by damming up a branch of the Nile and restraining the water to a new channel which he dug. Memphis

as surrounded with mounds and embankments to protect it against the inundations of the river; and these served also for security against hostile attacks. It would seem to have been the capital of those Pharaohs who reigned in Lower Egypt in the times of the patriarchs, and it was their territory in which Abraham, Jacob and the Israelitish tribes sojourned. Under Psammetichus this city became the metropolis of the whole of Egypt, and grew and flourished as the southern Thebes declined. Under Persian rule and the government of the Ptolemies, Memphis continued the chief city, but the foundation of Alexandria was fatal to its prosperity. Even in Strabo's time, though still large and populous, many of its great buildings were falling into decay; and when at length Cairo rose in its neighborhood, Memphis rapidly declined, and its site is now only marked by ruins near the village of *Minyet Rahinah*, or *Mitrahenev*. In the time of its prosperity Memphis must have been a noble city, one hundred and fifty stadia in circuit. Among its noticeable buildings was a famous temple of Phtah (corresponding to the classical Vulcan); and Apis is said to have been specially honored here. His temple, also, was one of the most noted structures of the city. There was besides a temple of Serapis, in which the sacred cubit and other symbols used for measuring the inundations of the river were kept. Memphis was a busy city. Various manufactures were successfully carried on here. That of glass was particularly celebrated. From the acacia trees in the neighborhood planks and masts of boats, and various articles for many uses, were constructed.

MEMUCAN (mem'u-kan), one of the princes of the court of Ahasuerus, Esth. i. 14, 16, 21.

MENAHM (men'a-hem), the son of Gadi, who, having slain Shallum, king of Israel, reigned in his stead ten years, 771-760 B. C. He was an impious and cruel king. In his reign Pul, king of Assyria, came against the land; but Menahem obtained his protection by the payment of a thousand talents of silver, 2 Ki. xv. 14-22.

MENAN (me'nan), one of our Lord's ancestors, Luke iii. 31.

MENANDRIANS (me-nan'dre-anz), followers of Menander, a disciple of Simon Magus, who added one of his own heresies to those of his master. In his reign Pul, king of Assyria, came against the land; but Menahem obtained his protection by the payment of a thousand talents of silver, 2 Ki. xv. 14-22. Menander belonged to the Asiatic school of Gnostics, and on some points differed from the Alexandrian and Syrian schools. Platonism prevailed among the Asiatics, and on some points differed from the Alexandrian and Syrian schools. Platonism prevailed among the Asiatics, and on some points differed from the Alexandrian and Syrian schools. Platonism prevailed among the Asiatics, and on some points differed from the Alexandrian and Syrian schools. Platonism prevailed among the Asiatics, and on some points differed from the Alexandrian and Syrian schools.

MENDÆANS (men-de'aniz), a name of the Christians of St. John the Baptist who still remain in Bassora, a city lying between Arabia and Persia. They are also called "Disciples of St. John" and "Hemerobaptists," from their frequent washing.

MENDELSSOHN (men'dels-sōn), MOSES, celebrated Jewish philosopher, commonly called the "Socrates of the Jews," was born September 1729. His early life was spent amid circumstances of extreme penury, approaching at times the verge of destitution; but in spite of these he prosecuted with dauntless perseverance his lit-

erary and philosophical studies, first at Dessau and afterward at Berlin. At length, however, a Jewish merchant employed him to educate his children. Being thus relieved from want, he devoted himself more than ever to the acquisition of learning, and though only one-and-twenty, began publishing a weekly periodical in Hebrew, entitled "A Collection of Ethics." The philosophical works which he now published spread his fame over Europe, and secured for him the friendship of eminent literary men, who were constantly corresponding with him about philosophical, archaeological, religious and Biblical subjects, and who solicited his aid in literary enterprises. Had it not been for his religion, Mendelssohn might have won far greater laurels, but he refused to become a Christian, and did much for the benefit of the Jews. The influence which this famous philosopher and Hebraist exercised over the Jewish nation is incalculable. He effected a reformation in

MENI (me'ne). This word does not occur in our English Bible, but there is a passage in Isaiah where, instead of being translated, it probably ought to be retained without alteration: "But ye are they that forsake Jehovah, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering for that number"—more literally and properly thus: "prepare a table for Gad, and fill a mingled draught for Meni," Isa. lxv. 11. There can be no doubt, that in both these clauses idolatrous practices are referred to, though there is a great diversity of opinion as to the proper identification of the two principal names, Gad and Meni. By a considerable number Meni is understood to be the planet Venus (identical with Ashtoreth), and Gad with Jupiter (the Sidonian Baal); while these, again, are associated in the Arabian astrology with fortune or fate in the sense of good luck. On the whole, it must be confessed no certain light has yet been



MESSENGERS OF THE EAST RACING TO BE THE FIRST TO DELIVER THEIR MESSAGES.

Judaism, and founded in Berlin that new school of Hebrew literature and Biblical exegesis which has now produced so many and such distinguished Jewish literati, not only in Germany, but throughout Europe. His principal work is "Phadæ," a discourse on immortality. He died January 4, 1786.

MENDICANT ORDERS. See MONKS.

MENE (me'ne), the first word in the mysterious inscription which the king of Babylon, in the midst of his revelries, saw written by a hand on the wall, Dan. v. 25. It signifies "numbered," and was interpreted by Daniel to mean, "God hath numbered thy kingdom, and finished it"—the double *mene* apparently indicating the completeness and certainty of the act.

MENELAUS (men-e-la'us), 2 Macc. iv. 23-50, an usurping high-priest, who purchased the dignity from Antiochus Epiphanes, 172 B. C., but was ultimately put to death by Antiochus Eupator.

thrown upon the precise idol-power indicated either by Meni or by Gad. The different opinions entertained by commentators can only be regarded as more or less probable conjectures; but that respect was had in the terms to one or other of the heavenly bodies seems to have been the prevailing conviction from ancient times, and there is no reason for disturbing it.

MENNO (mèn'no), SIMONIS, was the reorganizer, and under God the reformer, of the denomination which took his name. (See the following article.) He was born in 1496, became a Catholic priest, was converted and became an eminently successful leader and preacher among the Dutch Reformers. No man has been more shamelessly maligned, not only by papists but by unjust Protestant writers. His theological views were evangelical, his piety earnest; he was a man of genius and sound judgment. He possessed a natural and persuasive eloquence. He appears, moreover, to have been a man of probity, of a meek and tracta-

ble spirit, gentle in his manners, affable in his commerce with persons of all ranks and characters, and extremely zealous in promoting practical religion and virtue, which he recommended by his example as well as by his precepts. He died in 1561, in the duchy of Holstein.

MENNONITES (men'non-ites), or **DUTCH BAPTISTS**. Notwithstanding the fact that many churches of this name have lapsed from the earlier rule of baptizing only by immersion, yet, as founded by Menno Simons, the body was Baptist in the strongest sense. Menno himself spoke and wrote in terms not to be misunderstood; witness one sentence, like which his writings contain many: "After we have searched ever so diligently, we shall find no other baptism but dipping in water, which is acceptable to God and approved in his word." Besides, the entire Church rigidly adheres to the Baptist views of the proper subjects of the ordinance. They reject infant baptism, and refuse to commune at the Lord's table with any who administer the ordinance to children or with those who have been baptized without previous testimony of repentance and faith.



THE DORMOUSE.—See MICE.

An "Account of the Origin of the Dutch Baptists," published at Breda, in 1819, by two learned ministers of the Dutch Reformed Church, says:

"The Mennonites are descended from the tolerably pure evangelical Waldenses, who were driven by persecution into various countries, and who during the latter part of the twelfth century fled into Flanders, and into the provinces of Holland and Zealand, where they lived simple and exemplary lives, in the villages as farmers, in the towns by trades, free from the charge of any gross immoralities, and professing the most pure and simple principles, which they exemplified in a holy conversation.

"There were then two sects among them, the one distinguished by the name of the *Perfect* (who held to a community of goods), and the other the *Imperfect*. By far the greater part of the first sect, and the whole of the second, were certainly among the most pious Christians the Church ever saw and the worthiest citizens the State ever had. History removes every doubt on this subject.

"In the year 1536 their scattered community obtained a regular state of Church order, separate from all Dutch and German Protestants, who at that time had not been formed into one body by any bonds of unity. This advantage was procured them by the sensible management of a Friesland Protestant, Menno Simons, who had formerly been a

pish priest. This learned, wise and prudent man was chosen by them as their leader that they might by his paternal efforts, in the eyes of all Christendom, be cleared from the blame which some of them had incurred. This object was accomplished accordingly; some of the perfectionists he reclaimed to order, and others he excluded. He purified also the religious doctrines of the Baptists."

In the matter of government the Mennonites appear to form one undivided Christian body. Associations are held at different times similar to those in England and the United States, though some churches, as among the English and American Baptists, decline union with any association. Divine worship is conducted as among the other churches of the Reformed. They have preaching only once on the Sabbath, and the ministers are chosen in some places by the congregation and in others by the elders and deacons. In their *private* meetings every one has the liberty to speak, to expound the Scriptures and to pray. They assemble (or used to do so) twice every year, from all parts of Holland, at Rynsbouurg, a village two leagues from Leyden, at which time they partake of the Lord's Supper, sitting at a table.

Their "Confession of Faith" shows them to be in accord with evangelical Christians of other names on the fundamental doctrines of the Christian faith. They maintain that practical piety is the essence of religion, and that the surest mark of the true Church is the sanctity of its members. They plead for universal tolerance in religion, and debar none from their societies who lead pious lives and own the Scriptures for the word of God, only insisting that those who have not been baptized on confession of repentance and faith shall make such confession and then receive the ordinance. They are utterly averse to oaths and war, and to capital punishments, as contrary to the spirit of the Christian dispensation. They do not permit their ministers to receive any salary or grants of any sort from the civil government. They have a college at Amsterdam, established a century ago, that is liberally supported and maintains a high rank.

In the United States there are a large number of Mennonites, and they are noted here, as in Holland, for their piety and the simplicity of their lives. They adhere in the main to the forms and views of their ancestors.

MEN-STEALER (men-steel'er). Kidnaping or reducing men to slavery, was strictly forbidden by the Mosaic law, Ex. xxi. 16. See **SERVANT**.

MENUCHA (me-noo'ka), Jer. li. 59, margin. See **SERAIAM**.

MENUCHAH (me-noo'kah), "rest," Jud. xx. 43, margin. The meaning is substantially that given in the text, quietly, without tumult.

MENUCHITES (me-noo'kites), 1 Chr. ii. 52, margin. See **HATSI-HAMMENCHOTH**, **MANAHE-THITES**.

MEONENIM (me-o-ne'nim). This word occurs as a proper name in our version of Jud. ix. 37; in the margin, however, it is translated. It might be more justly rendered "the oak of the diviners," probably some tree under or in connection with which divination had been practiced.

MEONOTHAI (me o-no'thi), one of the descendants of Judah, 1 Chr. iv. 14.

MEPHAATH (me-pha'ath), a city in the territory of Reuben, Josh. xiii. 18, afterward assigned to the Levites, Josh. xxi. 37. It was at a later period in the possession of the Moabites, Jer. xlvi. 18.

MEPHIBOSHETH (me-fib'o-sheth). 1. Son of Jonathan, called also Merib-baal, 1 Chr. viii. 34; ix. 40. He was five years old at the time of the catastrophe of Gilboa, when his nurse fled away with him, but stumbled, and caused him thereby an incurable lameness. After some years David, finding that Jonathan's son yet lived, restored to him the family possessions and granted Mephibosheth a constant place at the royal table. On Absalom's rebellion, Mephibosheth remained at Jerusalem, and, according to his servant Ziba's statement, hoped that the convulsions of the time might pave the way for his accession to the throne. David, therefore, instantly confiscated his estate. But on the king's return to Jerusalem, Mephibosheth met him with marks of mourning, which declared he had shown throughout the rebellion, and said that Ziba's accusation was untrue. It is evident, however, that David was not altogether satisfied; for, though he revoked the decree of confiscation, he made Mephibosheth and Ziba equal shareholders in the estates, 2 Sam. iv. 4; ix. xvi. 1-4. 2. One of the sons of Saul by his concubine Rizpah, delivered by David into the hands of the Gibeonites, and hanged by them, 2 Sam. xvi. 8, 9.

MERAB (me'rab), the eldest daughter of Saul, 1 Sam. xiv. 49, promised to David, but given to Adriel in marriage, 1 Sam. xviii. 17, 19.

MERAIAM (me-ri'ah), a priest in the days of Joiakim, Neh. xii. 12.

MERAIOTH (me-ri'oth). 1, 2. Two priests in the line of Eleazar, 1 Chr. vi. 6; ix. 11. One of those priests who went to Jerusalem with Zerubbabel, 1 Chr. xii. 15; he is called also Meremoth.

MERAN (me'ran), Bar. iii. 23, some count it is uncertain what, through or from which caravans of merchants passed.

MERARI (me'ra-re), youngest son of Levi, born in Canaan, Gen. xli. 11. He is only known from his name having been given to one of the three great divisions of the Levitical tribe.

MERARI, Judith viii. 1, the father of Judith.

MERARITES (me-rar'ites), a family of Levi, descendants of Merari, Num. xxvi. 57. When the census was taken in the wilderness, the number of their males above a month old was six thousand two hundred; of those between thirty and fifty three thousand two hundred, Num. iii. 34; iv. 4. They were divided into two great families, the Mahlites and the Mushites, Num. iii. 33, and they were to pitch on the north side of the tabernacle. Ethan, or Jeduthun, was an eminent Merarite. To this family was entrusted the care of the boards, bars, pillars of the tabernacle and the appurtenances, with the pillars, sockets, pins and cords of the surrounding court, Num. iii. 33-34; iv. 29-33; vii. 8. When Israel entered Canaan

twelve cities in the territories of Reuben, Gad and Zebulun were allotted to the sons of Merari, Josh. xxi. 7, 34-39, there being, however, some variation in the accounts.

MERATHAIM (me-ra-tha'im), the dual of *Marah*, and signifying "the two rebellions," or repeated rebellions, applied by the prophet Jeremiah to Babylon, ch. l. 21, on account, no doubt, of its proud and God-defying spirit, which was ever manifesting itself in hostile deeds, and which, therefore, as the prophet declares, must draw down the severest measures of divine vengeance.

MERCATOR (mer-ka'tor), **MARIUS**, an ecclesiastical and controversial writer in the fifth century, the friend of Saint Augustine. Some maintain that he was an Italian, while others say that he was an African. He wrote against the Pelagians and Nestorians, commencing his polemical career in 418 and continuing it till about 451. Many of his writings are translations from the Greek into Latin, with prefaces by Mercator, of considerable use in the study of ecclesiastical history.

MERCER (mer'ser), **JESSE**, was born in North Carolina in 1769. He entered the Baptist Church, was ordained as minister in 1789, and took charge of a church in Wilkes county, Georgia. He was an excellent and powerful preacher and a liberal, kind man. He composed a volume of hymns, which are still in use, and to the university which was founded at Penfield, Georgia, and which was named after him, he left the sum of sixty thousand dollars. He died in 1841.

MERCER, JOHN, a learned Hebrew critic of the sixteenth century, was born at Uzes, in Languedoc. He studied law at Toulouse and Avignon. Philology, however, and Biblical literature had stronger charms for him than legal studies, and he soon relinquished the latter for his favorite pursuit. He made an astonishing proficiency in the belles-lettres, and in the Latin, Greek, Hebrew and Chaldee languages. In the last two especially he was so profoundly skilled that, in 1546, he was appointed to the Hebrew chair in the Royal College at Paris. In this department he acquitted himself with the highest reputation, and his lectures were so famous that the royal auditory was always full when he read. The Jews went to hear him, and owned that he understood Hebrew best of any man of that age. He had been brought up in the Romish religion; but in consequence of his maturer inquiries, he was led to embrace the Protestant faith. During the civil wars in France he retired to Venice; and returning with a design to publish the learned works which he had composed, he died at Uzes in 1572. His works consist chiefly of commentaries on the books of the Old Testament, drawn from the writings of the Jewish literati.

MERCHANT. See **COMMERCE.**

MERCURY (mer'keu-re), the name of one of the heathen gods, called Mercurius by the Romans and Hermes by the Greeks. He was the son of Jupiter and Maia, and acted as the messenger of the gods. Part of his duty was to conduct the souls of the departed to Hades. He presided over eloquence, profit, good fortune and theft, in which he was himself so great a proficient, that on the

day of his birth he stole fifty kine from the flocks of Apollo, whom he repaid by the invention of the lyre. He stole the trident of Neptune, the girdle of Venus, the sword of Mars, the sceptre of Jupiter and the various implements of art used by Vulcan. Mercury was represented as a youth lightly clad, with the "petasus" or winged hat, and wings at his heels. In his hand he bears the emblem of his herald's office, the "caduceus," a rod with two serpents twined about it. By means of his winged cap and sandals he could go into any part of the universe he pleased, and he could become invisible or assume any shape. The more ancient statues of Mercury were square blocks of stone with a rudely carved head on them. They were set up in great numbers in the streets of Athens. Barnabas and Paul were taken by the people at Lystra for Jupiter and Mercury, Acts xiv. 11-13. Ovid has a story of these two deities wandering in the adjacent country of Phrygia.

MERCY (mer'se), a blessed attribute of God, which he wonderfully showed in not permitting man's fall to be irrevocably fatal, but devising a means whereby, without violence to his justice, sinners might be forgiven, Ex. xx. 6; xxxiv. 6, 7. To accomplish this the great work of redemption was effected by the Lord Jesus Christ. It is in Christ that mercy and truth meet together, righteousness and peace embrace each other; and mercy is now extended to guilty men who approach God through faith in Jesus. There is no limitation. The blood of Jesus Christ can cleanse from all sin, 1 John i. 7. Mercy also is a Christian grace, which Christ's followers must cultivate, Matt. v. 7.

MERCY, SISTERS OF THE ORDER OF. This order was founded at Dublin, in 1831, by Catherine McAuley, for the care of the sick and the instruction of poor children. The order was recognized and confirmed by the pope in 1841. A black habit and a black veil are worn, and the rules of the Augustinians, with some modifications from the Presentation order, are adopted.

Another order of the same name was founded in 1823 by P. Bazin, the vicar-general of the diocese of Seez, for the purpose of nursing the sick at their own houses. This order was confirmed by the pope in 1839. The members are bound to nurse the sick in any disease whatsoever. The habit is black, black veil, white cap, and a crucifix on the breast.

MERCY-SEAT, the piece of sacred furniture which formed the lid of the ark of the covenant, and on which the high-priest once every year sprinkled the blood of atonement. Its proper nature and design can only be understood by being viewed in connection with the other parts of the tabernacle, especially those belonging to the most holy place.

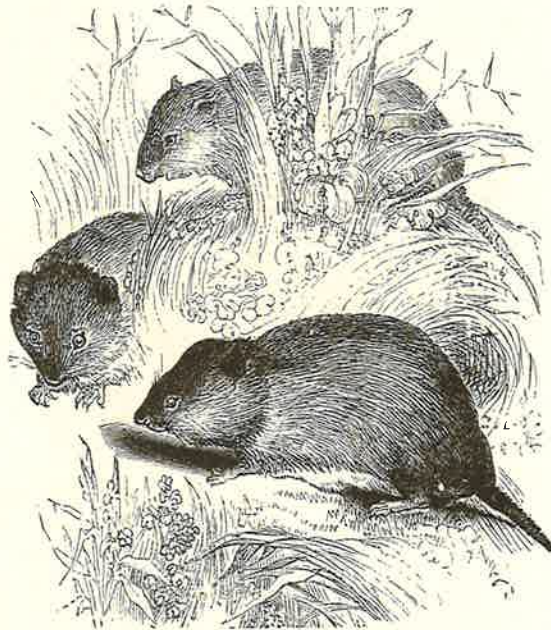
MERED (me'red), a descendant of Judah who married (at what date we know not) Bithiah, Pharaoh's daughter, 1 Chr. iv. 17, 18.

MEREMOTH (mer'e-moth). 1. A priest after the captivity, Ezra viii. 33, who helped in repairing the wall of Jerusalem, Neh. iii. 4, 21. 2. One who had married a foreign wife, Ezra x. 36.

3. A priest who returned with Zerubbabel, whose descendant or representative sealed the covenant, Neh. x. 5; xii. 3; he is called Meraioth in Neh. xii. 15. 4. 1 Esd. viii. 2, identical with Meraioth, Ezra vii. 3.

MERES (me'res), one of the seven counselors of the king of Persia, who gave his voice against Queen Vashti, Esth. i. 14.

MERIBAH (mer'e-bah). 1. One of the names given by Moses to the place where a fountain of water issued from the rock. This was in the desert of Sin; and the place was called Massah because the people tempted the Lord; and Meribah because they strove with Moses, Ex. xvii. 1-7. 2. Another place near Kadesh where, many years after, water was also miraculously produced, named for a similar reason. This was in the desert of Zin, Num. xx. 13, 24. It was on this last occasion that Moses and Aaron were guilty of the fault for which they were excluded from Canaan. In order to distinguish the two, the last-named place is generally



SHORT-TAILED FIELD-MICE.—See MICE.

called the "water" or "waters of Meribah," Deut. xxxii. 51. In Ps. xcvi. 8 the word is translated "provocation," and Massah "temptation."

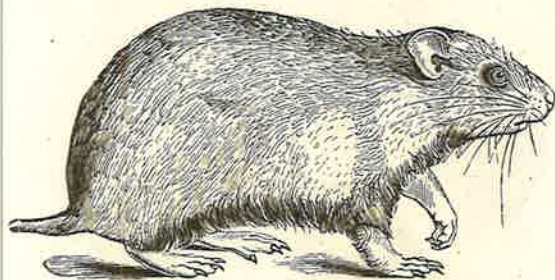
MERIB-BAAL. See **MEPHIBOSHETH.**

MERLIN (mer'lin), **JAMES**, a learned French priest of the sixteenth century, was a native of Limoges, and studied at the university of Paris. He was rector of the parish of Montmartre, and canon of Notre Dame at Paris. He used so much freedom in declaiming against the Reformed religion, and against the courtiers who were supposed to be favorable to it, that Francis I. caused him to be arrested and imprisoned in the castle of Louvre in 1527. He was released, but banished to Nantes, whence he was permitted to return in 1530, and was made vicar-general to the archbishop of Paris. He died in 1541. He published "A Collection of the Councils," and was the first who ventured to defend Origen when publishing his works, which he did in an apology prefixed to them.

MERODACH (mer'o-dak), a Babylonian idol, Jer. l. 2, sometimes identified with the planet

Mars, to which, as being the god of blood and slaughter, human sacrifices were offered. The honor in which this deity was held is illustrated by the fact that the names of several Assyrian and Babylonian monarchs were compounded with Merodach, as Merodach-baladan, Evil-merodach, mentioned in Scripture. The names Bel, or Bil, and Merodach are sometimes coupled as denoting a single god, who appears to have been worshiped sometimes under one title, sometimes, with perhaps a difference of attributes, under the other. Rawlinson believes that Bel-merodach corresponds to the Greek Zeus, or Jupiter, the great source of power and blessing, and also identifies him astronomically with the planet Jupiter.

MERODACH-BALADAN (bal'a-dan), a king of Babylon who sent ambassadors to Hezekiah after his sickness to inquire of the wonder (the shadow receding on the dial) that had been done, 2 Chr. xxxii. 31. In 2 Ki. xx. 12 the name is Berodach-baladan. This king appears to have been the Mardocempalus of Ptolemy. He reigned from 721 B. C. for twelve years, and then was dethroned and banished by Sargon. In about seven years he obtained power again, and reigned for six months, but was dethroned by Sennacherib. His sons and grandsons made head against the Assyrian supremacy down to the time of Esar-haddon.



THE HAMSTER.—See MICE.

MEROM (me'rom), **WATERS OF**, the place where Joshua attacked and defeated the confederate princes of Northern Palestine who had been collected by Jabin, king of Hazor, Josh. xi. 5, 7. It is only mentioned in the one passage of Scripture, and no clear indication is given of its geographical position. The name would seem to indicate some elevated position. It must have been in the North of Palestine, and not far distant from Hazor, for after Joshua had pursued the routed Canaanites to Zidon, it is said "he turned back and took Hazor," vers. 8, 10. It is somewhat remarkable that Josephus, in giving an account of this great battle, states that the scene of it was "Beroth, a city of Upper Galilee, not far from Kadesh," and he does not mention the Waters of Merom.

Most geographers identify the Waters of Merom with the lake *Samochonitis*, now called *el-Hüleh*. The words of Josephus seem to indicate it. He describes the city of Hazor as situated "over the lake Samochonitis;" and Hazor, as has been seen, must have been at or near the Waters of Merom. The Hebrew word here translated "waters" is employed in a great variety of meanings in Scripture. It signifies either a fountain, river, tank, lake or sea, and may therefore be given appropriately to the lake Samochonitis. There is besides no other collection of waters in Northern Palestine answering to the notices of Merom in the book of Joshua; and it may also be added that the shores of this lake form the only ground near the site of Hazor

where war-chariots could be used with any effect against an enemy. It may, therefore, be safely admitted that "the Waters of Merom" are identical with the *Samochonitis* of Josephus and the modern *Bahret el Hüleh*.

"The Waters of Merom," or Lake Hüleh, is a sheet of water triangular in form, its apex pointing southward to the place where the Jordan issues from it. Its length is about four and a half miles and its breadth three and a half, but it is subject to periodical variations in extent, owing to the fall of rain and the melting of the snow on the neighboring mountains. It occupies the southern end of a plain or large basin fifteen miles long by five wide. Around the lake is a broad margin of marshy ground, which extends several miles to the northward along the banks of the streams, and is covered with dense jungles of canes, the home of wild swine and buffaloes.

The lake is fed by numerous streams and fountains. The largest is the Jordan, which falls in near the north-eastern angle, and is made up of the united streams from Dan, Baniás and Hasbeiya. West of the Jordan is the stream from Merj 'Ayún, the Ijon of Scripture. At the foot of the mountains of Naphtali, on the western side, are several large fountains, whose waters flow into the lake.

MERONOTHITE (me-ro-nóth'ite), a designation given to Jehdeiah and Jadon, 1 Chr. xxvii. 30; it is not known whence derived.

MEROZ (me'roz), a place in the North of Palestine whose inhabitants refused to join Barak against the host of Sisera, Jud. v. 23. It has not been identified.

MERRICK (mer'rik), **JAMES**, an English divine and poet, whom Lowth calls one of the best of men and most eminent of scholars, was born in 1720, and educated at Trinity College, Oxford. He entered into orders, but seldom preached, being subject to acute pains in his head and frequent debility. He died at Reading in 1769. He was the author of numerous prose works and poems, among which are "A Metrical Version of the Psalms" and "Messiah, a Divine Essay."

MERRILL (mer'ril), **DAVID**, was a Presbyterian minister at Urbana, Ohio, from 1827 until 1841, whence he removed to Peacham, Vermont. He was educated at Dartmouth College. He was a powerful writer in leading journals and the author of "Sermons" which were published after his death. He died July 21, 1850, in the fifty-second year of his age.

MERRILL, **THOMAS ABBOTT**, a Congregational clergyman, born in 1780, at Andover, and educated at Middlebury College. He was a tutor at Dartmouth and Middlebury colleges, and from 1805 until his death he was pastor of the church at Middlebury. He was a most powerful preacher, and his ministry produced great awakenings, and he was favored with several revivals. For forty-nine years he was a member of the corporation of Middlebury College. He published sermons and a "History of Middlebury," where he died in 1855.

MERRIT (mer'it), **TIMOTHY**, was born in 1755, at Barkhamstead, Connecticut. In 1796 he became a minister in the Methodist Episcopal

Church. He acted as editor in Boston of "Zion's Herald;" and having removed to New York, he took charge of "The Christian Advocate and Journal." He was the author of "The Christian's Manual," "The Convert's Guide and Preacher's Assistant," a work on "Universal Salvation" and a "Memoir of Miss S. H. Bunting." He died in 1845, at Lynn, Massachusetts.

MERTON (mer'tun), **WALTER OF**, a learned and munificent prelate of the thirteenth century, and founder of the very eminent college which bears his name at Oxford, was born at Merton, in Surrey, and educated at the convent of that place. After obtaining several preferments, he became lord-chancellor in 1258, was deprived of the seal the same year by the barons, but had it restored to him in 1261, and in 1274 was consecrated bishop of Rochester. Walter of Merton founded a hospital at Basingstoke for poor travelers and decayed ministers, and in this foundation he took always a warm interest. His college at Oxford was founded in 1264, and became the archetype, so far as architectural and social arrangements were concerned, of all colleges subsequently founded. Its great distinctive feature was that it was a "literary," not a sacerdotal, institution. The students were not to be monks. He died in 1277.

MERUTH (me'ruth), 1 Esd. v. 24, identical with Immer, Ezra ii. 37.

MESECH (me'sek), or **MESHECH** (me'shek), the sixth son of Japheth, Gen. x. 2, and the progenitor of a race who bore his name. This race or people are always mentioned in connections which indicate their remote and somewhat outlandish character. The Psalmist bewails his condition as an exile in language borrowed from Mesech on the one side and Kedar on the other: "Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar," Ps. cxx. 5; not as being literally in both (which had been impossible, as they lay in opposite directions), or perhaps in either, but his state was all one as if he were located in such distant and barbarous regions. The only other inspired writer who mentions them is Ezekiel, and by him they are always associated with Tubal, as if by position or otherwise the two were most closely allied, ch. xxvii. 13; xxxii. 26; xxxix. 1. The opinions of the learned are not altogether agreed upon the subject, but the great majority identify Mesech with the Moschi, a warlike people dwelling in the mountainous district which lies between Armenia, Iberia and Colchis. The region bore the name of the Moschian mountains, and was every way suited to the habits and character of a hardy, resolute and warlike race, such as the ancient Moschi appear to have been. In the first centuries, however, of Christianity, the gospel found an entrance among them, and doubtless had some effect in softening and civilizing the manners of the people.

MESENGUY (mā-zong-ge'), **FRANCIS PHILIP**, a French abbé, was born at Beauvais in 1677, and for several years taught the classics and rhetoric at his native place. He was then sent for to Paris, to preside over the rhetorical class in the college of Beauvais, and was made catechist of the pensionaries, for whose use he drew up his "Exposition of Christian Doctrine." He excited the displeasure of the court by his vehement opposition to the constitution Unigenitus, in consequence of which he was obliged to relinquish his situation

and withdraw into privacy. He died in 1763. He wrote "History of the Old Testament," "Remarks on the Constitution Unigenitus" and other works.

MESHA (me'shah). 1. The name of the king of Moab who revolted from the ten tribes after the death of Ahab, against whom Jehoshaphat and Jehoram led their united forces. He is noticed as a great sheep-breeder, 2 Ki. iii. 4. 2. The first-born son of Jerahmeel's brother Caleb. He is named "the father of Ziph," 1 Chr. ii. 42. 3. A descendant of Benjamin, apparently born in the land of Moab, 1 Chr. viii. 8, 9.

MESHA, "middle district," a place mentioned as the boundary of the settlements of Joktan's descendants, "from Mesha unto Sephar (and beyond to), the mountains of Arabia," Gen. x. 30. Before the Tigris reaches the Persian Gulf it divides, at the confluence of the Karun (Pasatigris) and the Shat-al-Arab, into two branches, enclosing the island *Mesene*. This is Mesha, and the boundary extends from the north-western point of the Persian Gulf toward Sephar to the south-west till it reaches that range of peaks, "the mountain of the east," which is known as the mountains of Nejed, intersecting Central Arabia from the vicinity of Mecca and Medina to the Persian Gulf.

MESHACH (me'shak), "guest of the king," the Chaldee name of Mishael, one of the young Jews captive with Daniel in Babylon, Dan. i. 7; ii. 49.

MESHECH (me'shek). See **MESSECH**.

MESHELEMIAM (me-shel-em'yah), one of the Levite porters, 1 Chr. ix. 21; in 1 Chr. xxvi. 14 he is called Shelemiah.

MESHEZABEEL (me-shez-ab'e-el). 1. The grandfather of one (Meshullam) who repaired the wall of Jerusalem, Neh. iii. 4. 2. A person who sealed the covenant, Neh. x. 21. 3. A descendant of Judah, Neh. xi. 24, perhaps identical with No. 2.

MESHILLEMITH (me-shil'le-meth), 1 Chr. ix. 12, called also Meshillemoth, Neh. xi. 13.

MESHILLEMOTH (me-shil'le-moth). 1. An Ephraimite, 2 Chr. xxviii. 12. 2. A priest of the course of Immer, Neh. xi. 13, called also, 1 Chr. ix. 12, Meshillemoth.

MESHOBAB (me-sho'bab), a descendant of Simeon, 1 Chr. iv. 34.

MESHULLAM (me-shul'lam), one of the most common names among the ancient Israelites; but though upward of twenty individuals are found to have borne it, not one of them rose to any distinction, and the name occurs only in genealogical registers and lists of persons concerned in public transactions, 1 Chr. iii. 19; v. 13; Ezra viii. 16; x. 15; Neh. iii. 4, 30; vi. 30, and elsewhere.

MESHULLEMETH (me-shul'le-meth), the mother of King Amon, 2 Ki. xxi. 19.

MESOBABTE (me-so-ba'e-te), a designation given to Jasiel, one of David's warriors, 1 Chr. xi. 47; its origin is unknown.

MESOPOTAMIA (me-so-po-ta'me-a), a country of Asia, situated between the 31st and 36th degrees of north latitude, and the 55th and 64th

of east longitude. It is bounded on the north-east by the river Tigris, and on the south-west by the Euphrates. From this circumstance it derives its Greek name of Mesopotamia, or between the rivers. Its Hebrew appellation, *Aram, Mharaim*—Aram amidst the rivers—bears the same testimony to its position, and points out in addition the tribe by which it was first cultivated—viz., Aram, the fourth son of Shem. Mesopotamia is interesting as having been the earliest dwelling-place of mankind after the flood. In it were situated the plains of Shinar, and the northern portion of the district repeated the name of its first possessor in the title Padan-Aram—the fields or plains of Aram. In it were born the chief of the postdiluvian patriarchs down to the sons of Jacob. And at a subsequent period we hear of Balaam the prophet being a native of this country, and of a mighty kingdom established there under Chushan-rishathaim, Num. xxiii. 7. The southern part of Mesopotamia is an arid and sterile country, contrasting remarkably with the rich and luxuriant character of the north. The history of this country after the patriarchal period is very obscure. It was a warlike and populous country in the time of David; for when he found it necessary to resent the insult offered to him by Hanun, king of the Ammonites, 1 Chr. xix., that sovereign sent one thousand talents of silver to hire chariots and horsemen from Mesopotamia and the adjacent countries. A large number both of cavalry and war-chariots was thus obtained. Joab gained over these a decided victory; but further forces having been obtained from beyond the Tigris, another campaign took place, in which David himself commanded and totally routed the force opposed to him. After this we hear no more of Mesopotamia in Scripture till the name occurs in the Acts, Acts ii. 9, as one of the countries whose inhabitants heard in their own tongue the wonderful works of God.

MESSENGER (mes'sen-jer). See **FOOTMAN, FORERUNNER**.

MESSER (mes'ser), ASA, D.D., LL.D., was born in Methuen, in Massachusetts, in 1769, and educated at Brown University, where he served as tutor in 1791. He became professor of languages in 1796, and of mathematics and moral philosophy in 1799. In 1802 he was made president, and he held this position until 1826. He was licensed to preach in 1792 and ordained in 1801. As a minister he was deservedly held in great esteem by all the members of the Baptist Church, and among all classes of citizens he was recognized as wise, prudent and reliable, and accordingly he was frequently obliged to accept important places of trust. Several of his sermons and orations have been published. He died in 1836.

MESSIAH (mes-si'ah). See **JESUS CHRIST**.

MESTREZAT (may-tre-zah'), JOHN, a celebrated Protestant minister, born at Geneva in 1592, and educated at the academy of Saumur, where he was offered a professorship in philosophy when only eighteen years of age. In his twenty-second year the church of Charenton chose to retain him in their service as their pastor. He died in 1657. He was the author of "A Treatise on the Church" and "A Treatise on Communion with Jesus Christ in the Sacrament of one Eucharist."

METALS (met'alz). The following are the names of the metals mentioned in the Scriptures—viz., gold, Gen. ii. 11, 12; silver, Ex. xii. 35; iron, Gen. iv. 22; steel, 2 Sam. xxii. 35; brass, Deut. viii. 9; lead, Ex. xv. 10; tin, Num. xxxi. 22. These will be found noticed under their respective heads.

METAMORPHISTS (met-a-morf'ists), a sect in the fifteenth century who held that Christ's natural body, with which he ascended, was wholly deified and lost its humanity. The sect soon died out.

METANGISMONITES (met-an-gis'mon-ites), a sect who affirmed that the second person of the Trinity is in the first as one vessel is in another.

METANOIA (met-a-noi'a), a Greek term which signifies a change of mind, and it is therefore used to signify the mental change in repentance. In Romish theology it is rendered "penance;" but as this word is used to signify not only the change in the mind, but also the suffering of such inflictions as are laid on in the discipline of the Church, a meaning is attached to the Greek word which it does not legitimately bear.



BARBARY MOUSE.—See **MICE**.

METEMPSYCHOSIS (me-temp'se-ko'sis), a Greek term, compounded of two words, which signifies the migrations of the soul which are supposed by Orientals to take place after death. This was a leading doctrine of one of the most celebrated of all the ancient heathen schools of philosophy. It prevailed in Egypt, but more extensively and permanently in India and the East. So far back as history and tradition go in India, there are evidences that this belief prevailed, and the manners of the people are to a large extent modified by it. The belief rests on the supposition that all beings derive their origin from God, and are placed in this world in a state from which they will rise to a higher or sink to a lower according as they allow the virtuous or the vicious elements of their nature to prevail. Where souls have passed during life through the faithful discharge of religious duties, and where they have not been tainted by vice, the soul goes on to reunion with the Deity, just as a river unites its waters with the water of the parent ocean. Hence, absorption, complete and absolute, is the blessed portion of such, and name, form and person being all lost in the Deity, the individual thus absorbed becomes immortal and filled with eternal joys.

METHEG-AMMAH (meth'eg-am'mah), 2 Sam. viii. 1: "And David took Metheg-Ammah out of the hands of the Philistines." But no place of this name anywhere else occurs as connected either with Israel or with the Philistines, and the corresponding passage in 1 Chr. xviii. 1 simply says that "David smote the Philistines, and subdued them, and took Gath and her towns (daughters) out of the hands of the Philistines." Regarding this passage as explanatory of the other in Kings, Gesenius, Maurer and others translate the latter, "And David took the bridle of the metropolis from the hand of the Philistines," understanding by the metropolis, or mother-city, Gath, which David subdued, and of which, as ruler, he held the reins of government.

METHODIST CHURCH. The reign of Charles II. witnessed the commencement of a marked decline in the fervor of the religious life of the English nation. The influence of the court had been disastrous, and a spirit of formality spread very rapidly over the land. Evangelical truth lost its value to an age that became occupied with the study of the great masters of eloquence among the Greeks and the Romans, and a dry heathen morality began to supplant the gospel in many of the churches of England. The extent to which a heathen spirit had affected the country and the rapidity with which it spread are demonstrated by the facts that, while William III. died in 1702, Anne in 1714 and George I. in 1727, yet when the Wesleys and Whitefield began to preach the gospel the populace listened to their message with an amazement which was only equaled by the contempt and savage treatment which these godly men and their fellow-workers received at the hands of an ignorant and degraded generation. Churchmen were spending their strength in their attempts to crush Dissenters, some of whom had become equally political, while many others had fallen from evangelical views of divine truth. Doctrinal preaching was becoming obsolete, and a dry and utterly ineffective system of morals had taken the place of the great reformation doctrines which in a former age had revolutionized Germany, France and Britain.

The decline of the pulpit and the spread of immorality progressed with equal pace, and among the lower classes a rough and reckless spirit began to prevail. All parts of the land had not yielded to the evil spirit, for in many parishes the candle of the Lord still continued to burn; but as a Luther was needed for Germany in his day, so a great reformer whose presence and whose voice would awaken the land and call the people back to God was the great want of the age when the eighteenth century began to run its course in England. Then, as at all times in the history of the Church, God's hand was not shortened, and the men were prepared and sent forth who shook England out of its spiritual lethargy, who affected Scotland and Ireland, and whose ardent zeal carried them over the ocean to proclaim the message of God's love to colonists in distant lands.

John Wesley was born on the 17th of June, 1703, at Epworth, in Lincolnshire. His father, a learned and earnest man, was the godly vicar of the parish where he labored from 1696 till his death, in 1735. Like many men who have risen to greatness, young Wesley owed much to the example, the training and the warnings of an eminent mother. Her discipline, exact without being severe, told on the formation of his character, and the habits he acquired under her care affected

him throughout life. Perhaps he never would have become the great "organizer," the effective "administrator," that the world afterward saw in him, had it not been that his natural gifts were directed and stimulated by the influence of his noble mother. At the early age of ten and a half years, he passed from the obscurity of the vicarage to the stirring scenes of the great Charter-house school in London, where he spent five years, and where amid many trials he acquired a fair share of classical learning. From the Charter-house he passed to Christ Church, the largest and most important of all the colleges of Oxford. Referring to this period, he afterward declared that though he attended prayers, read the Scriptures and other good books, yet he "had not all this while so much as a notion of inward holiness." At the instance of his father and others, he commenced a course of reading on theology and of self-examination; and after much prayer he entered deacon's orders, being ordained in 1725 by Potter, who was then bishop of Oxford. Next year, on the 17th of March, he was elected to a Fellowship in Lincoln College, with which his name has ever since been gratefully associated; and he became curate to his father. Details connected with his fellowship brought him to Oxford again; and as he was already recognized as a young man of learning, he was made a lecturer in Greek and moderator of the classes. He was ordained priest in 1728 by Bishop Potter, and by this time he had become an earnest member of an association of young university men who stately met together for prayer, religious converse and mutual improvement. Their regulations were of the strictest character; their conduct at once made them conspicuous among the residents of the college, and forthwith they were jeeringly spoken of as the godly club, the holy club, the sacramentarians, from their diligent observance of the Lord's Supper; and still further, as they were known to walk according to strict rules and methods in their daily life, they became known as "Methodists." Such references as may be needful to present the reader with a general view of the lives of the saintly men who were thus associated with John Wesley in the great awakening, for which the Lord raised him up and qualified him as a precious instrument, will be found in the memoirs attached to their respective names (see WESLEY, CHARLES; WHITEFIELD, GEORGE; HERVEY, JAMES; INGHAM, BENJAMIN), as the object of this article is rather to describe the organization which, in the providence of God, resulted from the labors of these devoted men, who began in weakness and much darkness to seek their own salvation, and who were afterward honored in doing a work which has extended round the globe.

On the death of his father, his future course seemed to be somewhat clouded. His Oxford friends had left the university, and now he was pressed by Dr. Burton, of Corpus Christi College, to emigrate to Georgia, a young and rising colony, respecting the prosperity of which the governor was greatly exercised. Wesley sailed for Georgia in 1735, but his labors in the colony were not productive of the fruits which he desired. And now, during his absence from England, Whitefield entered on his marvelous career. The thunders of his eloquence, the tenderness of his spirit, the affluence of his rich evangelical matter, flowing from a heart deeply exercised, and the intensity of his powerful appeals produced the most astonishing effects. It was with regret that men learned that he also had resolved to cross the ocean; and

when he sailed for Georgia, the ship which brought Wesley home was met in the Downs by that which was conveying Whitefield to the American colonies. During his stay in the colonies, his unwonted power awakened intense enthusiasm, and wherever he went the people seemed to rejoice in the precious gospel which he proclaimed with such unwonted power.

When Wesley returned to England, a combination of circumstances gradually affected his future course. He had commenced his labors as an exceedingly High Churchman, but his missionary zeal carried him from place to place, in a manner which excited the fears of many of his clerical brethren, and his resolution to preach where he could find audiences willing to hear him led him to adopt practices which were not in accord with the order and regularity which prevailed in the parish churches of the land. Thus he became a field preacher, and ere long he had to face a difficulty which he had not hitherto contemplated. Associations and meetings for prayer and spiritual profit had spread apace, and there were no ministers to preside over them, and thus he felt himself obliged to let the work decline, or to set apart a number of men of intelligence, prudence and piety to preside in such meetings, as well as to extend the cause. Still further, when churches were closed against him, it became absolutely necessary, in a climate like that of England, that "meeting-places" should be provided, and thus another step in advance had to be taken, and gradually the work of organization went on.

Differences of judgment between the Wesleys and Whitefield on theological points led to a separation, and the remainder of Whitefield's life was chiefly spent in working in accordance with the doctrinal views of the countess of Huntingdon, who held the tenets of the Calvinistic faith, though Lady Huntingdon and Whitefield never united in their counsels so as to form a communion or a sect under their joint rule or administration, as the churches which she was instrumental in originating were called by her name, and a few of them retain the title even at the present day.

The labors of the Wesleys and the numerous band of zealous workers whom they called into the field were greatly blessed. Methodism extended all over England. Dark and desolate regions were blessed, multitudes were awakened, and ere Wesley died, in 1791, he saw the organization which he had formed firmly established in Great Britain and Ireland, and widely spread in the rising nation of this western land.

It was with great regret that the leaders of the new organization eventually took the step of separating from the Established Church of England, and declaring themselves a distinct Church; their earlier associations and affections held them back, until at length, in 1791, they concluded that the step was unavoidable.

Accordingly, a Book of Discipline was drawn up and adopted, containing the Articles of Faith which were held by the members. With a few modifications, twenty-five of the Articles of the Church of England were adopted, and the other fourteen were set aside. The articles which were retained and approved declare the doctrine of the Trinity, including the Deity of Christ, the Divinity of the Holy Ghost proceeding from the Father and the Son, the Resurrection, the Natural Corruption of Man, the necessity of Divine Grace, Salvation by Faith in the work of Christ, and Good Works as a necessary consequence flowing from Faith, the sufficiency of the Holy Scriptures to teach the way of

salvation; two Sacraments only, Baptism and the Lord's Supper, are acknowledged, while certain doctrines are disavowed as contrary to the truth.

On Predestination and Election, the members and ministers of the Methodist Church hold and profess Arminian views. Great importance is attached to the doctrine of the realizing by the believer of the actual forgiveness of sin. "Faith," says Wesley, "is a divine supernatural evidence or conviction of things not seen." Justifying Faith is a "sure trust and confidence that Christ died for my sins, that he loved me and gave himself for me. And the moment a penitent sinner believes this God pardons and absolves him; and as soon as his pardon is witnessed to him by the Holy Ghost he is saved." They hold also that a true Christian may "fall from grace, and at last die in sin and be lost." They insist also with great earnestness on the importance of sanctification, urging men to aim so as by faith to reach such a state as will enable them to love the Lord with all their heart, and so to avoid known sin. On the subject of "perfection," the views of intelligent Methodists have frequently been misunderstood. Mr. Wesley and his followers have held that those who enjoy "perfect love" "are not free from ignorance nor from mistake. We are no more to expect any man to be infallible than to be omniscient. They are not free from infirmities, such as weakness or slowness of understanding, irregular quickness or heaviness of imagination." He held that "there is no perfection of degrees, none which does not admit of continual increase." Methodists are pædobaptists, and they do not decide that it is essential for the subject of the ordinance to be baptized either by sprinkling, pouring or immersing, as they hold that water is to be used, but the quantity or the mode is left indefinite.

The "Class-meeting" has always been an important institution in Methodism. Very early in his experience Wesley saw the necessity of instruction being given to all the members of the body individually, also that by frequent and diligent intercourse all should have a godly oversight exercised toward them, to prevent them from declining or going back again to the world. Accordingly, the system of "Classes" was adopted. A "leader" has a "class" of about twelve or more members placed under his care, and in a weekly meeting for prayer, singing praise to God and religious intercourse, the leader reports his own experience and hears the statements of the others, giving suitable advice and encouragement. At these meetings also the members hand in their contributions for the support of the ministry and for other purposes; thus a spirit of liberality is fostered, and the means of all the church members are brought into the treasury of the church.

Another peculiarity of the system is found in the rule adopted for securing the greatest efficiency of the Ministry. The whole Church is divided into Circuits, and no minister is allowed to preach in the same circuit more than three years in succession. Every minister must be an "Itinerant"—that is, he must remove from church to church for the stipulated term, as the law directs him, and thus the varied talents of all the ministers are brought to bear in process of time over all the Church. Laymen are licensed to act as "Local Preachers," as distinguished from the "Itinerants," or ministers in full standing; and all ministers are required to preach four years, thus giving evidence of their gifts and graces, before they are admitted into full standing in the Conference.

A peculiarity exists in the English Wesleyan

body which deserves notice. Since 1784, a large amount of power has been lodged in a number of the ministers who are called the "Legal Hundred." These brethren are elected by the whole Wesleyan Conference, and they are invested with the power of appointing preachers to their circuits, and they also act as trustees to hold "in trust" the chapels and other property which may belong to the Wesleyan body. When a vacancy occurs in the Legal Hundred, the Conference, judging from their knowledge of the brethren, select men to fill such vacancies, due regard being had to age and experience.

It has already been stated that, owing to difference of views on theological points, Wesley and

people to hold their public worship at such hours as were most convenient, without being restricted to the intervals appointed for service in the parish church. 2. The right of the people to receive Baptism and the Lord's Supper from their own ministers and in their own places of worship. 3. The right of lay representation in the government of the Church and in the appropriation of funds. 4. The right of the people to have a voice in business meetings, in receiving and expelling members, in choosing local officers and in calling out candidates for the ministry. 2. The Primitive Methodists separated in 1820. An idea began to prevail among many in the membership, especially in Cornwall, Lancashire and Staffordshire, that a



MELCHIZEDEK.—See article.

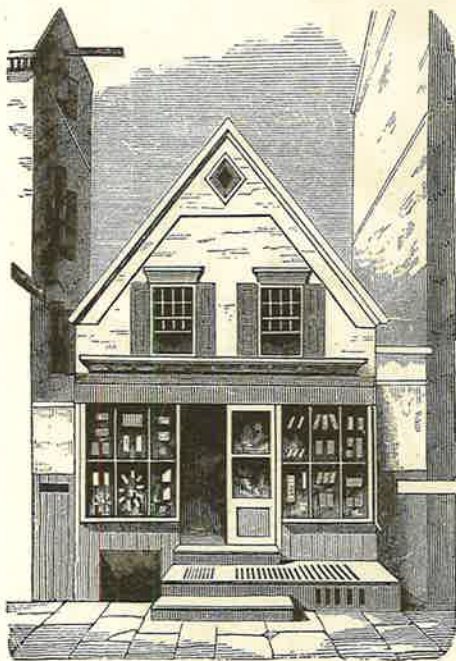
Whitefield had separated, and consequently the followers of the latter, when they became an organization, adopted a Calvinistic creed.

Questions of Church polity soon led to difference of judgment in the Wesleyan body, and several separations have accordingly taken place, but the matters in dispute have usually been of minor importance, for the same theological views and the same form of administration characterize all these parties, so that all that is necessary here is to state the names of the different organizations. 1. The New Connection was established in 1797, under the leadership of Alexander Kilham, and they have often been denominated "Kilhamites." On their first separation, they were also called "The New Itinerancy." This body was formed by those in the Connection who were discontented because Conference did not grant—1. The right of the

worldly spirit had crept into the body, and that greater purity of life and discipline should be displayed; and to secure this end the agency of "revival services" was had recourse to by the promoters of the reform. Lorenzo Dow, an American Methodist who had labored for some time in Ireland, passed over into England and took part in the work. To him is traced the origin in England of the well-known "camp-meetings," the first of which was held at Mole Cop, near Newcastle, in Staffordshire. The Primitive Methodists grew very rapidly. 3. The Association; 4. Bryanites, so called from a local preacher in Cornwall named O'Bryan, who separated from the main body in 1815 and returned to it in 1829. They differ chiefly from their brethren in permitting women to preach, and that their preachers form a smaller proportion of their governing bodies. They have

prevailed chiefly in the South-west of England, although there are several congregations in Canada and Australia. 5. Reformers. A dispute about the establishment of the Wesleyan Theological Institution led, under Dr. Samuel Warren, to the formation of this body. Another dispute respecting certain pamphlets, called the "Fly Sheets," led to a division, and the two seceding bodies united in 1857. 6. Bible Christians. A union has taken place between the Reformers and the New Connection, the body thus organized being known as the United Methodist Free Church.

CALVINISTIC OR WELSH METHODISTS.—At an early date the Principality felt the influence of the great revival which the Wesleys, George Whitefield and their fellow-workers had been raised up by the Head of the Church to bring about. Divers causes served to give a peculiar direction to the awakening in Wales. The influence of Lady Huntingdon, who agreed in doctrine with Whitefield, was extensively felt through the country, and the "Methodism" which rapidly spread through Wales



THE OLD RIGGING-LOFT, THE CRADLE OF AMERICAN METHODISM.

assumed a Calvinistic form; and the doctrines then embraced by the awakened population have been held by their descendants until the present day. The direct originator of Welsh Methodism was an Oxford student, a friend of Wesley and of Whitefield, named Howell Harris. He had some property at Trevecca, in Wales, and in 1736 he began to preach. In a few years he had succeeded in inducing a number of devoted ministers to join in his labors, among whom was the eminent Daniel Rowlands. The labors of Harris and Rowlands were greatly blessed, and at present the "Welsh Methodists" are found extensively all over the Principality. Their Confession of Faith, adopted in 1823, is founded on that of the Westminster Confession, with a few modifications. The members are included in two organizations, known as the Tabernacle and the Lady Huntingdon Connections. They differ in a few unimportant points only. The use of the Welsh language has tended to keep them separate from any other body. In faith and government they approximate very closely to the English Presbyterian Church, but the difference of language seems to be a decided

obstacle to a union which has often been suggested; besides, the character of their Church offices, such as their leadership and other arrangements with which custom has made them familiar, would seem to oppose an insurmountable barrier to any change. Their administration includes the management of, 1. Private Societies, in which persons assemble who feel an interest in religious subjects, especially in their own salvation. Leaders in these societies give heed to the purity of life and soundness of doctrine of the members. From these meetings matters may be carried to, 2. The Monthly Societies, in which the preachers and leaders of a county attend, to review the condition of the Private Societies of their bounds, and they have special regard, also, to order, life and doctrine. Above these are, 3. The Quarterly Societies, which meet once in each quarter of a year. In these associations the members are supposed to represent the whole body, and the decisions of the meeting are held as final by all the members of the Church. The Denomination has grown rapidly in Wales, and in the United States the immigrants from the Principality have brought along with them a profound attachment to their faith and Church order. In the Western States their churches are organized, and the Denomination is growing in numbers and influence.

METHODIST EPISCOPAL CHURCH IN THE UNITED STATES.—It has been truthfully affirmed that in England Methodism was a special provision for the religious wants of the nation; and so, when the moving population that left the shores of the Old World for homes in the New began to feel their need of gospel ordinances in a strange land, it became apparent that the mode of spreading the gospel which had been so greatly blessed at home was eminently suitable to the condition and wants of the people in this Western land. The system of itineracy was adapted to the condition of the new and sparsely settled districts; the classes, with their leaders, were calculated to water and cherish the seed that had been sown; and accordingly, when Methodism was introduced into the United States, the members who had settled in the country from England and Ireland hailed the advent of the first laborers with thankfulness, and their ministry, from the outset, was abundantly blessed. In the South-west of Ireland a colony had been planted of the persecuted inhabitants who had fled from the Palatinate. Among them the cause of Methodism had greatly prospered, and it was from this source that American Methodism derived its origin. In 1766 Philip Embury formed a Methodist class in the city of New York. The meetings were held in a small rigging-loft in William street. Two years afterward the John Street Chapel was built, the first meeting-house of the denomination ever erected in this country. The members increased in numbers very rapidly, and in order to meet their wants Mr. Wesley was induced to ordain the Rev. Thomas Coke, D.D., who at the time was a presbyter in the Church of England, as bishop, or "general superintendent of the American societies." Dr. Coke arrived in the United States in 1784; and having summoned the preachers to meet him, they assembled in Baltimore, on the 24th of December. Sixty preachers assembled, and they constituted themselves "The Methodist Episcopal Church of the United States," as a distinct Church. They recognized superintendents, or bishops, elders and deacons; they adopted a "Discipline" and accepted Dr. Coke as bishop. The Rev. Francis Asbury was then elected and ordained as the second bishop. Thus in

the year 1784 the Methodist Episcopal Church in the United States was organized, with a membership of fourteen thousand nine hundred and ninety-eight, and eighty-three ministers. Few Churches have been more careful in the oversight of their members than the Methodists, and their records, which have been diligently kept, have attested from year to year how signal has been the favor which the Lord has extended to the devoted men who have earnestly served him in this Church.

The American Church is in harmony with the leading features of government and doctrine with the mother Church in Britain. There are bishops, but they are not diocesan, and virtually they are superintendents, doing a great work by their extended and ceaseless oversight of the whole Church. The supreme legislative authority is vested in the General Conference, made up at first of all the traveling Elders in assembly every four years, from the Annual Conferences, but in 1812 it became a delegated body. The General Conference meets once in four years. The subject of lay delegation was a controverted question for many years, but it has now been settled, and by a decided vote, and lay delegates are admitted to the Conference. Under the General Conference are the Annual Conferences, which are increased in number as the Church extends her growth. The Conferences are subdivided into Districts, each having a Presiding Elder, and the Bishop, with the aid of the Presiding Elder, appoints the ministers to their respective charges each year.

The records of the Church show, in the long lists of schools, academies, colleges and theological seminaries, how faithful the Methodist Church has been in the important duty of education, and among all the Churches of Christ none have been more honored in the foreign field. At home the cause of Sabbath-schools and religious publications has been sedulously cared for, and the support which has been extended to the Bible Society and other non-sectarian institutions has attested the catholicity of view and the liberality of spirit which have ever characterized the M. E. Church.

METHODIST EPISCOPAL CHURCH, SOUTH.—In 1845 this body separated from the Methodist Episcopal Church in the Northern States in an amicable manner, in consequence of an inability to harmonize the views of the members in the two sections on the subject of slavery. In May, 1845, a meeting was held in Louisville, Kentucky, at which the Southern Church was organized, holding to the same great doctrines and Church order as their brethren from whom they had parted, one point of difference being that the Southern Church still holds to the Watson Catechisms, not using those more recently adopted by the Northern Church. A similar zeal has been displayed in all departments of Church work at home and abroad, whether educational, missionary or otherwise, by the membership of this section of the Church.

METHODIST PROTESTANT CHURCH.—This branch, which was formed in 1830, has no bishops; ministers and laymen of equal numbers constitute its General Conference; the classes select their leaders, and the stewards are chosen by the male members of the congregation. Thus the principle of representation pervades this body. The Annual Conferences are composed of all the ordained itinerant ministers; each elects a president annually, they decide on appeals from the decision of committees appointed to try ministers, they station ministers, preachers and missionaries, they regulate circuits, and make rules for defraying expenses of itinerant ministers and their families.

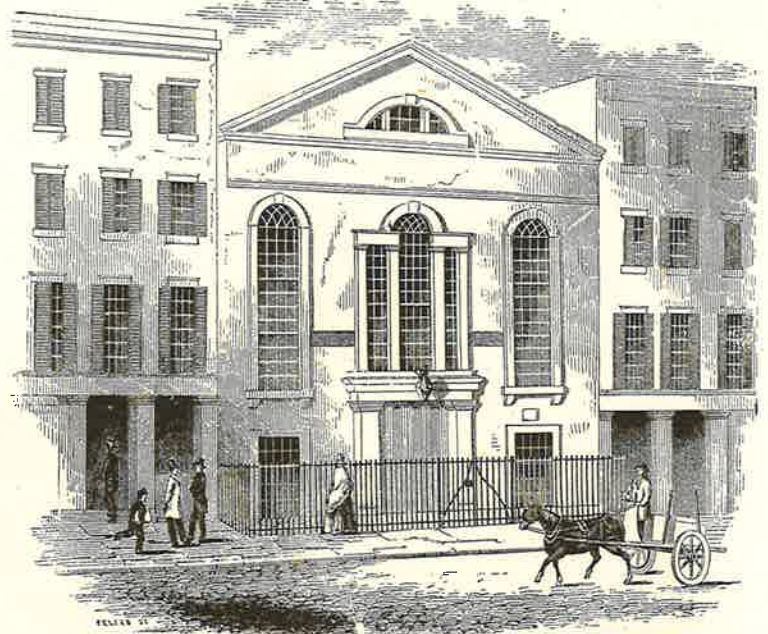
The Quarterly Conferences are composed of the ministers, preachers, exhorters, leaders, stewards and trustees of the circuit. They decide on appeals, grant licenses to ministers to preach, and recommend ministers and preachers to the annual conference for ordination and itineracy. The General Conference has authority to make rules for the government of the Church, to fix the compensation and duties of the ministers, and allowances for the wives and widows, as well as for agents, editors and others who serve the Church.

THE METHODIST CHURCH.—In 1867 a number of preachers and members seceded from the Methodist Protestant Church; and receiving accessions from other non-episcopal bodies, they called their new organization the Methodist Church. It differs but slightly from the Methodist Protestant Church.

EVANGELICAL ASSOCIATION, called also **ALBRIGHTS** or **GERMAN METHODISTS.**—This Church is not formed by secession from any section of the other Methodist organizations. Jacob Albright, by birth a German, who had been brought under deep religious convictions, was aggrieved at witnessing a great amount of infidelity among his fellow-countrymen who had settled in this country. He began to seek their salvation, and God blessed his labors. In 1800 a church organization was formed, and Albright was elected the pastor; and as there was no body with which the new Church had any affiliation, it remained separate, and ere long the cause extended, and even reached Canada. The form of government is episcopal, resembling that of the Methodist Episcopal Church. The bishops ordain elders, license preachers and appoint districts in which they are to labor. This body is exceedingly devoted and zealous, being engaged in educational, missionary and Sunday-school work; and it maintains in the most praiseworthy manner and with great efficiency, at New Berlin, Pennsylvania, a book establishment, which not only provides a religious literature, but which, by the profits realized, does much to sustain the widows and orphans

had himself been lately led to clearer views and deeper experiences than he had ever known in his earlier years. He assisted Dr. Coke, at the request of Asbury, at the ordination of the latter as a bishop. Mr. Otterbein and the friends who joined him were soon known by the name of German Methodists, and in 1800 they became one body, under the name of the "United Brethren," and elected Mr. Otterbein and Martin Boehm as superintendents. The members had been gathered out of different denominations, and therefore questions connected with baptism, the Lord's Supper, washing of the saints' feet, and others, have been left to the judgment of each individual member. They have a general conference, and annual and quarterly conferences, and in all their leading details are in harmony with the Methodist Episcopal Church of this country.

Several small bodies exist, such as the "American Wesleyan Connection," founded in 1843, the "Primitive Methodists," the "Free Methodists" and the "Congregational Methodists." These denominations in the main accord with the Methodist Episcopal Church in doctrine and polity, except that they are non-episcopal and have some differences in minor details of administration and practice.



THE JOHN STREET CHURCH, NEW YORK, THE FIRST M. E. CHURCH ERECTED IN THIS COUNTRY.



WESLEY CHAPEL, NEW YORK, DEDICATED MAY, 1798.

of deceased ministers—a labor of love, an exhibition of Christian principle which might well be followed by other denominations.

UNITED BRETHREN IN CHRIST, or **GERMAN METHODISTS,** was formed under the leadership of the Rev. William Otterbein, who had emigrated to this country in 1752. He had belonged to the German Reformed Church; but becoming acquainted with two German brethren, named Boehm and Geeting, and with Asbury and Wright, he felt that sympathy which his soul needed, as he

at the request of several princes who had made application to the court of Constantinople for instruction in the Christian faith. He also assisted his brother in translating the Psalter, the Gospels and many other parts of the Scriptures into the Slavonic. He continued his labors among the Slavonic converts for about thirty years, in the course of which time he is said to have translated all the Scriptures. It is supposed that the Slavonic version adopted by the Greek Church is derived immediately from that of Methodius and Cyrillus.

3. Surnamed the Confessor, flourished toward the middle of the ninth century, and was born at Syracuse. He was ordained priest by the patriarch Nicophorus, after whose death he signalized himself by his zeal for image-worship, on which account he was committed to prison by the emperor. He recovered his liberty in 842, during the regency of the empress Theodora, a zealous worshiper of

images. In the same year he was preferred to the patriarchate of Constantinople; and no sooner was he settled in his see than he convened a synod, in which the iconoclasts were condemned and image-worship was re-established in the Greek Church. He died in 847.

METHUSAEEL (me-thoo'sa-el), the son of Mehujael, in the line of Cain, and father of Lamech, Gen. iv. 18.

METHUSELAH (me-thu'ze-lab), the son of Enoch, in the line of Seth, and the father of the Lamech who begat Noah. His name is chiefly remarkable as that of the person who attained to the greatest age on record, having lived nine hundred and sixty-nine years. According to the Hebrew chronology, he died in the year of the flood.

METOPHRANES (met-o-fra'neez), bishop of Smyrna in the ninth century, and a native of Constantinople, had a share in the disputes which terminated in the schism between the Greek and Latin Churches. Metophranes was pronounced an obstinate schismatic by a council held at Constantinople in 880, and deposed from his episcopate and cut off from the communion of the faithful. He wrote "A Letter to Manuel, a Patrician," which throws light on the history of the schism between the Greek and Latin Churches.

METRICAL PSALMS (met'ri-kal). In the latter part of the reign of Henry VIII. some of the Psalms were versified by Sir Thomas Wyatt, and published in 1549. The "old version" originated with Sternhold, who was groom of the robes to Henry VIII. and Edward VI. Hopkins and others completed the work in 1562, and these ver-

sions were only "allowed," not enjoined. In the reign of William and Mary, two Irishmen, Dr. Nicholas Brady and Nahum Tate, completed a new version, which was authorized by the crown, and which has continued in use ever since in the Church of England and in other Protestant Episcopal Churches. From time to time various collections of hymns have been used in different parts of these Churches in addition to the metrical psalms.

In Scotland an attempt was made by Zachary Boyd, the minister of the Barony Parish and a

pared a paraphrase in which he sought to give a New Testament expression to the ideas in the Psalms, and his work is extensively used by non-conformists in England, by Churches in the United States. Bishop Mant and many others have made metrical versions of the psalms, but the above are the leading versions which have obtained a general usage in the leading Churches of Great Britain and America.

METROPOLITAN (me-tro-pol'i-tan). 1. An archbishop, so called because he presides over

the city which is considered to be a sort of mother or capital over other cities of the province, and he is therefore president of the provincial synod. He ordains the bishops of his province, convokes provincial councils, and exercises a general superintendence over the bishops, the clergy, and the doctrine and discipline of the province. Such were the functions of the "metropolitan" as recognized by the Council of Nice, A. D. 325, and by subsequent councils, as well as by the edicts of Justinian. 2. The word is sometimes used for a bishop or abbot, or one set over others. In the early ages Rome and Milan were the only cities in the West which had metropolitans.

MEUSCHEN (mew'shen), JOHANN GERHARD, a learned divine and philologist, was born in 1680, at Osnabruck, in Westphalia, studied at Jena and obtained the degree of A. M. in 1702. He then went to Kiel,

where he eventually became professor of philosophy in 1704. Having returned to his native place, he assisted his father for some time in the ministry, until he was elected preacher at St. Catherine's. In 1708 he was made pastor of the Lutheran congregation in The Hague, in 1716 he became court-preacher of Hanau, and subsequently general superintendent of Coburg, church-councilor and professor of theology at Coburg, where he died in 1743. Among his works is "The New Testament illustrated from the Talmud."

MEUZAL (mewt'zal), Ezek. xxvii. 19, margin. It is questionable whether or not this is a proper name. Gesenius would translate it "something

spun"—i. e., thread, yarn—and De Wette agrees. But most critics, altering a vowel of the Hebrew word, translate "from Uzal," which is the ancient name of *Sanaa*, the metropolis of Yemen.

MEYER (mi'er), HERMANUS, D. D., who became an eminent minister in the Reformed (Dutch) Church, was born in 1733, in Bremen, Lower Saxony. He was educated at Bremen and Groningen. While at Groningen the consistory of the place put a call into his hands to the Reformed (Dutch) Church at Kingston, New York, which he accepted, and in November, 1763, he entered on his ministry in that place. Owing to a dispute in his church, a party, enraged because he did not take sides with them, caused a censure to be passed on him and the church door to be closed, but in 1766 the censure was declared to be without authority, and therefore null and void. In 1784 he was appointed by the General Synod to the chair of Hebrew, and in 1786 he was made lector or assistant in the department of divinity. He held both these offices until his death, in 1791. He was eminently learned, and he held a high place among the best scholars of his day. In his ministry he was evangelical, pious and assiduous in all his duties. He was remarkable for his meekness and gentleness, and his sympathetic character gained him the love of all who knew him.

MEZAHAB (me-za'hab), the father of Matred, who became mother-in-law to Hadar, the last person who is said to have reigned in Edom, Gen. xxxvi. 39.

MIAMIN (mi'a-min). 1. One who had married a foreign wife, Ezra x. 25. 2. A priest who returned to Jerusalem with Zerubbabel and Jeshua, Neh. xii. 5. He is also called Mijamin, Neh. x. 70, and Miniamin, Neh. xii. 17, 41.

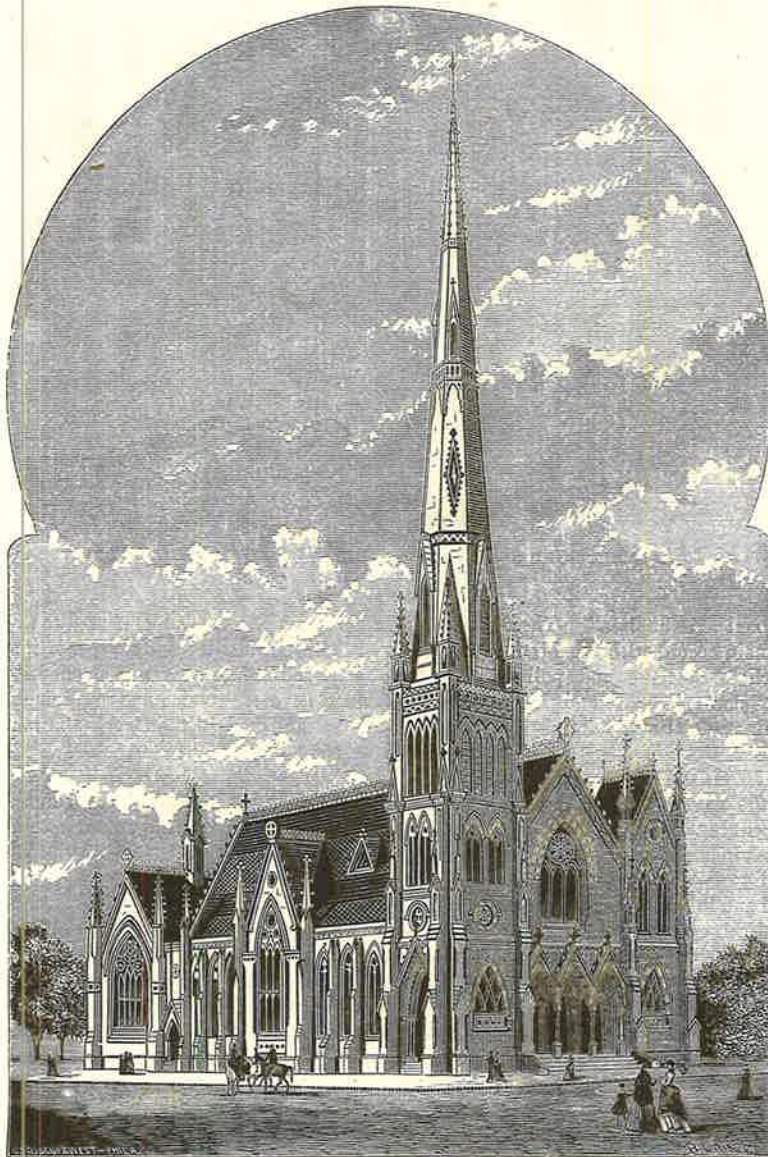
MIBHAR (mib'har), one of David's warriors, 1 Chr. xi. 38.

MIBSAM (mib'sam). 1. One of the sons of Ishmael, Gen. xxv. 13. 2. A descendant of Simon, Gen. iv. 25.

MIBZAR (mib'zar), one of the dukes of Edom, Gen. xxxvi. 42.

MICAH (mi'kah). 1. A man of Mount Ephraim who set up images in his house and hired a wandering Levite to be his priest. All were stolen from him by a troop of lawless Danites, Jud. xvii, xviii. This transaction must have occurred in early times, as there is reason to believe that the Levite was the grandson, at least no distant descendant, of Moses. 2. One of Reuben's posterity, 1 Chr. v. 5. 3. The son of Mephibosheth, 1 Chr. viii. 34, 35; he is called Micha in 2 Sam. ix. 12. 4. A Levite of the family of Asaph, 1 Chr. ix. 15, called Micha in Neh. xi. 17, and Michaiah in Neh. xii. 35. 5. A Levite, the son of Uzziel, a Kohathite, 1 Chr. xxiii. 20; his name appears as Michah in 1 Chr. xxiv. 24, 25. 6. The father of one of Josiah's officers, 2 Chr. xxxiv. 20, called Michaiah in 2 Ki. xxii. 12.

MICAH THE PROPHET, one of the twelve minor prophets, the sixth in order according to the Hebrew arrangement, the third according to the Septuagint. In the title of his book Micah is described as the Morasthite, or native of Moresheth or Moresheth-Gath, ch. i. 14, a town



GRACE M. E. CHURCH, PHILADELPHIA.

professor in the university of Glasgow, to produce a version of the psalms. His work was examined by the General Assembly and rejected, but a committee of the Assembly, having examined a version made by Francis Rouse, who had been an English member of Parliament, provost of Eton College, a member of the Westminster Assembly and a member of Cromwell's Privy Council, adopted it, after several corrections and modifications. This was done in 1647, and it has remained in use in the Scottish Churches and in the Churches which, in government and descent are connected with the Church of Scotland. Several of these Churches also use "paraphrases" on portions of Scripture and selections of hymns. Dr. Isaac Watts pre-

probably situated in the south-west of Judæa, not far from the ancient Philistine city of Gath. From this it appears that Micah, like Isaiah, was a native of the southern kingdom of Judah; and in that kingdom, so far as we are informed, he spent his entire life.

From the figures and illustrations which he employs in the course of his prophecy, it would seem that, like Elisha and Hosea, and others of the prophets, he belonged to the agricultural, rather than to the pastoral, portion of the population, ch. i. 6; ii. 2; iv. 12, 13; vi. 15; vii. 1.

The title of the book informs us that he prophesied "in the days of Jotham, Ahaz and Hezekiah, kings of Judah," in the second half of the eighth century B. C. He thus formed one of that remarkable group of prophets of which Isaiah may be regarded as the centre. And between his prophecies and those of Isaiah there are many points of contact. These two prophets, indeed, seem to have been as intimately related as their elder contemporaries Hosea and Amos, and at a later period Jeremiah and Ezekiel.

In 1 Ki. xxii. an older prophet of the same name is mentioned, who has not unfrequently been confounded with the author of the book of Micah. But the former Micaiah, the son of Imlah, prophesied in the reign of Jehoshaphat, more than a century and a half earlier than Micah. The coincidence, however, between the opening words of the book of Micah—"Hearken, ye nations all"—and the last recorded words of Micaiah, 1 Ki. xxii. 28, is striking.

An interesting notice of Micah is found in Jer. xxvi. 18, where he is mentioned by name as Micah the Morasthite, and a prophecy of his, ch. iii. 12, is quoted verbatim. He is also said to have prophesied to all the people of Judah in the days of Hezekiah, and with such good result that Hezekiah and his people "besought the Lord, and the Lord repented him of the evil which he had pronounced against them."

MICAHA, THE BOOK OF, 750-700 B. C. Attempts have been made to divide this book according to the supposed chronology of different parts. But this cannot be satisfactorily done. It is true that we can assign with certainty the prediction, Mic. ii. 12, to the time of Hezekiah, Jer. xxvi. 18; and as that sovereign commenced his reformation immediately upon his accession to the throne, we must believe that the denunciations against idolatry, Mic. v. 13, 14; vi. 16, were delivered at an earlier date, under either Jotham or more probably Ahaz. Still, no accurate apportionment can be generally made. Indeed, there is a unity in the composition which would lead us to suppose that the prophet had collected his utterances and arranged them into one connected whole in the book he has transmitted to us.

The structure of it is curiously elaborated. There are three sections—i., ii.; iii.-v.; vi., vii.; each begins with the same words, "Hear ye," and each closes with a promise of strength and salvation to God's people. And there is a kind of parallel development. Thus, in the first section, Judah is threatened that the deadly blows which are soon to be dealt out on Samaria should reach to the gates of Jerusalem, ch. i. 9, 12. There is also the deliverance of the covenant people from their distress predicted and a victorious bursting out of captivity, ch. ii. 12, 13. In the second section the prophecy assumes a graver aspect; the actual destruction of Jerusalem, with the ruin of the temple, is proclaimed, and the exile in Baby-

lon, ch. iii. 12; iv. 10, while the promise also rises higher, and describes positive salvation through the supremacy of Messiah, ch. iv., v. The third section is altogether of a hortatory cast.

Micah was contemporary with Isaiah, and his book comprises a summary of the prophecies delivered by the last-named seer concerning Messiah and the final blessedness of God's covenant people. Occasionally the one repeats the other; for example, compare Isa. ii. 2-4 with Mic. iv. 1-3. The style in some degree resembles that of Isaiah; it is forcible, pointed and concise, frequently animated and sublime. The tropes, varied according to the nature of the subject, are very beautiful. Two predictions contained in this book may be particularly noticed. The first relates to Samaria, ch. i. 6, a city beautiful for situation, the crowned hill of Ephraim, adorned with sumptuous palaces. Yet the stones thereof should be poured down into the valley. And modern travelers describe the exact accomplishment. There are the fragments of massy columns, the foundations thereof discovered, and the stones rolled down into the valley—



MICHAEL, THE ARCHANGEL.—See article. From Raphael's superb fresco in the stanze of the Vatican, Rome.

a living witness to the truth of the prophetic word. Another utterance is yet more remarkable. Earlier prophecy had noted the Seed of the woman, the descendant of Abraham, of Isaac, of Jacob, in the line of Judah, from the family of David; and here, ch. v. 2, his birthplace is designated by name—Bethlehem Ephratah; so that, when Herod inquired of the chief priests and scribes where Messiah should be born, they replied in Bethlehem, and referred him to this prediction, Matt. ii. 4-6.

MICAHIAH (mi-ka'yah), the son of Imlah, a faithful prophet who predicted in vain to Ahab the fatal termination of his expedition to Ramoth-gilead, 1 Ki. xxii. 8-28. He delivered his warning in the form of a remarkable vision, in which the weighty lesson is conveyed, that God blinds judicially those who have shut their eyes and ears to his monitions, letting them be deceived by lying spirits. Some have conjectured that Micaiah was the unnamed prophet of 1 Ki. xx. 32-42.

MICE. This name occurs in three passages in the Old Testament. 1. In the enumeration of un-

clean "creeping things," Lev. xi. 29, a category which includes small short-legged, long-bodied *mammalia* as well as true *reptilia*. 2. In the narrative of the plagues that were inflicted on the Philistines while the ark of Jehovah was in captivity among them, 1 Sam. vi. 3. As an unclean creature eaten by the rebellious Israelites, Isa. lxvi. 17.

It is the second of these references that affords us most aid in identifying the little animal named *achbar*. It is alluded to as marring the land, and that to such an extent that the victorious Philistines were compelled to humble themselves under the infliction, and to acknowledge it, in conjunction with the hæmorrhoids, as a direct visitation from Jehovah. From Ps. lxxviii. 66 we learn that the nature of the disease carried a disgrace with it—it was a shame for a warrior to be smitten in the back; and perhaps the minuteness of the mice was also intended to lower their pride, for it must have been very humbling to succumb to so mean an instrumentality.

We conclude the animal in question to have been the common field-vole, often called the short-tailed field-mouse, the *campagnol* of the French and the *Arvicola agrestis* of modern zoologists. It is about the size of the house-mouse, to which it bears a general resemblance, but it is easily distinguished by its larger head, its short ears and tail, its stouter form and its reddish color, no less than by its habits.

The same species, or what is believed to be the same, has always been a destructive pest in Syria and Palestine. In the beginning of the twelfth century, William, archbishop of Tyre, mentions a sort of penitential council at Nablous (the ancient Shechem), at which canons were framed for the correction of morals in the Christian kingdom of Jerusalem on account of the calamities of earthquakes, war and famine. This last the archbishop ascribes to locusts and mice, which had for four successive years destroyed the crops.

Burckhardt asserts that the province of Hamah, in Syria, is the granary of the country, though the harvest never yields more than a tenfold increase, chiefly in consequence of the immense numbers of mice, which sometimes wholly destroy the fruits of the earth. He repeats the same statement with respect to the crops of the Hauran.

It is by no means improbable that with this little animal may be included, under the name *achbar*, one not only of a different species, but even of another genus, yet so similar to it in size, form and habits as to be called by the same name. It is the long-tailed field-mouse (*Mus sylvaticus*), a true mouse, which would scarcely be distinguished by a cursory observer from the house-mouse.

This is only inferior to the field-vole in destructiveness, and is "a bitter enemy to the horticulturist, the agriculturist and the planter." Its fecundity causes it to be always abundant in districts where its food is plentiful and easy of access, for it brings forth eight or ten at a birth, and has frequently two or more litters in the season. It either adopts ready-made, or makes by its own labor, excavations under the surface of the ground, frequently beneath tree-roots, in which it stores up quantities of grain, pulse, mast, etc., which are truly astonishing when the diminutive size of the animal is considered. Buffon records that in one field of forty acres 2300 were caught by a single trap in twenty-three days, which would be exactly 100 per day. Owls prey extensively on both this and the preceding species, and are said sometimes to congregate in large numbers,

completely clearing the district for a time. Both species appear to be equally common not only throughout Europe, but also in the East.

MICHA (mi'ka). 1. 2 Sam. ix. 12. See **MICAH**, 3. 2. A Levite who sealed the covenant, Neh. x. 11. 3. Neh. xi. 17, 22. See **MICAH**, 4. 4. Judith vi. 15, a person said to be of the tribe of Simeon.

MICHAEL (mi'ka-el) is a proper name which also occurs repeatedly in the Old Testament, but in regard to persons of whom scarcely anything is known. It is also the name of one of the chief angels, sometimes called prince and archangel, Dan. x. 13, 21; xii. 1; Rev. xii. 7. In these places it may be that the name is used symbolically. Many are disposed to view the being who is described as the special defender of the

time. On this occasion he struck the first blow by a letter written in his own name, and in the name of the bishop of Acrida, in which he publicly accused the Latins of various errors. Leo X. wrote a most imperious reply, and at the same time he assembled a council at Rome, in which the Greek churches were solemnly excommunicated, while the papal legates at Constantinople publicly excommunicated the patriarch and all who should continue in his communion. These measures were followed, on both sides, by a number of controversial writings, which continued to widen the breach between the two Churches till it became irreparable. Michael died in exile.

MICHAEL VIII., emperor of the East, was brought up as a soldier, and in 1260 usurped the throne while governor of Nice. Combinations among the European princes involved him in so many troubles that he was induced to seek the favor of the Romish see, by proposing a union between the Greek and Latin Churches, with an acknowledgment of the supremacy of Rome. This was at length effected at the general council of Lyons under Gregory X., in 1274; but Michael lost more from the dissatisfaction of his own subjects with this act, than he gained by reconciliation with the Roman pontiff. He was excommunicated by Martin IV. for the share he had in the massacre of the French in Sicily, known by the name of the Sicilian Vespers. Soon after, as he was marching against the Turks, who had invaded his eastern provinces, he was taken ill, and died December 11, 1282. His son and associate in the empire immediately dissolved the union of the Greek and Latin Churches, and refused his father Christian burial.

MICHAELIS (mi-kay'lis) is the name of a German family, of which several

members have been eminent in theological and Biblical literature since the Reformation.

1. **JOHN HENRY**, who was the most accurately learned of all the accomplished members of his family, was born at Klettenberg, in Hohnstein, in the year 1668. He studied Oriental literature for some years at Frankfort-on-the-Oder. He removed to Halle and became professor of the Oriental languages, and eventually of divinity, in that university. Halle was at that time the most renowned of the German universities; its professors were eminent men and its schools crowded with eager students, and John Henry Michaelis was the soul of the place. After some thirty years' conscientious labor, he led the way in Old Testament textual criticism by issuing from the press a carefully edited Hebrew Bible, the first which contained any various readings collected from Hebrew manuscripts by a Christian editor. This is a work of still acknowledged value. This diligent and profound scholar ended his labors in the year 1731.

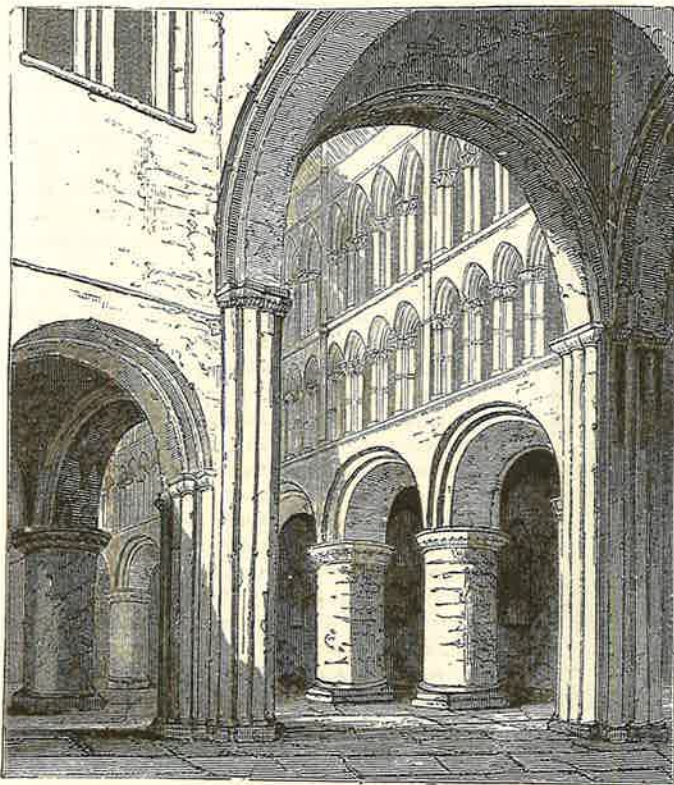
2. **CHRISTIAN BENEDICT**, nephew of the preceding, was born at Elrich, in Hohnstein, in the beginning of 1680. Educated at Halle, he became in 1713 "extraordinary," and the year after, "ordinary," professor of philosophy, and in 1731 professor of theology. In 1738 he succeeded to the chairs of Greek and Oriental literature, to the duties of which he continued to apply himself until the year of his death, 1764, at the ripe age of eighty-four. He was not so extensive an author as his uncle, but what writings he left show him to have been an intelligent and careful scholar. His knowledge of Hebrew was very sound, and he was in advance of many of his contemporaries in his method of teaching it. His chief works are "A Disputation on Hebrew Ellipses," "Philological Observations on Hebrew Proper Names."

3. **JOHN DAVID**, who has been in many respects more influential than any other of the great writers in Biblical literature whom Germany has produced during the last one hundred and fifty years, was born in 1717; and surviving until 1791, Michaelis, whose indomitable activity and inquiring spirit evaded nothing of interest, was a connecting link between the old orthodoxy, which took everything on trust, and the new rationalism, which rejected authority and accepted nothing but what stood the trial of critical search. He received his education at his birthplace, Halle; and in 1740 he visited England, and formed a friendship with Bishop Lowth and other learned men. In 1746 he removed to Göttingen, in which university he became professor of philosophy and Oriental literature. Although he spent the remainder of his life and died at Göttingen, he became connected with other countries by literary and political ties. He was made a knight of the Polar Star by the king of Sweden in 1775, and in 1789 he was elected a Fellow of the Royal Society of London. Intent on the interests of his favorite pursuit, Biblical science, Michaelis planned, in the year 1756, the expedition to Arabia and India which was conducted by Carsten Niebuhr. The project, being submitted to Frederick V., king of Denmark, was accepted by that liberal monarch, and the choice of the travelers was left to Michaelis, who drew up a series of questions for their guidance. The literary results of the expedition, though short of the exaggerated expectations of the time, have, in the shape of five quarto volumes, been permanently beneficial to Biblical science. The principal works of this voluminous writer are "Commentaries on the Laws of Moses" and "Introduction to the New Testament."

MICHAELMAS (mi'kel-mas), the feast of St. Michael, the archangel. It falls on the 29th of September, and is supposed to have been established toward the close of the fifth century—Brady says in 487. In England, Michaelmas is one of the regular periods for settling rents; and an old custom is still in use of having a roast goose for dinner on that day, probably because geese are at that period most plentiful and in the highest perfection, in consequence of being fed for some time on the stubble of the harvest-field.

MICHAH, 1 Chr. xxiv. 24, 25. See **MICAH**, 5.

MICHAIAH (mi-ka'yah). 1. The father of one of Josiah's officers, 2 Ki. xxii. 12, called also Micah, 2 Chr. xxxiv. 20. 2. 2 Chr. xiii. 2. See **MAACHAH**. 3. One of Jehoshaphat's officers, 2 Chr. xvii. 7. 4. Neh. xii. 35. See **MICAH**, 4. 5.



ST. JOHN'S CHURCH, CHESTER, ENGLAND.

Jewish Church, and as leading the armies of heaven against the dragon and his forces, as no other than the Son of God. But there is another mention of Michael more perplexing. He is said to have contended with the devil "about the body of Moses," and to have brought no railing accusation, but to have said, "The Lord rebuke thee," Jude 9. Various legends there are professing to explain this statement. The question is whether the apostle was describing a literal fact, or whether "the body of Moses" might not intend the Jewish law or the Jewish Church, just as Christian believers are termed "the body of Christ," 1 Cor. xii. 27. If this interpretation be admitted, there is doubtless an allusion to Zech. iii. 1, 2.

MICHAEL, CERULARIUS, became patriarch of Constantinople in 1043. He was a determined enemy to the Church of Rome and the papal claims; and in 1053 he revived the famous contest between the Greek and Latin Churches, which had been suspended for a considerable

A priest who took part in the dedication of the wall of Jerusalem, Neh. xii. 41. 6. An officer in the reign of Jehoiakim, Jer. xxxvi. 11, 13.

MICHAL (mi'kal), the younger daughter of King Saul, who was bestowed in marriage on David, 1 Sam. xiv. 49. She assisted David to escape when her father sent officers to apprehend him, 1 Sam. xix. 11-17. She was given, after David had fled, in marriage to Phalti, or Phaltiel, 1 Sam. xxv. 44, from whom, at David's demand, she was taken by her brother Ish-bosheth and restored to her rightful husband, 2 Sam. iii. 13-16. But a change had probably passed upon the two, David and his wife. Michal, perhaps, regretted Phaltiel, and she seems to have inherited Saul's bitter temper. On the occasion of the festive rejoicing at the bringing of the ark to Jerusalem she was displeased at the part the king took, and as a judgment was childless, 2 Sam. vi. 16-23. Some manuscripts have Merab, and it may be the right reading in 2 Sam. xxi. 8.

MICHMAS (mik'mas), or **MICMASH** (mik'mash), a town to the eastward of Beth-aven, and south of Migron, not far from Gibeah. It must have been a place of military importance, 1 Sam. xiii. 2, 5, 11, 16, 23, more especially as there was a narrow pass between sharp rocks, through which the road passed, 1 Sam. xiv. 4, 5, 31. Some of the inhabitants returned after the captivity, and appear to have again settled in their ancient habitation, Ezra ii. 27; Neh. vii. 31. Michmas is now a desolate village—*Mukmas*—with ruins, near a steep ravine, called Wady es-Suweinit, which was probably the above-noted pass, where some travelers believe that they have recognized the rocks Bozez and Seneh, the scene of Jonathan's exploit.

MICHMETHAH (mik'me-thah), a border town of Ephraim and Manasseh, Josh. xvi. 6; xvii. 7. It is difficult so to fix the position of Michmethah as to satisfy the conditions in the two passages referred to.

MICHRI (mik'ri), a Benjamite, 1 Chr. ix. 8.

MICHTAM (mik'tam), a title prefixed to Psalms xvi., lvi., lvii., lviii., lix., lx. Some have believed that it means "golden"—i. e., precious or pre-eminent. But a more probable interpretation is that, by the interchange of *m* and *b*, *michtam* is equivalent to *michtab*, a "writing;" "poem;" which word is found prefixed to Hezekiah's lamentation or prayer, Isa. xxxviii. 9.

MIDDIN (mid'din), a city in the wilderness of Judah, Josh. xv. 61.

MIDDLE AGES, a term usually employed to denote, somewhat vaguely, a space of several centuries in European annals, intervening between what are called the ancient and modern periods of history. The centuries between the ninth and tenth and the end of the fifteenth, after Christ, are generally comprehended under this loose denomination. In the work of Mr. Hallam on "The Middle Ages" that historian has assumed as his period of commencement the conquest of Gaul by the Franks, about A. D. 500, and for his conclusion the invasion of Italy by Charles VIII., about 1500; and with reference to the affairs of the Greeks and their Oriental neighbors, he places, as the most convenient limit between ancient and modern history, the era of Mohammed.

MIDDLE CROSS DAY, a name in the Eastern Church for the Wednesday in the fourth week in Lent, being the middle of the great fast. It was the custom to make little cakes or biscuits on that day in the form of a cross.

MIDDLETON (mid'd'l-tun), **CONYERS**, a celebrated English divine and critic, was born at York, in 1683, and educated at Trinity College, Cambridge, of which he became a Fellow. In 1717 he was created doctor of divinity by *mandamus*, on which occasion he resisted the claim of Dr. Bentley, then regius professor, to exorbitant fees. This occasioned a lawsuit, in which Middleton triumphed. A personal enmity was the consequence of this affair; and when Bentley printed his proposals for a new edition of the Greek Testament, Middleton attacked them with such force that the design was abandoned. In 1724 he visited Italy, and five years later he wrote his famous "Letter from Rome," in which he drew an elaborate and highly ingenious parallel between the religious rites of popery and those of paganism. His "Free Inquiry into the Miraculous Powers which are supposed to have existed in the Christian Church from the Earliest Ages through several Successive Centuries" brought on the author the imputation of infidelity, and gave rise to much vehement censure from a host of opponents. Both the above works hold an important place in the history of the growth of religious liberalism in England. He died in 1750.

MIDDLETON, THOMAS FANSHAW, first bishop of Calcutta, was born at Kedleston, in Derbyshire, in 1769, educated at Christ's Hospital and at Pembroke Hall, Cambridge, and, after having held various small livings, was, in 1809, collated to a stall in the cathedral of Lincoln, and was shortly after presented to the rectory of Puttenham, Herts, and the archdeaconry of Huntingdon. The government having determined on providing for the spiritual wants of British subjects in the East, Dr. Middleton was selected as the fittest person to take the important charge of bishop; he was accordingly consecrated at Lambeth, and in November, 1814, he arrived at Calcutta. In 1820 he laid the foundation-stone of a church at Calcutta, near to which a school was erected for the Christian poor, and soon after arose on the banks of the river a college for the liberal education of youth. But in the midst of unwearied efforts for the propagation of true religion he was seized with a fever, and died in 1822. His chief work is "The Doctrine of the Greek Article applied to the Criticism and Illustration of the New Testament."

MIDIAN (mid'e-an), a son of Abraham by Keturah, Gen. xxv. 2, and the father of the after-

ward numerous and powerful tribe who, under the name of Midianites, so often meet us in the history of the chosen people. Of Midian himself it is merely said that, along with the other children of Keturah, he received a portion of his father's goods, and was sent away into the east country, ver. 6—a somewhat indefinite expression, but pointing in the direction of Arabia, as the region where we might look for the future offspring of Midian. One of the difficulties, however, connected with the race of Midian is to obtain an intelligible view of the occasional notices of Scripture respecting them, such as to admit of their being associated with a single tribe and a specific locality. They appear first as traveling merchants, passing through Palestine on their way from Gilead to Egypt, and purchasing Joseph from his envious brethren that they might again dispose of



CHRIST CHURCH, HAMPSHIRE, ENGLAND.

him, with other treasures, when they reached the marts of commerce on the Nile, Gen. xxxvii. 28. On this occasion the Midianites seem to be somehow identified with the Ishmaelites; for what is said of the Midianites in one clause of the verse is said of the Ishmaelites in another. The same identification is also made on a future occasion, Jud. viii. 24, and is probably in both cases to be understood of their mode of life and manners; though Midianites in race, they lived and acted as the Ishmaelites. We next hear of them in quite a different region, when Moses fled from the face of Pharaoh and sought refuge in the Arabian desert, somewhere in the peninsula of Sinai. It is now that, for the first time, we read of "the land of Midian;" and with the priest of that land, Jethro, Moses found both a temporary home and the future mother of his children. The relations between the covenant people generally, as well as Moses himself, with this section of the Midianite

family continued to be of the most friendly character, and even issued in a kind of merging of the one into the other. Yet in the lifetime of Moses, just as the children of Israel had reached the close of the wilderness sojourn and were encamped in the plains of Moab, the Midianites are represented as entering into a league with Moab to fight against them and destroy them. Their elders went along with those of Moab to invite Balaam to curse Israel, Num. xxii. 7; their women joined with the daughters of Moab in enticing Israel to idolatry and corruption, ch. xxv. 1-6; and the result was that they were smitten with so terrible an overthrow that nearly all their fighting men perished, and their women were doomed to captivity, ch. xxxi. A few generations afterward, however, we find the Midianites so far recovered from this catastrophe that they were again in a condition to cope with Israel; and with the purpose, doubtless, of revenging their former defeat, they came up, along with the Amalekites and other eastern tribes, in an immense host, and overspread the land of Canaan. But their success was only temporary, as under Gideon the Israelites gained over them a complete triumph, and so shattered and reduced their forces that they never again attempted to wage war with the people of God, Jud. vi. vii-viii. Indeed, they now virtually disappear as a separate race, and the allusions that are made to them in the later Scriptures have reference chiefly to the past or make a somewhat ideal use of their name to paint the destined ascendancy of Israel in the future. The victory won over them by Gideon became the symbol of other and still greater triumphs, Isa. ix. 4; x. 20; Hab. iii. 7; Ps. lxxxiii. 9; or Midian itself is contemplated as taking rank among the converted Gentiles, laying aside its ancient enmity to the cause and people of God, and doing homage to the interests of the divine kingdom, Isa. lx. 6.

MIDRIFF (mid'rif), the explanation given in Ex. xxix. 13, margin, of "caul" in the text. See **CAUL**, **LIVER**.

MIDWIFE (mid'wife). See **BIRTH**.

MIGDAL-EL (mig'dal-el), a fenced city in the tribe of Naphtali, mentioned between Iron and Horem, Josh. xix. 38, and probably possessing some remarkable tower among its fortifications; but its name never occurs in the history after the conquest, nor has any clue been found to its site or that of the places associated with it.

MIGDAL-EDAR. See **EDAR**.

MIGDAL-GAD, a town in the low country of Judah, one of the second group, which comprised altogether sixteen cities, Josh. xv. 37. But nothing has yet been ascertained more definitely respecting it.

MIGDOL (mig'döl), a place between which and the Red Sea the Israelites were commanded to encamp on leaving Egypt, Ex. xiv. 2; Num. xxxiii. 7. The name, which means "a tower," appears to indicate a fortified place. In Jer. xliv. 1; xlvi. 14 it occurs as a city of Egypt, and it would seem to have been the last town on the Egyptian frontier in the direction of the Red Sea; hence "from Migdol to Syene," in Ezek. xxix. 10; xxx. 6. In the itinerary of Antoninus there is mention of Magdol as a town in Egypt about twelve Roman miles southward of Pelusium.

It is probable that this is the Migdol of the prophets. Whether this is the Migdol of Exodus is doubted by some.

MIGRON (mig'rön). In the only historical passage which makes mention of Migron, 1 Sam. xiv. 2, we are led to think of a tract of land, or, as Josephus perhaps correctly states, and as the import of the name itself seems to imply, a prominent height, rather than a town, as what is meant to be indicated by the term. Saul dwelt, it is said, along with the few hundreds who still clave to him, "in the uttermost part of Gibeah, under a pomegranate tree which is in Migron." We have nothing, however, either in ancient or modern notices, to help us to a more exact knowledge of its nature or locality.

MIJAMIN (mi-ja'min). 1. The head of one of the courses of the priests, 1 Chr. xxiv. 9. 2. A priest, perhaps the representative of No. 1, who sealed the covenant, Neh. x. 7. See **MIAMIN**.

MIKKELSEN (mik'kel-sen), **HANS**, author of the first Danish version of the New Testament, was originally mayor of Malmoe, in Scaiaa, and subsequently secretary to Christian II. of Denmark. When the king was in 1523 obliged to flee from his dominions and take refuge in Holland, Mikkelsen accompanied him, and it was whilst there that, at the suggestion of his sovereign, he set himself to the work of translating the New Testament. Driven by the bigoted jealousy of the papal party in the Netherlands from his place beside the king, he retired to Harderwick, in Guelderland, where he died about the year 1532. His translation professes to be made from the Latin, but this applies only to the four Gospels, in translating which he seems to have followed the version of Erasmus; for the other books he has closely followed the German version of Luther.

MIKLOTH (mik'löth). 1. A Benjamite, 1 Chr. viii. 32; ix. 37, 38. 2. One of David's military officers, 1 Chr. xxvii. 4.

MIKNEIAH (mik-ne'yah), a Levite porter appointed to play on the harp, 1 Chr. xv. 18, 21.

MILALAI (mil'a-li), a priest who took part in the dedication of the wall of Jerusalem, Neh. xii. 36.

MILBURN (mil'burn), **WILLIAM HENRY**, known as "the blind preacher," was born in Philadelphia, in 1823. He was taken to Illinois by his father, who, with his family, settled in Jacksonville, in 1827. In early life he lost his sight, but with unwonted energy he determined on being educated, and he distinguished himself in Illinois College. Ill health constrained him to abandon his studies at the age of twenty, and he connected himself with the Methodist Church, in which he became an itinerant preacher. In 1846 he obtained the position of chaplain in Congress, which he held for ten sessions. Afterwards he removed to the South, and in 1848 he was stationed in Montgomery, and next in Mobile. Six years afterward he went to New York, where he entered on a course of popular lecturing, in which he had great success. In 1859 he visited Europe, and he made a remarkable impression in England. In this year his "Ten Years of Preacher Life" was published, and next year "Pioneers and People

of the Mississippi Valley" appeared. His other work, "Rifle, Axe and Saddlebags," was equally peculiar and popular. Late in life he joined the Episcopal Church.

MILCAH (mil'kah). 1. The daughter of Haran and wife of Nahor; the mother also by him of Bethuel and seven children besides, Gen. xi. 29. 2. One of the daughters of Zelophehad, Num. xxvi. 33.

MILCOM (mil'kom), the same as **MOLECH** or **MOLOCH**, the peculiar idol of the Ammonites.

MILDEW (mil'dew). The word so rendered is always found in conjunction with one rendered "blasting," Deut. xxviii. 22; 2 Chr. vi. 28. The blasting or blight, as by the cutting east wind, Gen. xli. 6, is the cause, and then mildew is the result; the exact meaning of the Hebrew word is "paleness," "yellowness," the turning yellow from disease. It is the same that is used Jer. xxx. 6 to express the ghastly pallor which characterizes the countenances of those who are surprised by some disastrous tidings.

MILE. See **MEASURES**.

MILETUS (mi-le'tus), a city of Asia Minor, to the south of Ephesus, twenty or thirty miles away. It was the old capital of Ionia, though Ptolemy assigns it to Caria; it had four havens, and was the mother of many colonies. Thales, Anaximander and other eminent men were natives of this place, which had an evil reputation for licentiousness and luxury. It was to Miletus that St. Paul, hastening to Jerusalem, summoned the elders of Ephesus, that he might give them a solemn charge, Acts xx. 15-35. The remains of this city were probably absorbed in the swamp formed by the silting up of the Mæander, but there are ruins still visible of the magnificent temple of Apollo, and an insignificant village, *Palat* or *Palatsha*, stands near the site of Miletus.

MILK. The proper equivalent to this in Hebrew is *chäláb*, and it denotes milk with reference to its richness or fatness, consequently sweet and fresh. Milk, in a sour or in a coagulated state, went by the name *chemah*, and in our version is translated "butter." From the earliest times milk has always formed an important article of diet among the people of the East, especially among such as follow pastoral occupations; and they have been accustomed to derive it from sheep and goats, and even from camels, fully as much as from cows. In Scripture we nowhere read of camel's milk being partaken of, but possibly some reference to this use of them is made in the thirty milch-camels, with their colts, which formed part of Jacob's present to his brother Esau, Gen. xxxii. 15. Niebuhr, however, mentions it as among the dishes which were presented to him by certain Arabs at Menayre, and it is well known to be in common use among the Bedawins. Goats' milk is referred to in Prov. xxvii. 27 in such a manner as to imply that it formed a chief source of nourishment in an industrious and thriving family. And this species of milk is now, as among the ancient Hebrews, highly esteemed. From the beginning of April to September the towns are supplied with milk by large herds of goats, which pass through the streets every morning, and are milked before the houses of customers. The milk of sheep, also, and of cows, is

commonly used, Deut. xxxii. 14, but that of cows less, it would appear, in summer than in winter. The scarcity of good pasture in summer renders their milk usually poorer than that of goats, which is therefore preferred where it can be had, and only during winter is resort more frequently made to the produce of cows.

There are several allusions in Scripture to milk, of an emblematic kind. In a general way, and with reference to the quality of richness involved in the name, "a land flowing with milk and honey" is a common expression for a land of great natural fertility and abundance, Ex. iii. 8; Deut. vi. 3. Sometimes, however, abundance of milk or butter, which implies a state of pasturage rather than of vine and corn cultivation, is employed to indicate comparative desolation or thinness of inhabitants, Isa. vii. 15, 22. More specifically, since milk is the peculiar food of infants, the being fed with milk is put in contrast to having the nourishment of strong food—the one indicative of spiritual feebleness, the other of robustness, 1 Cor. iii. 2; Heb. v. 12, while, again, without respect to this distinction, as characterizing one class of believers to their disadvantage as compared with others, Peter represents believers generally as requiring milk for their support, and finding it in the gospel of the grace of God, 1 Pet. ii. 2. In much the same manner, also, and with reference to the generous aid to be given to the true people of God in the latter days by the world, the prophet Isaiah says, "Thou shalt suck the milk of the Gentiles, and shalt also suck the breast of kings," Isa. lx. 16.

MILL. The word thus rendered properly means two mill-stones, and is used of a hand-mill, Isa. xlvi. 2. The mill for grinding corn had not wholly superseded the mortar for pounding it in the time of Moses. The mortar and the mill are named together in Num. xi. 8. But fine meal—that is, meal ground or pounded fine—is mentioned as early as the time of Abraham, Gen. xviii. 6; hence mills and mortars must have been previously known. The mill common among the Hebrews differed little from that which is in use to this day throughout Western Asia and Northern Africa. It consisted of two circular stones two feet in diameter and half a foot thick. The lower is called the "nether millstone," Job xli.

16, 24, and the upper the "rider," Jud. ix. 53. The former was usually fixed to the floor, and had a slight elevation in the centre, or, in other words, was slightly convex in the upper surface. The upper stone had a concavity in its under surface fitting to or receiving the convexity of the lower stone. There was a hole in the top, through which the corn

6. On the second day, in warm climates, bread becomes dry and insipid; hence the necessity of baking every day, and hence also the daily grinding at the mills early in the morning. The operation occasions considerable noise, and its simultaneous performance in a great number of houses or tents forms one of the sounds as indicative of an



ANCIENT ORIENTAL MILLSTONES, WITH TWO WOMEN GRINDING.

was introduced by handfuls at a time. The upper stone had an upright stick fixed in it as a handle, by which it was made to turn upon the lower stone, and by this action the corn was ground and came out at the edges. As there were neither public mills nor bakers, except the king's, Gen. xl. 2; Hos. vii. 4-8, each family possessed a mill; and as it was in daily use, it was made an infringement of the law for a person to take another's mill or millstone in pledge, Deut. xxiv.

active population in the East as the sound of wheel carriages is in the cities of the West. This sound is alluded to in Scripture, Jer. xxv. 10; Rev. xviii. 22, 23. The incessant daily noise of the grinding came to be inseparably associated with the very existence of the family. The ceasing of this sound was the sign of utter desolation, Jer. xxv. 10; Rev. xviii. 22, with which compare the figurative representation of old age and death, including the traits, "the (female) grinders shall cease because

Pallas or Athena. She was fabled to have sprung in full armor from the forehead of her father Jupiter. Minerva was worshiped as the goddess of wisdom and the patroness of industry and the arts. Athens, to which she gave name, was her favorite city; and there her worship was celebrated with great splendor, and the magnificent temple the Parthenon was erected to her honor. She was also worshiped at Rome with peculiar veneration, and two great festivals were held in her honor. Three temples were dedicated to her—one on the Capitol, which she shared with Jupiter and Juno, a second on the Aventine, and a third on the Caelian Mount. The origin of the name has long puzzled etymologists, but it is most probably derived from "Menrfa," the Tuscan name of the goddess.

MINES. That the Hebrews were acquainted with methods of extracting ore from the bowels of the earth seems a legitimate inference from the fact that the hills of Palestine contained veins of copper, which might be obtained by digging, Deut. viii. 9, and from the fact that they possessed metals in such abundance as could be supplied only by means of mines. There is, however, no reference in Scripture to mining operations, unless such be found in Job xxviii. 1-11. This is a passage not free from serious difficulties as to its meaning, but it is on the whole most probable that the passage contains an allusion to mining. The taking of iron from the earth, the forming of subterranean passages and galleries and the diverting of the waters, so as to prevent their bursting in and overwhelming the works, all seem to point to operations such as those of the mines. Still, the allusion is by no means certain; and even if it be admitted, it still remains doubtful whether what the speaker here describes can be applied to Palestine.

MINIAMIN (min-ya'min). 1. One of the Levites appointed by Hezekiah to distribute the free-will offerings, 2 Chr. xxxi. 15. 2. Neh. xii. 17, 41. See **MIAMIN**. But different persons may possibly be meant in these two places.



BUST OF MINERVA.—
See article.

MINIMS (min'ims). The term means the "least of all friars." The order was founded by St. Francis of Paula, in Calabria, in 1473, and was confirmed by Sixtus IV. The members observe a continual fast, which they term the quadragesimal life. Their superior is called "corrector." Their habit is a tawny cassock,

hood, scapular and leathern girdle.

MINISTER. See **DEACON**.

MINNI (min'ni), a province or district mentioned only, Jer. li. 27, in conjunction with Ararat; it must have been an Armenian region, perhaps that of the Manavassai, near the centre of Armenia.

MINNITH (min'nith), a place east of the Jordan in the land of the Ammonites, in a district rich in grain, which was carried thence to the markets of Tyre, Jud. xi. 33.

MINOR CANONS. In the old cathedrals an arrangement existed by which certain vicars were permitted to officiate when the canons were absent, and these were known as minor canons. In Rome they are designated chaplains.

MINOS (me'nos), in mythological history, was son of Jupiter and Europa, and king of Crete, and so celebrated as a lawgiver on earth, that after his death he was appointed judge of the infernal regions, in which office he was associated with Æacus and Rhadamanthus.

MINSTREL. See **MUSIC**.

MINT, Matt. xxiii. 23; Luke xi. 42, a well-known herb much used in domestic economy. The Jews are said to have scattered it, on account of its pleasant smell, on the floors of their houses and synagogues. The species most common in Syria is the horse-mint; this and the *Mentha arvensis* were the kinds best known to the ancients. According to Jewish writers, mint was one of the herbs to be tithed, and subject to the law of the seventh year.

MINUCIUS FELIX (me-noo'sh'us fe'liks), who is also called **MARCUS**, was an African Christian in the early part of the third century. Jerome considers him to have been an eminent pleader of Rome, and to have lived between Tertullian and Cyprian. He had been a heathen in early life; but having embraced Christianity, he became a zealous defender of the faith. He and two friends, it seems, had gone to Ostia, in the law vacation, for the enjoyment of sea-bathing, and while walking on the shore he perceived Cæcilius salute an image of Terapis. This led to a discussion, and eventually to the conversion of Cæcilius. He wrote a dialogue called "Octavius," in which his argument on behalf of Christianity is set forth with great elegance. This argument has been held by some to be really the eighth book of Arnobius. He is also said to have written a tract, "De Fato;" but this wants confirmation. Minucius Felix is made a contemporary with Marcus Aurelius by some. Baronius places him about A. D. 212; Cave, A. D. 207-220; and Baldwin, after A. D. 250.

MIRACLES (mir'a-k'lz). Three words are employed in the New Testament to denote, from different points of view, the supernatural works performed by Christ and his apostles—*terata*, miracles or wonders; *semeia*, signs; and *dunamis*, powers or mighty works. Sometimes all three are used in conjunction, as by St. Peter in relation to Christ, Acts ii. 22, by St. Paul in describing the signs of an apostle, 2 Cor. xii. 12, and again by St. Paul in speaking of the revelation of the man of sin, 2 Thess. ii. 9, where, however, the special character of the works is marked by the addition of the epithet "*lying* wonders." It may be observed, however, that none of these words necessarily implies either the supernatural origin or the religious purpose of the phenomena so called; these, when implied at all, are to be gathered from the context or inferred from the nature of the acts themselves, but are not distinctly or exclusively expressed in the signification of the name. The word *teras* is expressive of the astonishment produced by an extraordinary phenomenon in the mind of the spectator, but does not necessarily imply that the phenomenon itself is of a supernatural kind; and it is used in the Septuagint not only of miracles properly so called, but sometimes also of acts astonishing, but not necessarily supernatural. Deut.

xxviii. 46; Isa. xx. 3; Ezek. xii. 6. The word *semeion*, even in its religious application, as denoting a sign of the presence and working of God, does not necessarily imply that the significant fact is itself supernatural, or even extraordinary; on the contrary, many of the Scripture signs are in themselves natural and common events, though employed by God for a special purpose. And finally, the word *dunamis*, though applied in an especial sense to those mighty works by which the power of God is manifested in a more striking and remarkable manner than in the ordinary course of nature, yet is in itself applicable to the divine power in its ordinary as well as in its extraordinary exercise, and to the powers of other agents, whether natural or supernatural.

On the other hand, the modern use of the word miracle implies, as an essential part of its signification, that the phenomenon so called is, if not contrary to nature, at least beyond and above nature. The whole meaning of the controversy on the possibility of miracles rests on the assumption that a miracle necessarily implies something supernatural. "A miracle," says Hume, "may be accurately defined a transgression of a law of nature by a particular volition of the Deity, or by the interposition of some invisible agent." "A miracle," says Bishop Butler, "in its very notion, is relative to a course of nature, and implies somewhat different from it, considered as being so." "A miracle," says Bishop Douglas, "is an event brought about in a way contrary to the course of nature." And recently Archbishop Trench, while justly objecting to the language which describes the miracles as unnatural or against nature, at the same time distinctly admits that they are beyond and above nature, and that "aught which is perfectly explicable from the course of nature and history is assuredly no miracle in the most proper sense of the word." Citations to the same effect might be added from many other writers, but the above are sufficient to show that, in the language of modern theology, the word miracle has acquired a distinct and precise implication of the supernatural—an implication which was not necessarily involved in the meaning of the names by which the same events are called in Scripture. Accepting this as the proper signification of the term miracle in its present sense, let us endeavor to ascertain the nature of the events denoted by it.

A very slight observation of the phenomena of the visible world is sufficient to indicate a division of them into two great classes—those which are produced by the action of mind, and those which are produced by the action of matter; those in which human volition is exercised, and those in which it is not. There are some phenomena of nature which we regard as dependent on the regular action of material causes, which have been in operation from the beginning of the present state of things, and which will continue in operation so long as that state of things is permitted to last; and there are other phenomena which we regard as dependent upon the free action of man, which may take place or not according as he wills to act or to forbear, and which, having once taken place, may or not take place again, according to the free choice of man to bring them about or not. The phenomena of the one class are regarded as necessary, those of the other as contingent; the one are supposed to take place regularly by virtue of certain established laws of nature, the other are supposed to take place occasionally by the free interposition of a personal agent.

In endeavoring to apply an analogous distinc-

tion to the conception of a miracle, as compared with that of a natural phenomenon, we must be careful not to press the analogy beyond the point to which it may be fairly extended. An apparent objection meets us at the outset. It is true, it may be urged, that to have any conception of God at all we must conceive him as a person, and personality necessarily implies will and the power of free action according to that will. But the will of God is manifested in the regular order of the universe no less than in departures from that order. There is a broad and marked contrast between those necessary phenomena of the world which take place independently of man, and those contingent phenomena which are brought about by a direct interposition of human will, but no such contrast can be supposed to exist in relation to the Being on whom the whole world is dependent. If, then, all the sensible phenomena of the universe are alike manifestations of the divine will, what room, it may be asked, is there for any special interposition of that

causation. And, secondly, this distinction is not proposed as an argument to prove the necessity or the reality of miracles, but only to obviate a preliminary objection against their possibility, and thus to clear the way for an examination of their proper evidence.

In our present ignorance of the manner in which the action of the regular forces of nature is carried on, and of the means by which exceptions are brought about, it is perhaps not possible to frame any definition of a miracle which shall not be open to objections. The most that we can hope to do is to explain what a miracle *is not*; and, in order to do this, we must inquire what is meant by that course of nature to which miracles are said to be an exception.

Two kinds of natural causes come within the field of our experience—physical or necessary causes, to which class belong all the material conditions requisite to the occurrence of a sensible change, and efficient or free causes, of which the only instance directly perceived is found in the power of voluntary action possessed by ourselves as personal agents. For our present purpose it is not necessary to enter upon the abstruse metaphysical questions connected with this subject. We shall merely assume what is implied in the conception of a uniform system of nature; that in material causation every event is determined to take place through some antecedent phenomenon or group of phenomena, from which it invariably follows, and we shall assume also that by natural events are meant such as take place either through this causation or by an exercise of human will. If, therefore, any event takes place in the world which is neither the result of such a series of necessary antecedents, extending back to the beginning of the present state of things, nor produced by the will of a human agent, such an event is supernatural or miraculous.

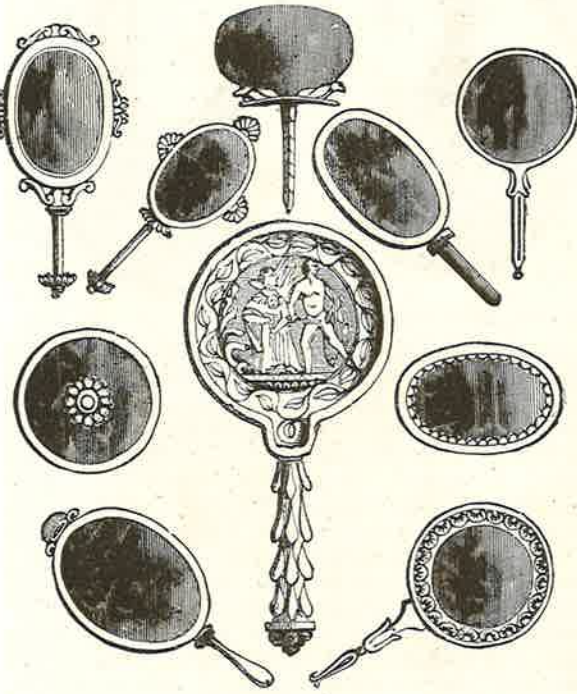
We do not imply by this that a miracle has no physical conditions, but only that it would not have taken place without some addition to those conditions beyond what takes place in natural causation. We deny, therefore,

that the antecedents are the sufficient reason of the miracle, in the same way and to the same extent as they are of natural events. But in saying this we do not imply that the miracle is an event without a cause. It is the effect of a supernatural cause, as ordinary events are the effects of natural causes. There is nothing incredible in the supposition of such a supernatural cause, at least to those who believe in a God who, though working in the world, is yet distinct from the world. The possibility of miracles in general is not more incredible than the possibility of creation at all. Those who believe that the world was created in time do not therefore believe that God, before the creation, existed in an eternity of idleness. Personal existence is itself an activity; and if there was a personal God before the creation of the world, there was also a divine action before the creation of the world. In creating the world, therefore, God did not begin to act, but entered on a different mode of action. If a new exertion of divine power was possible then, it is equally possible at any subsequent time.

Passing over the objections that have been dog-

matically pronounced against the possibility of miracles, the strength of the Christian argument rests mainly on the special contents of the gospel narrative, particularly as regards the character of the Saviour portrayed in it, and the distinctive nature of his miracles as connected with his character and on the subsequent history of the Christian Church. It is far easier to talk in general terms about the laws of nature and the impossibility of their violation than to go through the actual contents of the Gospels in detail, and show how it is possible that such a narrative could have been written, and how the events described in it could have influenced, as they have, the subsequent history of the world, on any other supposition than that of its being a true narrative of real events. There is, however, one phase of the skeptical argument which may be noticed here. It has been objected that no testimony can prove a miracle as such. "Testimony," we are told, "can apply only to apparent sensible facts; testimony can only prove an extraordinary and perhaps inexplicable occurrence or phenomenon; that it is due to supernatural causes is entirely dependent on the previous belief and assumptions of the parties." This objection is singularly inapplicable to the works recorded as having been done by Christ and his apostles. It may, with certain exceptions, be applicable to a case in which the assertion of a supernatural cause rests solely on the testimony of the spectator of the fact, but it is not applicable to those in which the cause is declared by the performer. Let us accept, if we please, merely as a narrative of "apparent sensible facts," the history of the cure of the blind and dumb demoniac, or of the lame man at the Beautiful Gate, but we cannot place the same restriction upon the words of our Lord and of St. Peter, which expressly assign the supernatural cause, "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you." "By the name of Jesus Christ of Nazareth doth this man stand here before you whole." We have here, at least, a testimony reaching to the supernatural; and if that testimony be admitted in these cases, the same cause becomes the most reasonable and probable that can be assigned to the other wonderful works performed by the same persons. For if it be admitted that our Lord exercised a supernatural power at all, there is, to use the words of Bishop Butler, "No more presumption worth mentioning against his having exerted this miraculous power in a certain degree greater than in a certain degree less, in one or two more instances than in one or two fewer."

And this brings us to the consideration on which the most important part of this controversy must ultimately rest—namely, that the true evidence on behalf of the Christian miracles is to be estimated, not by the force of testimony in general, as compared with antecedent improbability, but by the force of the peculiar testimony by which the Christian miracles are supported, as compared with the antecedent probability or improbability that a religion of such a character should have been first introduced into the world by superhuman agency. The miracles of Christ, and, as the chief of them all, that great crowning miracle of his resurrection, are supported by all the testimony which they derive from his own positive declarations concerning them, taken in conjunction with the record of his life and the subsequent history of the Christian religion. The alternative lies between accepting that testimony or regarding the Gospels as a fiction and the Christian faith as founded on imposture.



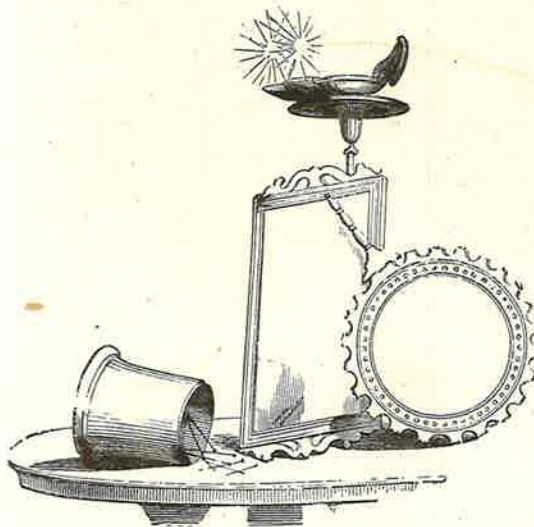
ANCIENT MIRRORS OF METAL.—See MIRROR.

will, such as man exerts in a world which is not dependent on him, and which he can only partially control?

In answer to this objection it may be observed, first, that the distinction between the general and the special action of God's will is a distinction not relative to God, but to man; and, secondly, that it is proposed, not as an explanation of the mode in which miracles *must* or *do* take place, but only as suggesting a mode in which they *may* take place, and thus as answering the objection which denies that they can take place at all. For, first, the miracle is not supposed to be anything special or exceptional in the sight of God. It is as much a part of his eternal purpose from the beginning as the most ordinary natural occurrence, but it differs from ordinary occurrences in the manner in which it is manifested to us; and these modes of manifestation are, relatively to us, the ground of a valid distinction in our conceptions of the divine activity. We do not see the operation of the divine mind upon the material world in itself, but only in its effects, and it is from a difference in the effects that we infer an analogous difference in the mode of

In adopting this argument we do not, as is sometimes said, reason in a circle, employing the character of Christ as a testimony in favor of the miracles, and the miracles again as a testimony in favor of the character of Christ. For the character of Christ is contemplated in two distinct aspects: first, as regards his human perfectness; and secondly, as regards his superhuman mission and power. The first bears witness to the miracles; the miracles bear witness to the second. When our Lord represents himself as a human example, to be imitated by his human followers, he lays stress on those facts of his life which indicate his human goodness: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." When, on the other hand, he represents himself as divinely commissioned for a special purpose, he appeals to the superhuman evidence of his miracles as authenticating that mission: "The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me."

It is true that the evidence of the miracles, as addressed to us, has a different aspect, and rests on different grounds from that which belonged to them at the time when they were first performed. But this change has not diminished their force as evidences, though it has somewhat changed its direction. If we have not the advantage of seeing and hearing and questioning those who were eyewitnesses of the miracles, the deficiency is fully supplied by the additional testimony that has accrued to us, in the history of Christianity, from their day to ours. If we have stricter conceptions of physical law and of the uniformity of nature, we have also higher evidence of the existence of a purpose worthy of the exercise of God's sovereign power over nature. If the progress of science has made many things easy of performance at the present day which would have seemed miraculous to the men of the first century, it has also shown more



ANCIENT ROMAN MIRRORS, ETC., POMPEII.—See MIRROR.

clearly how inimitable and unapproachable are the miracles of Christ, in the maturity of science no less than in its infancy. And when it is objected that "if miracles were, in the estimation of a former age, among the chief supports of Christianity, they are at present among the main difficulties and hindrances to its acceptance," we may fairly ask, What is this Christianity which might be more easily believed if it had no miracles? Is it meant that the gospel narrative, in general, would be more easy to believe were the miracles

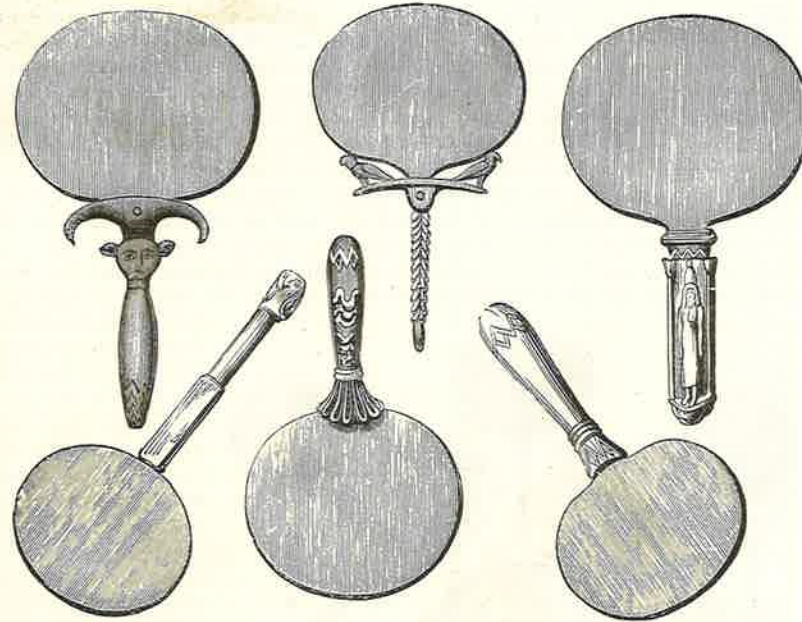
taken out of it? The miracles are so interwoven with the narrative that the whole texture would be destroyed by their removal. Or is it meant that the great central fact in the apostolic preaching—the resurrection of Christ—would be more natural and credible if he who thus marvelously rose from the dead had in his lifetime exhibited no signs of a power superior to that of his fellow-men? Or is it meant that the great distinctive doctrines of Christianity—such as those of the trinity and the incarnation—might be more readily accepted were there no miracles in the Scripture which contains them? We can scarcely imagine it to be seriously maintained that it would be easier to believe that the second Person of the divine Trinity came on earth in the form of man, were it also asserted that while on earth

he gave no signs of a power beyond that of ordinary men. In short, it is difficult to understand on what ground it can be maintained that the miracles are a hindrance to the belief in Christianity, except on a ground which asserts also that there is no distinctive Christianity in which to believe. It may with more truth be said that the miraculous element which forms so large a portion of Christianity has its peculiar worth and service at the present day as a protest and safeguard against two forms of unchristian thought to which an intellectual and cultivated age is liable—pantheism, the danger of a deeply-speculative philosophy, and materialism, the danger of a too exclusive devotion to physical science. Both these, in different ways, tend to deify nature and the laws of nature and to obscure the belief in a personal God distinct from and above nature. Against both these, so long as the Christian religion lasts, the miracles of Christ are a perpetual witness; and in so witnessing they perform a service to religion different in kind, but not less important than that which they performed at the beginning.

The miracles of the Old Testament may be included in the above argument if we regard, as Scripture requires us to regard, the earlier dispensation as an anticipation of and preparation for the coming of Christ. Many of the events in the history of Israel as a people are typical of corresponding events in the life of the Saviour, and the earlier miraculous history is a supernatural system preparing the way for the later consummation of God's supernatural providence in the redemption of the world by Christ. Not only the occasional miracles of the Old Testament history, but some of the established institutions under the law—the gift of prophecy, the Shechinah, the Urim and Thummim, the Sabbathical year—are of

a supernatural character, and thus manifest themselves as parts of a supernatural system ordained for and leading to the completion of the supernatural in Christ.

A practical question in connection with this subject is that which relates to the means of distinguishing between true and false miracles, meaning by the latter term phenomena pretended to be



ANCIENT METALLIC MIRRORS.—See MIRROR.

miraculous, but in fact either natural events or human impostures or fabrications. Various rules for distinguishing between these have been given by several authors, the best known being the four rules laid down in Leslie's "Short and Easy Method with the Deists," and the three given in Bishop Douglas' "Criterion." Yet the practical value of these rules is available rather for particular and temporary phases of controversy than for general and perpetual edification. A more permanent principle in relation to this question is suggested by Leslie in his remarks on the pretended miracles of Apollonius, where he shows that the assumed miracles, even if admitted, have no important connection with our belief or practice. "But now," he says, "to sum up all, let us suppose to the utmost that all this said romance were true, what would this amount to? Only that Apollonius did such things. What then? What if he were so virtuous a person as that God should have given him the power to work several miracles? This would noways hurt the argument that is here brought against the Deists, because Apollonius set up no new religion, nor did he pretend that he was sent with any revelation from heaven to introduce any new sort of worship of God; so that it is of no consequence to the world whether these were true or pretended miracles, whether Apollonius was an honest man or a magician, or whether there ever was such a man or not; for he left no law or gospel behind him to be received upon the credit of those miracles which he is said to have wrought." To this it may be added that there is an enormous *a priori* improbability against miracles performed without any professed object, as compared with those which belong to a system which has exercised a good and permanent influence in the world. This improbability can only be overcome by a still more enormous mass of evidence in their favor, and until some actual ca-

can be pointed out in which such evidence exists, the unimportance of a reported series of miracles as a valid reason for withholding belief in them. The Scripture miracles in this respect stand alone and apart from all others as regards the evidence of their reality combined with their significance if real.

MIRANDOLA (mi-ran-do'la), GIOVANNI PICODELLA, one of the most extraordinary persons of his time, and distinguished at once for precocity and compass of intellect, was born in 1463. Almost from his childhood he displayed remarkable powers of memory and an uncommon disposition to literature. At the age of fourteen he was sent to Bologna to study the canon law; but after pending two years in that pursuit, he attached himself to philosophy and theology, and also made himself master of the Hebrew, Chaldee and Arabic. In 1486 he repaired to Rome, in the pontificate of Innocent VIII., where, with the pardonable ostentation of a young scholar conscious of extraordinary acquisitions, he posted up nine hundred propositions appertaining to dialectics, morals, metaphysics, theology, natural magic and the cabala, extracted from writers in Latin, Greek, Arabic and Chaldee, offering to dispute with any antagonist whomsoever upon any one of them.



JOHN MILTON.

His challenge, however, was not only rendered ineffectual, but thirteen of his propositions were denounced before the pope as contrary to sound doctrine. He now withdrew to Florence, where he published an elaborate defence of these propositions, in consequence of which he was, in 1492, cited before the pontiff; but his successor, Alexander VI., by a brief, declared Pico guiltless of the new charge. The effect of these troubles upon Pico's mind was such that, although young, rich, elegant in person and manners and in some degree habituated to pleasure, he totally changed his course of life and gave himself up to devotion. He confined his future studies to theological subjects, and usually spent twelve hours a day in study. His indifference to praise led him to permit his writings to appear under another name, and he shunned those public disputations in which he had taken so much pride. But his course was terminated by death, in November, 1494.

MIRIAM (mir'e-am), sister of Moses and Aaron, and supposed to be the same that watched her infant brother when exposed on the Nile, in which case she was probably ten or twelve years old at the time. When the Israelites left Egypt, Miriam naturally became the leading woman among them. She is called "a prophetess," Ex. xv. 20. After the passage of the Red Sea she led the music, dance and song with which the women celebrated

their deliverance, Ex. xv. 20-22. The arrival of Moses' wife in the camp seems to have created in her an unseemly dread of losing her influence and position, and led her into complaints of and dangerous reflections upon Moses, in which Aaron joined. For this she was smitten with leprosy, and, although healed at the intercession of Moses, was excluded for seven days from the camp, Num. xii.; Deut. xxiv. 9. Josephus says she was the wife of Hur and mother of Bezaleel. Her death took place in the first month of the fortieth year after the exodus, at the encampment of Kadesh-barnea, Num. xx. 1, where her sepulchre was still to be seen in the time of Eusebius.

MIRROR (mir'ror), Ex. xxxviii. 8; Job xxxvii. 18. In the first of these passages the mirrors in the possession of the women of the Israelites when they quitted Egypt are described as being of brass; for "the laver of brass, and the foot of it," are made from them. In the second, the firmament is compared to "a molten mirror." In fact, all the mirrors used in ancient times were of metal; and as those of the Hebrew women in the wilderness were brought out of Egypt, they were doubtless of the same kind as those which have been found in the tombs of that country, and many of which now exist in the museums and collections of Egyptian antiquities. These are of mixed metals, chiefly copper, most carefully wrought and highly polished; and so admirably did the skill of the Egyptians succeed in the composition of metals that this substitute for our looking-glass was susceptible of a lustre which has even been partially revived at the present day in some of those discovered at Thebes, though buried in the earth for many centuries. The mirror was usually nearly round, and was inserted in a handle of wood, stone or metal, the form of which varied according to the taste of the owner.

MISER (mi'ser), a person who sinfully hoards money, and cherishes it for the sake of accumulating treasure, instead of using it for the welfare of man and the glory of God. The spendthrift sins by a reckless and unwise dissipation of his means, instead of having a due regard to his possessions and the legitimate claims which his own true welfare, the claims of family, religion and society, may have on him. On the other hand, the miser sins by ignoring these claims, and using all his ingenuity and care to accumulate and hold, thus placing his happiness in the creature and making "gold his god." The miser is thus an idolater, although he does not publicly bow down to any image of wood or of stone.

MISERERE (miz-er-ay'ray). 1. A name for the fifty-first Psalm, from the first word in the Latin version of the psalm. 2. Small brackets on the under side of stall-seats in old churches, generally richly carved. These when turned up formed a rest for the occupant when standing.

MISGAB (mis'gab), the name of a place in Moab, Jer. xlvi. 1. It has the article; it may, therefore, be merely "the height," or the town on the height. Perhaps it is alluded to in Isa. xxv. 12.

MISHAEL (mish'a-el). 1. One of the sons of Uzziel, the uncle of Moses and Aaron, Ex. vi. 22. He, with his brother Elzaphan, was commanded by Moses to remove the bodies of Nadab and Abihu from the camp after they had been destroyed for their presumption in offering strange

fire, Lev. x. 4. 2. One of those who stood beside Ezra when he read the law to the people, Neh. viii. 4; 1 Esd. ix. 44. 3. One of the three companions of Daniel who were cast into the burning furnace by Nebuchadnezzar, Dan. iii. 13-30. His Chaldee name was Meshach, Dan. i. 7.

MISHAL. See MASHAL.

MISHAM (mish'am), a Benjamite, 1 Chr. viii. 12.

MISHEAL. See MASHAL.

MISHMA (mish'ma). 1. One of the sons of Ishmael, Gen. xxv. 14; 2. A Simeonite, 1 Chr. iv. 25, 26.

MISHMANNAH (mish-man'nah), a Gadite chieftain who joined David in the wilderness, 1 Chr. xii. 10.

MISHNA (mish'na) is a part of the Talmud, the other part being the Gemara. See TALMUD.

MISHRAITES (mish'ra-ites), the designation of some family or clan, 1 Chr. ii. 53, of which nothing certain is known.

MISPAR (mis'par), or **MISPERETH** (mis'pe-reth), one who returned from Babylon with Zerubbabel, Ezra ii. 2.

MISREPHOTH-MAIM (mis're-föth ma'im), some place or district, probably not far from Sidon, Josh. xi. 8; xiii. 6, "on the north border of the plain of Acre," says Dr. Thomson, "now called *Musheirifeh*."

MISSA (mis'sah). 1. A name for the service of "the mass." 2. The feast of a saint was so called; as "Missa St. Joannis" for "Festum St. Joannis."

MISSAM PRÆSANCTIFICATORUM (prä-sank-tif-e-ka-to'rum), a mass so called from the fact that the elements used had been consecrated at a previous celebration. According to a canon of the Council of Trullo, the elements might be used on other days in Lent than on those in which consecration was performed; and a canon of the Council of Laodicea ordered that the eucharist should not be "offered" in Lent except the Sabbath of the Lord's day—that is, the elements consecrated on these days, and not used, might serve on other days without new consecration.

MISSAL (mis'sal) is the name of a book in the Romish Church which contains the services of the mass for the different days of the whole year. In early ages different services were described in different books, as in the "Sacramentary," which contained the communion service and collect; the "Lectionary," which contained the lessons from Scripture; and the "Antiphony," which comprised the portions designed for singing or chanting. According to Palmer, "About the eleventh or twelfth century it was found convenient to unite these books, and the volume obtained the name of the Complete or Plenary Missal, or Book of Missæ. Of this description were almost all the liturgical books of the Western Churches."

MISSIONARY APOSTOLIC, a missionary priest in the Romish Church sent by commission from the pope.

MIST. This word occurs in its literal sense of vapor in Gen. ii. 6. Some would translate "Neither had there gone up a mist." The intention of the sacred writer is to show how plants and trees came from their Maker's hand without the ordinary process which now they undergo: vegetation was by the fiat of his will, not requiring as it first showed itself the genial moisture which now fosters it. Mist is elsewhere used figuratively, Acts xiii. 11; 2 Pet. ii. 17.

MITE, the name of a small Jewish coin, re-

ferred to in Mark xii. 42 and Luke xii. 59; xxi. 2. Its value was about the fourth of an English farthing, or three hundred and fifty-two mites would equal one quarter of a dollar. See **MONEY**.

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MITHCAH (mith'kah), a station of the Israelites in the desert, Num. xxxiii. 28, 29.

MITHNITE (mith'nite). Joshaphat, one of David's warriors, is so called, 1 Chr. xi. 43; it is not known whence.

MITHRAS (mith'ras), the grand deity of the Persians, supposed to be the sun or the god of fire.

to which they paid adoration as the purest emblem of the divine essence. The Romans also raised altars to the honor of this divinity, with the inscriptions "Deo Soli Mithræ," or "Soli Deo invicto Mithræ." It is remarkable that this form of worship resisted Christianity the longest.

MITHREDATH (mith're-dath), or **MITHRIDATES** (mith-rid'a-teez). 1. The treasurer of Cyrus, king of Persia, Ezra i. 8; 1 Esd. ii. 11. 2. A Persian officer in Samaria, Ezra iv. 7; 1 Esd. ii. 16.

archbishop's mitre rises out of a ducal coronet. "triple" mitre is worn by the popes to indicate the regal, imperial and sacerdotal power. It was introduced by Boniface VIII., A. D. 1294-1303.

MITRED ABBEYS, abbeys of such importance as entitled their superiors to wear a mitre. They were Reading, Thorney, Colchester, Tavistock, Winchelcombe, Bardney, Battle, Tewkesbury, St. Albans, Crowland, Rumsey, Westminster, Hulme, Peterborough, Shrewsbury, Bury St. Edmund's, Glastonbury, Malmesbury, Evesham



DEATH OF THE MISER.—See article.

MITRE (mi'ter), the head-dress of the high-priest, Ex. xxviii. 4, 37, 39; Zech. iii. 5.

MITRE, the pontifical ornament worn on the head by the pope, cardinals and, in some instances, by abbots in the Romish Church, and by archbishops and bishops in the English Episcopal Church on certain occasions. It appears to have been of great antiquity. Pellerin says it was worn by the regal pontiffs of the Hebrews, and with a few slight modifications was afterward adopted by the Oriental kings and pagan high-priests. As a heraldic ornament, the mitre of a bishop is surrounded by a fillet set with precious stones, and the

Selby, St. Mary's, York (Benedictine), Canterbury (Austin Canons), Waltham, Cirencester.

MITYLENE (mit-e-le'ne), the chief town of Lesbos, situated on its eastern coast, with two harbors. It was noted for its beauty, riches and literary renown. St. Paul touched here when voyaging toward Palestine, Acts xx. 14. The ancient town has given name to the whole island, which is now called *Mitylini*. The modern town is called *Castro*. Some ruins still exist.

MIXED ARCHES, a term in architecture to designate arches which are projected from three

centred and four-centred points. They are elliptical in character.

MIXED CHALICE (chal'is), or **MIXED CUP**. According to Cyprian, the custom of the Church was to use wine mixed with water; and he even goes so far as to rest on the example and the command of Christ for the usage. His explanation is that the water represented the people, and the wine the blood of Christ, and their union symbolizes the fact that Christ and his people are united together. The practice was authorized by

have accompanied them, Ex. xii. 38; Neh. xiii. 3. These people were generally the offspring of marriages of the Hebrews with those among whom they had dwelt. They were of neither pure blood nor pure faith, and their presence and conduct were found to be injurious, Lev. xxiv. 10, 11.

MIXED TITHES (tithz). Tithes of wool, milk, pigs, eggs and other natural products, nurtured and preserved by the care of man, were so called.

Mizpeh of Gilead, Jud. xi. 29, and is perhaps the same with Ramath-mizpeh, Josh. xiii. 26, and Ramoth-gilead. See **RAMOTH**. 5. A city of Benjamin, Josh. xviii. 26. Here assemblies of the Israelites were often convened, Jud. xx. 1, 3; 1 Sam. vii. 5, 6, 7; and here Saul was elected king, 1 Sam. x. 17; it was fortified by Asa, 1 Ki. xv. 22, and was the place where Gedeliah was assassinated, 2 Ki. xxv. 23, 25. It is probably this town that is mentioned in Neh. iii. 7, and perhaps it is the Maspha of the Apocrypha, 1 Macc. iii. 46. Its site is supposed to be marked by the ancient



OUR LORD AND THE WIDOW'S MITE.—See **MITE**.

the third Council of Carthage, and the command of Christ is again rested on as authority; but Bingham wisely says: "As there is no express command for this in the institution, notwithstanding this general consent of the ancient Church, it is commonly determined by modern divines, as well of the Roman as Protestant communion, that it is not essential to the sacrament itself." The Armenian Church did not use water with the wine.

MIXED MULTITUDE (mul'te-teud). It is observable that both when the Israelites left Egypt and when they returned from the Babylonian captivity a "mixed multitude" are said to

MIZAR (mit'sar), the name of a summit, probably belonging to the ridge of Antilibanus or Hermon, Ps. xlii. 6.

MIZPAH (miz'pah), or **MIZPEH**, "watch-tower," "lofty place." 1. The name given to the place in Gilead where Jacob and Laban parted and set up a memorial heap of stones, Gen. xxxi. 45-55. 2. A valley or district in the region of Mount Lebanon which was inhabited by the Hivites, Josh. xi. 3, 8. A conjecture has been hazarded this was Coele-Syria. 3. A city in the plain country of Judah, Josh. xv. 38, perhaps identical with *Tell-es-Safiyeh*. 4. A town in Gilead, Jud. x. 17. It seems to be called more fully

ruins on *Neby Samwil*, a high point about two hours north-west of Jerusalem. But several eminent writers argued with much plausibility that it is more likely to be Scopos, just close to Jerusalem. The broad ridge which forms the continuation of the Mount of Olives to the north and east, from which the traveler gains, like Titus, his first view and takes his last farewell of the domes, walls and towers of the holy city. 6. A town of Moab, 1 Sam. xxii. 3; possibly identical with Kir-moab.

MIZPAR (miz'par). See **MISPERETH**.

MIZRAIM. See **EGYPT**.

referred to his going to the Father and the coming of the "Paraclete." Now, it appears that the Syriac translator read "Periclyte," the illustrious or praised, instead of Paraclete; and in the Arabic, which was made from the Syriac, the word is "Ahmad"—i. e., "praised"—the meaning of Mohammed being the same. In this way the prophet, instead of wounding the pride of the Arabians, flattered them by the avowal that his aim was to restore the glory of the olden time.

Mohammed was in the strictest sense a Unitarian. He rejected the doctrine of the Trinity, and he held that pictures and images are not to be employed in divine worship. He enjoined fasting during the month of Ramadan, and during all this time no food is to be eaten from daybreak to sunset, but at night refreshment may be enjoyed. Prayer preceded by ablution is to be offered up five times daily, and alms, amounting in some cases to a tenth of the personal property, are to

stroyed and a new text was prepared under his authority. No classification of topics is observed, and the Mohammedan doctors are in great straits to comprehend the actual meaning of the Koran, because of the dislocation and confusion which exists in its treatment of subjects.

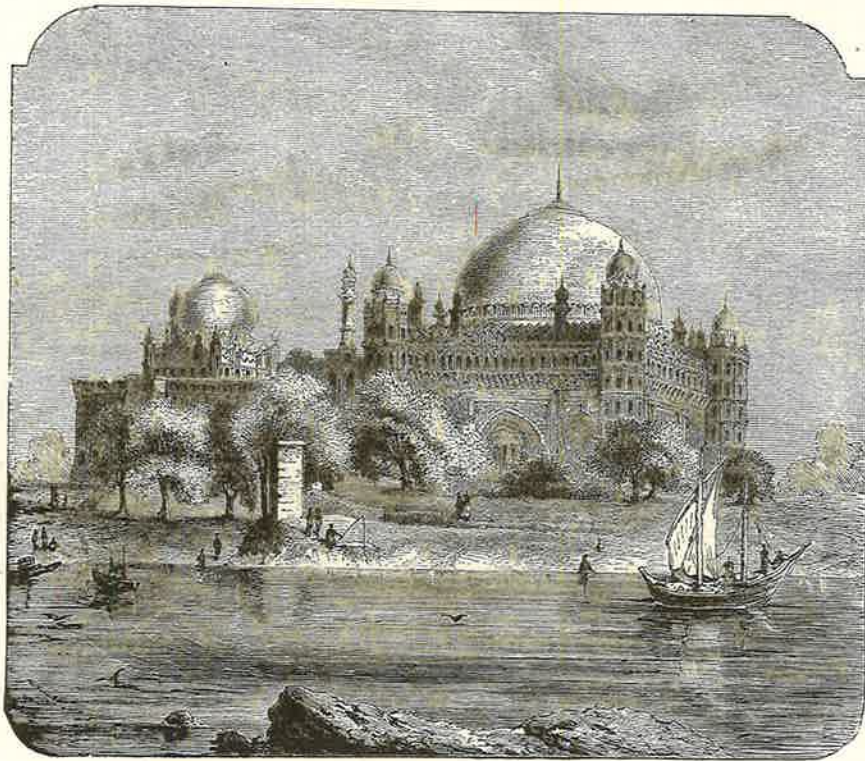
The leading tenets of the Mohammedan system can easily be classified without going into any detail of the minor subdivisions and sects which have come into existence in different lands and ages. Thus they believe—1. In the being and the unity of God. 2. The existence of angels; for the man is held to be an infidel who denies their being and their pure spirituality. 3. They receive the Koran as containing the will of God made known by Mohammed, "the prophet of God;" and further, that in different ages God by several prophets vouchsafed revelations of his will, which are recorded in one hundred and four books, all of which good Moslems must receive. Ten of these books

count, and the culprit shall be sent to hell laden with iniquity. It is an important tenet in the Mohammedan creed that when the judgment is finished all have to pass over the bridge "Al Sirat," which is laid over hell. It is so sharp even as a sword, so narrow even as a hair, and so surrounded with briars and obstacles that the wicked shall fall off it into hell, but the good shall pass with ease, as Mohammed goes before them and conducts them in safety. The numerous hells that await the wicked are described in the Koran, and the glories of heaven, with its waters, its fruits and the charms of the beautiful females that await the followers of the prophet, are depicted in glowing colors. 6. Mohammedans are fatalists, holding that good and bad, welfare and misery, are alike eternally fixed by the divine will, that man's state, life, actions and fate are irrevocably determined, and that change or escape is impossible.

In the daily routine of the life of the Mohammedan believer importance is attached—1. To prayer, with the prescribed washings and purifications. It is necessary in prayer to direct the face toward Mecca; and in order to accuracy, a mark in the several mosques indicates what the posture of the worshiper should be. By means of tables also, when they are at a distance from any mosque, they can find out their "Keblah," or place toward which they should pray. 2. Alms are viewed as legal or voluntary, the former being those which are enjoined by the law, and the latter being such offerings as a liberal piety may lead the donor to bestow. 3. Fasting is recognized as of great importance. In fact, Mohammed designated it "the gate of religion," declaring that the "odor of the mouth of him who fasteth is more grateful to God than that of musk." This service is subdivided into—1. Fasting from food and from all lustful desires. 2. Guarding the eyes, ears and all the members of the body from sin; and 3. Ceasing from worldly care and restraining the thoughts from everything except meditating on God. 4. The pilgrimage to Mecca is of the utmost importance, for a tradition of Mohammed affirms that any one who dies without having performed it might as well die a Christian or a Jew.

In different countries fanatical practices have obtained in the religious observances of the Moslems, such as may be seen among the dervishes and other sects. So also merit can be attained not only by fasting and prayer, but by the endurance of bodily suffering, as in the case of the *Doseh*, the celebration of which may be understood by the illustration, for the essential principle of the system repudiates salvation through atonement and rests on personal merit as determined by the award of a righteous Judge.

Very early in the history of Mohammedanism a decided breach occurred among the professors of the Moslem faith. One of these parties is known as the *Sonnites*, or Traditionists—that is, in addition to the written words of the Koran, they recognize the authority of the *Sonna*, a collection of traditional sayings of the "prophet," which is a kind of supplement of the Koran, directing the right observance of many things omitted in that book. They are generally very strict in their fastings and other observances. There are other sects, such as the *Meldwileh*, or the followers of Ali, the son-in-law of Mohammed, whom they maintain to be the lawful Imam; and they claim that supreme authority in temporal and spiritual things



MOSQUE AND TOMB OF SULTAN MOHAMMED, IN INDIA.

be distributed. The Moslems practice polygamy, abstain from wine, observe the rite of circumcision, divide the year into weeks of seven days each and meet on Friday for religious exercises. The Koran is the fountain of doctrine, and it is held as sacred, its existence being held as a miracle. It is made up of alleged revelations delivered from time to time by Mohammed, and committed to writing by his disciples. These revelations were written on the leaves of the palm tree or the skins of animals; and the manuscripts, under the care of one of his wives, are said to have been deposited in a receptacle called "The Chest of the Apostleship." The prophet himself asserted that he received the Koran from the angel Gabriel, that the original was laid up in heaven, and that he was supplied with chapter after chapter as occasion required. Part of it was published by him at Mecca and part at Medina. After his death the whole was put together into a volume, but the discrepancies in the copies were so numerous that

were given to Adam, fifty to Seth, thirty to Enoch, ten to Abraham, and the others to Moses, David, Jesus and Mohammed; and that as Mohammed was the last and greatest prophet, no more revelations are to be made. 4. They believe in the mission of several thousands of prophets sent as teachers, and several hundreds of apostles, all of whom were free from great sins. 5. They receive a future state and a general resurrection; and as to the judgment and the principles on which a final award shall be made, their system is somewhat peculiar and complicated. Every one's works shall be weighed in a just balance, and all shall receive satisfaction for the injuries which they may have received. Good works shall be taken from him who did the injury and given over to him who suffered it; then, when the balance is adjusted, if any good works remain, God will double the value of that remainder, and the person shall then be received into paradise. Should the good works be exhausted, the balance shall be

as heretics by the orthodox. They are allied in saith to the Shiites of Persia, who are exceedingly strict in their observances. Others, such as the *Nusairiyeh* or the *Ansairiyeh*, hold a system in which Mohanmedanism and Christianity are strangely commingled; and the *Ismailiyeh*, who lean toward the Shiites, and who are chiefly found in the Ansairiyeh Mountains. The Druzes cannot be properly enrolled among the Moslems as a distinct sect.

MOLADAH (mo-la'dah), a town in the southern part of Judah toward the Edomitish border, Josh. xv. 26, afterward transferred to Simeon, Josh. xix. 2; 1 Chr. iv. 28. It was inhabited after the return from captivity, Neh. xi. 26. The ruins of *el-Milh*, nine hours to the south of Hebron, appear to mark the site.

MOLAI (mo-lay'), **JACQUES DE**, the last grand-master of the Knights Templar, was a native of Burgundy. He was admitted into the order about 1265, and having signalized himself by his valor in Palestine, was unanimously elected grand-master on the death of William de Beaujeu. The great wealth and power of the Templars, their pride and their dissolute manners created them a multitude of enemies, and at length Philippe le Bel, king of France, and Pope Clement V., formed a plan for their extermination. They were ac-

MOLID (mo'lid), a descendant of Judah, 1 Chr. ii. 29.

MOLINA (mo-le'na), **LOUIS**, a celebrated polemic, was born at Cuenza, in New Castile, in 1535. He became a member of the Jesuits' College, after having completed his studies at Coimbra, where he had distinguished himself by his perseverance in the acquirement of classical as well as theological learning. Molina was afterward professor of theology at Eborá, and filled the chair there for more than twenty years with great reputation, although his adversaries accused him of a leaning toward the Pelagian heresy. In support of this charge they cited his treatise "On the Harmony of Divine Grace and Free-Will," which gave rise to such a fierce altercation between the followers of Loyola and Dominic that in 1607 the pope found it advisable to issue a bull, in order to suppress them. His death took place at Madrid in 1600.

MOLINISM (mo-le'nizm) is the name of a system of theology in the Romish Church on the doctrines of grace and predestination

ists, was born in 1627, near Saragossa, but passed the greater part of his life at Rome. There, in 1675, he published his celebrated "Spiritual Guide," which was condemned by the Inquisition ten years after its first appearance, and the author sentenced to perpetual imprisonment. He died in prison, in 1696. The followers of Molinos, of whom Madame Guyon was the principal, were called Quietists, because they maintained that religion consists in an abstraction of the mind from external and finite objects.

MOLLAH (mol'lah), or **MOOLLAH** (mool'lah), the title of the higher order of judges in the Turkish empire. After the three first magistrates follow fourteen mollahs, who preside over the chief seats of justice in the empire. The position of mollah, like all others in Turkey, is held only at the will of the sultan.



MOHAMMEDAN TOMB IN THE CEMETERY AT GRAND CAIRO.

cused of heresy, impiety and various crimes revolting to human nature. In October, 1307, all the Templars throughout France were arrested at the same hour; and they were tried and convicted, some on their own confessions and others on such evidence as could be procured. Fifty-seven were committed to the flames in 1311, and after an imprisonment of seven years, De Molai shared their fate at Paris, in 1314, declaring the innocence of his order to the last.

MOLE, a well-known animal of the family *Talpida*. The common mole has its limbs remarkably adapted to its habits of burrowing under ground. We find the "mole" classed among unclean animals, Lev. xi. 30; but the word so translated—implying respiration—is thought to signify the chameleon. Possibly the animal in question may be the common chameleon. Moles are mentioned again in our version of Isa. ii. 20; but a different Hebrew word is used in that place. Perhaps rats or mice may be meant; and it is more likely that these should occupy deserted places than moles. Indeed, travelers tell us that the forsaken sites of the East are "perforated with the holes of cave-digging animals." Any such creatures, therefore, may be comprehended in the term.

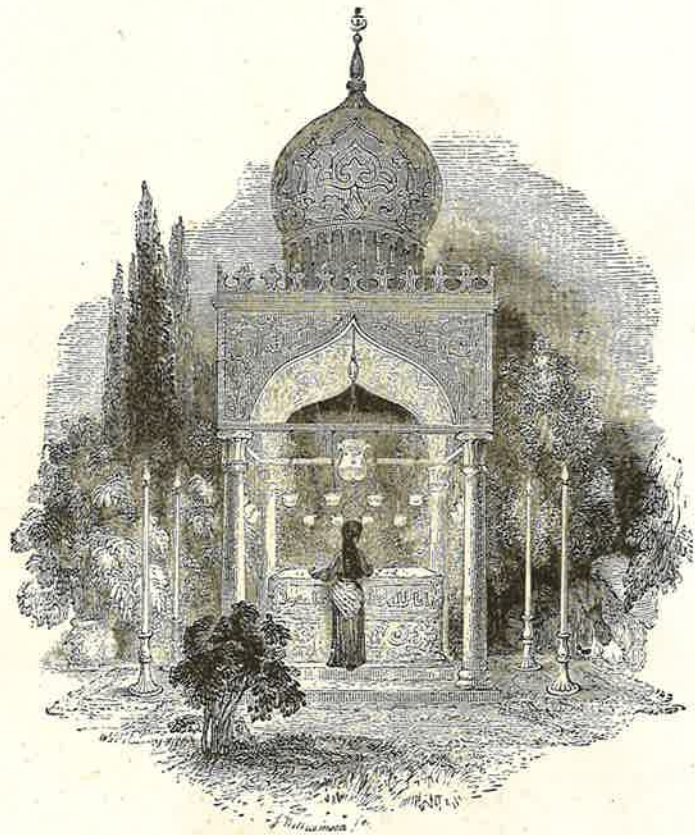
MOLECH. See **MOLOCH**.

MOLI (mo'li), 1 Esd. viii. 47, identical with Mahli, Ezra viii. 18.

which resembles that advocated by the Arminians among Protestants. It derived its name from the Jesuit Louis Molina, a professor of theology in the university of Evora, in Portugal, who in 1588 laid down a series of propositions on those points which he discussed in his work called "Liberi Arbitrii cum Gratia Donis . . . Concordia," or the "Concord of Free Will and Free Grace." The Dominicans attacked the work on the ground of being Pelagian or semi-Pelagian, and brought it before the Inquisition. The cause was appealed to Rome, debated for twenty years, and eventually, in 1687, by a decree of Paul V., it was left undecided. Since that time the views of Molina have been usually adopted by the Jesuits and opposed by the Dominicans, but the members of the Church are left free on the subject.

This system must be distinguished from "Molinism," a name which was attached to the views of Molinos on mystical life. He was a Spanish enthusiast, and his doctrines were condemned by Innocent XI. in 1687. The French Quietists also opposed the views of Molinos.

MOLINOS (mo-le'nos), **MIGUEL**, a Spanish theologian, and founder of the sect called Quiet-



MOHAMMEDAN TOMB IN THE CEMETERY AT GRAND CAIRO.

MOLLER (mol'ler), **HENRY**, a learned Lutheran divine, was born at Hamburg, in 1530. He officiated for some time as pastor to a church in the landgraviate of Hesse. He was celebrated for his skill in Biblical literature, and particularly excelled in a knowledge of the Hebrew and Chaldee languages. For fourteen years he filled the chair of professor of the Greek and Oriental tongues in the university of Wittenberg, of which he was deprived for refusing submission to the famous Form of Concord. He died in 1589. He was the author of "Commentaries on the Psalms" and other works of high merit.

MOLOCH (mo'lok), an idol-god whose name is sometimes given as Molech, Lev. xviii. 21; 1 Ki. xi. 7. It is generally identified with Milcom, 1 Ki. xi. 5, 33, Melcom, Jer. xlix. 1, 3, margin, and Malcham, Zeph. i. 5.

To this idol the Hebrews sacrificed children in the valley of Hinnom. According to the rabbins,

its image was of brass, with the head of an ox and the members of a human body. It was hollow, and was heated from below, the children to be sacrificed being placed in its arms, while drums were beaten to drown their cries. It has, however, been questioned whether the children were actually burnt or only made to pass through the fire for a purification. But that they were really destroyed may be gathered from several passages of Scripture, Ps. cvi. 37, 38; Jer. vii. 31; Ezek. xvi. 20, 21; xxiii. 37. It is probable, indeed—especially from the passages last referred to—that the children were not burnt alive, but first put to death, their bodies being then burnt.

The worship of Moloch, as mentioned in the



THE DOSEH.—See MOHAMMEDANISM.

Pentateuch, was practiced among the Canaanites, but it is questionable whether it was of Canaanitic origin. Keil, maintaining that the Milcom to whom Solomon built a high-place, the abomination of the Ammonites, was different from Moloch, supposes that the worship of the latter was introduced from the Assyrians. Ahaz certainly appears to be the first who practiced it in Judah.

Moloch has been identified with Saturn, and points of resemblance have been noted in the descriptions of their worship; but perhaps it may be more just to regard this idol as one of the forms of Baal, the sun-god, to whom in Carthage and Numidia children were immolated.

It may be added that, as the Hebrew name of this idol signifies ruler or king, the idol may possibly be sometimes meant where "king" appears in our version—for example, Isa. xxx. 33; lvii. 9.

It has hence been thought that the worship of it was very widely spread in Israel, more so than at first sight might be thought.

MOLTEN SEA, THE, 1 Ki. vii. 23; 2 Chr. iv. 2. See SEA, THE MOLTEN.

MOMDIS (mom'dis), 1 Esd. ix. 34, identical with Maadai, Ezra x. 34.

MOMMIERS (mom'myerz), a term which since 1818 has been applied to certain religionists in Switzerland, parts of France and Germany who became dissatisfied with the evangelical party. The word is derived from the French "momerie," which signifies "mummery." They have been compared to the Wesleyans in England, who in their origin became dissatisfied with the Established Church, and endeavored to reform and spiritualize the members. In 1818, under the ministrations of Cæsar Malan and Robert Haldane, the movement began. Mr. Haldane had established a class at Geneva in 1817 (of whom Merle d'Aubigné was one) which soon provided a better description of pastors than had been known for a long time in that city. The prayer-meetings held by these (after the custom of Methodists and Evangelicals in England) gained for them the absurd name of "Mommiers," but in the year 1831 the party was strong enough to form an organized body with a theological college, and it then became known as "The Evangelical Society of Geneva." A similar society was afterward formed on the opposite shore of the lake for the Canton de Vaud.

MONASTERIES (mon'as-ter-eez), **DISSOLUTION OF**. Monasteries were dissolved in England both before and at the time of the Reformation. The earliest case was in 1312, when the Templars were suppressed, and their lands were given in 1323 to the hospital of St. John of Jerusalem. During the fourteenth and the beginning of the fifteenth centuries the conviction had been growing in the public mind that the evils which had been developed in monastic life demanded eradication, and accordingly commissioners were appointed by Parliament to "visit" the English monasteries, and in October, 1535, the work began. In ten weeks the examination closed. The

report showed that property to a large amount had been embezzled and misapplied, rules were systematically violated, and many of the houses had become scenes of gross immorality. Disgraceful impostures were laid bare. The Rood of Grace at Bexley, Kent, which hung its lip when a pilgrim offered silver, shook its beard merrily at an offering of gold—motions which the multitude attributed to divine power, but which were shown to be worked by wires. At Hales, in Gloucestershire, the blood of Christ, which none in mortal sin could see, was a colored substance in a cunningly contrived vial, visible in one position and invisible in another, while the smaller foundations were found to harbor the greatest amount of vice and fraud. The result was that in 1536 an act was passed under which 376 monasteries with incomes not exceeding £200 a year were suppressed, and their revenues, amounting to about

£32,000 a year, together with their plate and jewels, were granted to the king.

The larger houses were next visited, and the total number of monasteries suppressed was 555; and in the year 1539 an act was passed which gave the king the control of their revenues, amounting to nearly £160,000 a year. Next year the Knights Hospitallers of St. John of Jerusalem were suppressed, and thus the last remnant of English monachism was removed. Six new bishoprics (instead of fourteen, as Cranmer advised) were established out of the proceeds, aid was given to Trinity College and King's College Chapel, and to a few grammar schools, while large sums were given to civilians for their services. The see of Rome itself had furnished a precedent for these attacks on monastic institutions. In 1517 Wolsey designed some reformation of the clergy, and he aimed at building and endowing two splendid colleges, one at Ipswich, the place of his birth, the other at Oxford, the place of his education. For this purpose Pope Clement VII. granted him a bull which empowered him to dispense for a certain time with the laws of the Church, and to visit and suppress monasteries. Accordingly, from nineteen to forty (for the record is uncertain) were dissolved, and their revenues were applied by Wolsey to the purpose contemplated, and thus Rome herself inaugurated and sanctioned the policy of treating monastic property as liable to alienation when public interest required, and on this plea Parliament afterward acted when the wholesale dissolution was carried out.

MONASTERY (mon'as-ter-e), a house for the reception of monks and persons who lived together to cultivate a religious life, and the establishment was called, according to circumstances, an abbey, a priory, a convent or a nunnery. Originally they were places of learning, of education for missionary work, for benevolence and the aid of the poor and the distressed, as well as for retirement and a secluded life. See MONKS.

MONCREIFF (mon-kreef'), **SIR HENRY**, an eminent divine and ecclesiastical leader in the Church of Scotland, was born in 1750. In 1775 he became minister of St. Cuthbert's, in Edinburgh, where he remained till his decease. He was zealous, learned and of impressive address, and was frequently chosen moderator of the General Assembly. He wrote "Discourses on the Evidences of the Jewish and Christian Revelations" and an "Account of the Life and Writings of Dr. John Erskine." He died in 1827.

MONEY (mun'ë). The first intimation of the use of precious metals as expressive of value is that which speaks of Abraham as "rich in cattle, in silver and in gold," Gen. xiii. 2. This, it will be observed, is just after the patriarch's return from Egypt, where he had been treated well and enriched by Pharaoh for his wife's sake, Gen. xii. 16. Now, the Egyptian monuments show us that gold and silver were there used in the form of rings, and that these rings were placed in scales, payments being made by the weight of the metal. Abraham, therefore, if ignorant of it before, would have become acquainted with a circulating medium in Egypt, and might have brought back with him some of the forms of gold and silver—in other words, the ring-money—which he there found. Some time after, he received a present from Abimelech, king of Gerar, of "a thousand pieces of silver," Gen. xx. 16, according to our version. These thousand pieces,

we may suppose, were of some definite weight. Still later we have the purchase of the field and cave of Machpelah for four hundred shekels of silver, Gen. xxiii. 16, 17; but that this was not coined money and that the shekel was simply here a measure of weight is evident from the expression used that "Abraham weighed to Ephron the silver." Afterward Jacob bought a piece of land of the children of Hamor "for an hundred pieces of money," Gen. xxxiii. 19.

We find soon after another monetary transaction. The sons of Jacob went down into Egypt to buy corn, and they took money with them. This money is frequently mentioned, but with distinct reference to weight, Gen. xlii. 25, 27, 35. Money is again spoken of as paid by the Egyptians and Canaanites to Joseph for corn; but the circulating medium, whatever it was, does not seem to have been very abundant. For it was all speedily gathered up, and then barter was resorted to, Gen. xlvii. 14-16. Here also is presumptive evidence that there was no coin, which would most likely in the process of ordinary business have been again disseminated, instead of coming into and remaining in Joseph's hands. Indeed, there is little reason to believe that Egypt had a coinage till the Persian conquest, when coins were introduced, as afterward by the Greeks. In several of the enactments of the Mosaic law shekels are mentioned in the imposition of a poll-tax, Ex. xxx. 13, 15, in the compensation or redemption-money for a vow, Lev. xxvii. 3-7, etc. The shekel was a measure of weight, and therefore we may still suppose that the silver—for it is observable that silver and not gold is almost exclusively mentioned in monetary transactions—was told out by weight.

But though coins are not as yet distinctly named, it is clear that the process of buying and selling must have brought the usage pretty nearly to what it would be with a coinage. And there is a singular narration in the life of Saul which confirms this. When Saul was about to consult Samuel in regard to the asses which had been lost, he paused, because he had no present ready, without which he could not think of waiting on the seer. But his servant had about him a bit of silver, the fourth part of a shekel, and this it was agreed should be offered to Samuel, 1 Sam. ix. 6-8. It is manifest that there was no weighing at the time of this transaction, and that, whether its weight had been previously ascertained or not, this little piece of silver was to all intents and purposes for commercial value the same as if it had been coined.

This, however, it must be repeated, was not coined money, and it is observable that in Assyria and Babylonia clay tablets have been found commemorating grants of money specified by weight. Probably the Lydians were the first to coin. At all events, the first idea of impress and actual coin is due to them, while the Æginetans must have the credit of completing pieces of money according to our notion of it by adding a reverse design. Greek coinage may, it seems, be carried up to the eighth century before Christ, but purely Asiatic cannot be traced too early. It is clear, therefore, that coinage could not have been known in Palestine till the taking of Samaria, 721 B. C.

On the return from captivity coined money is really mentioned, the "drams"—i. e., darics—of the Persian kings, Ezra ii. 69; viii. 27; Neh. vii. 70-72, and the same word occurs in 1 Chr. xxix. 7. See DARIC. There were coins of Alexander and

the Syrian monarchs. And afterward Jewish rulers coined money themselves. The first notice of this occurs in the Apocrypha. The Syrian king Antiochus VII. granted to Simon Maccabæus the power of coining money with his own impress, 1 Macc. xv. 6. This appears to have been 139 B. C. Subsequently there were coins of the Idumæan kings, coins issued by the procurators of Judæa under the Roman emperors from Augustus to Nero, coins during the first revolt under Eleazar, those which commemorate the capture of Jerusalem, also the imperial colonial coins struck at Jerusalem by Adrian and succeeding emperors, and those by the Arabian conquerors to 695 A. D.

The materials of coins have most generally been gold, silver, copper, but other substances have been occasionally employed, such as iron, tin, lead, leather, wood, shells. The names of Hebrew money were significant, talent implying circle, globe, perhaps aggregate sum, shekel weight, bekah division—i. e., half—gerah grain or bean.

It is to be observed that the legends on Jewish coins are in a character nearly resembling what is now called the Samaritan, and the representations are most probably the pot of manna and Aaron's rod which budded. The gold shekel weighed one hundred and twenty-nine grains troy; the silver



ANCIENT RING-MONEY.—See MONEY.

shekel, two hundred and twenty; half-shekel, one hundred and ten; the copper half-shekel, two hundred and sixty-four; quarter, one hundred and thirty-two; sixth, eighty-eight—coins not being, which is also sometimes the modern usage, always exact in relative weight.

In the New Testament certain coins or money, Greek and Roman, are mentioned, such as the pound or *mina*, the *stater*, the *didrachma*, Matt. xvii. 24, 27, margin; the *drachma*, Luke xv. 8, margin; the penny or *denarius*, Matt. xviii. 28; the farthing, *quadrans*, Matt. v. 26; Mark xii. 42; *assarion*, Matt. x. 29; Luke xii. 6; and the mite, *lepton*, Mark xii. 42; Luke xxi. 1.

The accompanying tables will give the value of the Hebrew and other money mentioned in Scripture as well as it can be reduced to our standard, but the computations of different writers vary:

	Dollars.	Cents.
Gerah.....		11.4
Bekah.....		27½
Shekel.....		55½
Ma'neh.....	43	56
Talent.....	1656	00
Daric, translated "dram" (1 Chr. xxix. 7 and elsewhere).....	3	45
Gold shekel.....	8	83
Talent of gold.....	26,499	00
Mite.....		00½
Farthing (<i>quadrans</i>).....		00½
Farthing (<i>assarion</i>).....		00½
Penny (<i>denarius</i> — <i>drachma</i>).....		15
Didrachma.....		30
Stater=shekel.....		60

MONEY-CHANGERS were wont to sit with their tables, especially about the great feasts, in the court of the Gentiles, ready at a small profit to supply worshipers from distant countries with the current money of Judæa, and in particular with the half-shekel, which every adult Jew was in the habit of paying yearly into the treasury of the temple. In itself the trade was a perfectly lawful one, if carried on in a proper and becoming manner; and the rebuke administered by our Lord to those whom he found plying it, both on a first and a second visit to the temple, was called forth simply by their pressing this worldly traffic into the precincts of the sanctuary, and profaning what should have been kept secret to holy uses.

MONK (munk). The term is derived from the Greek word "monachos," which means a solitary person; and it has been used generally to signify a person who retires from the world to give himself wholly to God, to live a religious life, either in solitude or in a society where certain rules are observed, and in the practice of ascetic habits. Monasticism had its origin in the early days of persecution, when many Christians found safety in retirement from the scenes and intercourse of ordinary life to the deserts of Egypt,

where they could live in safety. Thus the seeds of the system were planted which eventually grew and expanded not only in the East, but which spread over the West, and by its agency in the different orders and subdivisions of orders which arose produced most important results on the development of Christianity. The system of asceticism and the tendency to mysticism which began in the East to creep into the Christian Church soon affected the lives of those who thus retired from the world, and aided very rapidly in increasing their numbers.

In early times monks were distinguished as "solitaries," or those who live alone in places remote from society, as hermits continue to do. The "cœnobites" lived in communities under certain rules, and presided over by a head of their institution, and the "sarabites," or those who wandered about without any fixed residence.

Although the first regular monks who had established residences were those of St. Anthony, it is probable that Paul, the hermit of Thebes, was the root of the system, and his example rapidly made the tendency to retirement very popular. The regulations which Anthony had made among his followers in Egypt were carried by Hilarion into Palestine and Syria. Eugenius and others carried the monastic tendency into Mesopotamia; and in a short time the system spread throughout all the East, and great numbers retired from all the en-

agements and duties of public life to languish out their existence in a condition in which it was held that they could enjoy more close and holy fellowship with God and more thoroughly prepare for eternity. Monasticism was brought into the West by the great Athanasius when driven from his see, and his Life of Anthony contributed much to promote asceticism in Italy and Gaul. Ambrose and Augustin were both in the number of its patrons, and Jerome labored with all his might to extend the system; but in the Western Church it did not prevail so rapidly at first as it did in the East. It is said that St. Martin, the eminent bishop of Tours, erected the first monastery in Gaul, and he commended the desirableness of religious solitude with such effect that the cause prospered; and it is reported that no less than two thousand monks attended his funeral. And thus the monastic discipline, once fairly started, extended until it became firmly established in all the countries of Europe. Jerome did not meet with the success at Rome which he desired, and he went to the East. In Palestine he was permitted

to use all his zeal for the advancement of his favorite views.

Originally, monks were laymen, and they were distinguished from other people by the peculiar dress which they wore, by their living together in their respective establishments, and by their profession of greater devotion and their attention to stricter rules of living, and various ascetic practices which

they observed in their secluded lives. They have been named from their "orders," and for many centuries they have popularly been called by titles derived from the peculiarities of their dress; thus they are spoken of as Franciscans, Dominicans or Augustinians, and as Black Friars, White Friars and Gray Friars.

The climate of Egypt, Palestine, Syria and the adjacent countries was peculiarly favorable to the indulgence of the monastic spirit, for there the solitary could support himself on a slender stock of food and remain day and night under the shade of a rock. Near a stream or a well of water, he could live on a little grain or some fruits, and indulge in safety his desire for meditation; and hence it came to pass that when Anthony returned to the capital of Egypt his presence produced the most wonderful effects, and the mania for monachism assumed the form of an epidemic; and so great was the commotion that the Council of Gangra (the metropolis of Paphlagonia, in Asia Minor), held about A. D. 369, was obliged to interpose and check its extravagance. This council denounced the folly of those who in their zeal for celibacy refused to receive the eucharist from the hands of married presbyters, and forbade husbands

and wives, under pretence of piety, to separate from each other and desert their families. So also, in



CARTHUSIAN.—See MONKS.

A. D. 365, the emperor Valens found it necessary to enact a law requiring that all who had betaken themselves to what was called a religious life through sloth, or with a view to evade their social obligations, should be dragged from their seclusion.

While Hilarion carried monachism into the East, Basil is still more widely known as the leading patron of the system, and almost all the monasteries of the East continue to the present day to observe the rules of Basil. The monks of the West could not subsist on the slender diet sufficient to sustain their brethren in Palestine or Syria; and though they were partially guided by the rule of Basil, the great work of improving their organization was effected by Benedict in the sixth century. His celebrated monastery was established about A. D. 529 at Monte Cassino, in Campania, and it has ever since served as the model for all the houses and branches of his order.

In process of time, as the institution became



CISTERCIAN.—See MONKS.

known, leaders of new systems arose—men who drew up rules which aimed at greater severity

and strictness of life, or at the reformation of abuses which in the lapse of time had crept into the orders. Thus, the Benedictine order, which at the commencement was governed by rules of great strictness, fell into laxity of observance, and hence arose the "Clugniacs," the "Carthusians," the "Cistercians," and the orders of "Camaldoli," "Vallombrosa" and "Grandmont." All these adhered to the Benedictine rule, and they each aimed at giving more tone and efficiency to the order. The "Clugniac" order was founded A. D. 927 by Odo, the abbot of Clugny, in Burgundy. The "Carthusian" was founded A. D. 1084 by St. Bruno, at Charteux, near Grenoble. This was the most severe of all the reformed Benedictine orders. In A. D. 1098 the Cistercians were established by Robert de Thierry at Citeaux, the object being to devote to labor the hours which the Benedictines had set apart for study.

Another great monastic family is included under the generic name of "Augustines," embracing the "Canons Secular" and the "Canons Regular of St. Augustine." This class has been considered as the parent rule of all the monastic orders and religious communities which are not included under the Benedictine order; and retrospectively it included all the distinguished recluses and clerics before the institution of St. Benedict from the fourth to the sixth century.

The convents of Friars were not independent bodies; like the Benedictines and Augustines, as each order was an independent body governed by the general of the order, and under him by provincial priors, priors of the convents and their subordinate officers. These are usually reckoned four orders of friars—the "Dominicans," "Franciscans," "Carmelites" and "Augustines." They were called *friars* out of humility, as their founders would not have them called *Father* and *Dominus*, like the monks, but simply *Brother* (*frater*, *frère*, *friar*).

The Dominicans and Franciscans rose at the beginning of the thirteenth century. Dominic, a Spaniard, who had been an Augustinian canon, founded the Dominicans with the special aim of converting heretics. The Dominicans have been learned, energetic, dogmatic and stern controversialists. They have been the preaching friars, and as inquisitors their fame has for merciless cruelty been deeply engraven on the pages of history. The aim of the Franciscans, who agreed with the Dominicans in the vow to hold no property, was mainly to do good among men. They, like their founder, were ardent, fanciful and enthusiastic. They held most firmly the doctrine of the Immaculate Conception of the Virgin Mary, which the Dominicans as vigorously opposed, and the war between these orders on this point was long



DOMINICAN.—See MONKS.



MITRED ABBOT.—See MONKS.

lish Exercises" and the "Key" to the Exercises. He also published an "English Spelling-book," a "Selection from Horne's Commentary on the Psalms" and "The Duty and Benefit of Reading the Scriptures." After his death a memoir of his life, of which he had prepared a part himself, was completed by Elizabeth Frank, of York, and published. He died at Holdgate, in 1826. Notwithstanding the fact that a multitude of grammars have been published since his day, very competent teachers hold that as a brief, well-condensed, easily-understood and comprehensive compend of principles the "Grammar" of Lindley Murray is exceeded by none of them.

MURRAY, NICHOLAS, D.D., was born at Ballynaslow, in Ireland, in 1802. He emigrated to this country in 1818, and on his arrival in New York he was admitted to the printing-office of Harper & Brothers. He left the Church of Rome, in which he had been brought up, became seriously impressed with religious truth, and after having



HENRY MELCHIOR MUHLENBERG.—See article.

with great energy secured a theological education at Princeton, New Jersey, he was ordained to the Presbyterian ministry as pastor of the church at Wilkesbarre, Pennsylvania, in 1829. In 1833 he was removed to Elizabethtown, New Jersey, where he remained until his death, in 1861. He rose to great eminence in the Church, in which he was greatly beloved. He became moderator of the General Assembly in 1849. Two years previously he had distinguished himself by a series of letters on the Romish controversy, addressed to Archbishop Hughes, which for shrewdness, keen logic, playfulness and good-humor have, perhaps, never been surpassed. In 1853 and in 1860 he visited Europe, and his "Men and Things as I saw them in Europe," afterward published, had a wide circulation. He was the author of a great number of works, the chief of them being—"The Happy Home," "Preachers and Preaching," "Parish and other Pencilings," "Romanism at Home," "American Principles and National Prosperity" and a "History of Elizabethtown." A volume of his sermons was published after his death. Dr. Murray was deservedly held by all who knew him as

one of the most excellent, genial, pious and attractive men of his day.

MUSCULUS (mus'keu-lus), ANDREW, a Lutheran divine, was a native of Schneberg, in Misnia. He was appointed to fill the theological chair at Frankfort-upon-the-Oder, made superintendent-general of the churches in the march of Brandenburg, and died in 1580. He persuaded himself that some predictions in the Scriptures indicated great revolutions which should speedily take place in Germany, and that the end of the world was near at hand; and he wrote upon these subjects with the assurance of one who claimed to have a key to all the prophecies of the Old and New Testaments.

MUSCULUS, WOLFGANG, a celebrated German Lutheran divine and Hebrew scholar, born at Dentze, in Loraine, in 1497. His father being poor, he gained his education by singing from door to door as a traveling scholar. At fifteen he entered a Benedictine house at Lutzelstein, directing himself to the study of divinity and the Holy Scriptures, and gaining celebrity as a popular preacher. The perusal of Luther's Theses, in 1518, led him to embrace the Reformed doctrines, which he defended with such zeal from the pulpit that he became known as the "Lutheran Monk." In 1527 he was chosen prior of the convent; but alarmed by plots against his life, he fled to Strasburg. He afterward obtained various ministerial charges at Dortisheim, Strasburg, and in 1531 at Augsburg, enduring the rigors of extreme poverty with the utmost constancy, and devoting himself to the study of Greek, Hebrew and Arabic. In 1536 he attended the Synod of Eisenach as deputy of the senate, and in 1540-41 acted as secretary during the diets of Worms and Ratisbon. In 1547, when Charles V. came to hold a diet at Augsburg, Musculus was deprived of his church, and having boldly attacked the Interim, withdrew to Switzerland, and having declined an invitation of Archbishop Cranmer to settle in England, became, 1549, professor of divinity at Berne, where he discharged his duties with diligence and well-deserved reputation until his death, in 1563, at the age of sixty-six.

MUSES (men'zes). In the Greek and Roman mythology nymphs or inferior divinities were called by this name. They presided over poetry, painting, rhetoric, music, and generally over the liberal arts. Helicon and the region around Parnassus was the favorite seat of the Muses, where, under the presidency of Apollo, they were supposed to be engaged in song and the dance. It is probable that the early Grecian poets, recognizing the beauty of the scenery in that part of Greece, clothed it with fable, and placed it under tutelary divinities. Originally there were only three of these divinities, though Cicero speaks of four, named "Mneme," "Melete" and "Aeode," or "Memory," "Reflection" and "Song," thus showing the arts over which they were supposed to preside.

MUSHI (moo'shi), one of the sons of Merari, Levi's son, Ex. vi. 19; Num. iii. 20.

MUSHITES (moosh'ites), a family of Levi, descended from Mushi, Num. iii. 33.

MUSIC (meu'zik). We find a very early notice of music in Scripture, Gen. iv. 21. Indeed, it is but natural to man to express his feelings by some kind of modulated sounds which would be varied according as the emotion was joyous or mournful. We may be sure, therefore, that from the first infancy of the world music was practiced, rough and simple in its original, Ex. xxxii. 17, 18, to be afterward refined and regulated.

Music, though little is said of its cultivation as a science, is spoken of as the accompaniment of family celebrations, of leavetaking or return, Gen. xxxi. 27; Luke xv. 25; as the expression of triumph, Ex. xv. 1-21; of grief, Matt. ix. 23; as soothing a distempered mind, 1 Sam. xvi. 16-18, as customary at revels, Isa. xxiv. 8, 9, and cojoined with dancing; also as connected with religious observances, 1 Sam. x. 5; as composing the spirit of a prophet, 2 Ki. iii. 15. David made regulations for sacred music, appointing twenty-four bands of twelve, two hundred and eighty-eight in all, under the superintendence of Asaph, Heman and Ethan or Jeduthun, who were to order the services of praise. Provision was made for the instruction and training of musicians, for masters and scholars are specially mentioned, and there was a body of four thousand Levites out of whom choirs could be selected, 1 Chr. xv. 16-24; xxiii. 5; xxv. We may conclude that under such guidance the musical art attained considerable perfection, and the delight experienced from it is sometimes alluded to, Ezek. xxxiii. 32. Of course in times of sorrow the sweet strains of music ceased, Ps. cxxxvii. 2; and it was peculiarly descriptive of utter desolation when the sound of musical instruments was no more heard in a city, Rev. xviii. 22. Some notice is taken in Scripture of the music of Gentile nations, Dan. iii. 5; vi. 18.

Of the nature of Hebrew music we can best judge from that which at present prevails among the Orientals, consisting not so much in harmony (as the term is now usually applied) as in melody or unison. Vocal and instrumental music were combined, Ps. lxix. 25, and different choirs appear to have taken separate parts. Thus, on an occasion already referred to, Miriam and the women are represented as responding to the strain led by Moses. The music was doubtless of a monotonous character, less pleasing to ears accustomed to modulations and cadences, but acceptable to Eastern taste.

MUSICAL (meu-si'k'l) INSTRUMENTS. The obscurity attaching to this subject has been long felt and complained of. But much light has of late been thrown, by the discovery of Egyptian and Assyrian monuments, upon the instruments which were used by these two great peoples—the nearest neighbors of the Hebrews, and with whom, at different periods of their history, they came into close and long-continued contact; and we have now the advantage of being able to infer, with a high degree of probability, if not with absolute certainty, from these collateral examples, what were the forms and powers of at least the principal instruments referred to in the Hebrew Scriptures.

The musical instruments of the Hebrews were of three main kinds—1. Stringed instruments; 2. Wind instruments; 3. Instruments of percussion.

I. STRINGED INSTRUMENTS.—We begin with these, because upon almost all occasions of the

which he painted excelled the series of eleven large pictures which he executed for the hospital of San Jorge, at Seville, belonging to the Hermandad de la Santa Caridad. Eight of these were pictures of Charity. Besides these chefs-d'œuvre, Seville still possesses in its museum "The Charity of St. Thomas of Villanueva," a work which Murillo esteemed above all his other works. This eminent artist was engaged on a large picture of the espousals of St. Catherine, as an altar-piece for the church of the Capuchin friars at Cadiz, when mounting a scaffold, he fell, and received a hurt which caused his death, in 1682.

MURRAIN, Ex. ix. 3. See PLAGUES OF EGYPT.

MURRAY (mur'-re), **JOHN**, who was born in Alton Hampshire, England, in 1741, has been considered the founder of Universalism in America. His family removed to Cork, in Ireland, in 1752. When young, he joined the Wesleyans and became a preacher. He returned to England in 1760, and adopted Universalist opinions, and ten years after, he emigrated to the colonies. He itinerated through New York, New Jersey and New England, preaching the doctrines which he had embraced. He was viewed as a spy in the interests of Great Britain for a time, and on this ground he met with trouble in Massachusetts. He became a chaplain of a Rhode Island brigade, but ill health obliged him to retire, and he settled at Gloucester as a Universalist preacher. In 1785 a convention was held at Oxford, Massachusetts, to advance the cause of Universalism, in which he took part, and three years afterward he returned to England. After preaching in that country for a few years, he was designated to a church at Boston, Massachusetts, where he spent the remainder of his life. He died in 1815. His chief works are "Letters" and "Sketches of Sermons," and an autobiography, of which several editions have been published.

MURRAY, **JOHN**, born in Antrim county, Ireland, in 1742, and educated in Edinburgh, came to this country in 1763. He settled as a Presbyterian minister in Philadelphia, whence he removed to a charge in Maine; and in 1781 he settled in Newburyport, where he remained until his death, in 1793. He was a man of vast eloquence;

caster, Pennsylvania. His family belonged to the society of Friends; and as his father was a merchant, he was educated with the view of entering on commerce. He turned aside to the law, and was admitted to the bar in 1766; but he left the bar for the counting-house. During the Revolutionary struggle he resided at Islip, Long Island, where he



MOSES VIEWING THE PROMISED LAND FROM PISGAH.—See MOSES.

it is recorded of him that a company of soldiers was raised for the Revolutionary army in two hours from the effect of one of his addresses. He exercised great influence in his district, and he was extensively known. He published works on "Original Sin" and on "Justification."

MURRAY, **LINDLEY**, the eminent grammarian, was born in 1745, at Swatara, near Lan-

caster, Pennsylvania. His family belonged to the society of Friends; and as his father was a merchant, he was educated with the view of entering on commerce. He turned aside to the law, and was admitted to the bar in 1766; but he left the bar for the counting-house. During the Revolutionary struggle he resided at Islip, Long Island, where he

attempted the business of making salt, without success; but in New York he afterward gained a competency by trade. In 1784 he went to England and purchased a small property at Holdgate, near York, where he resided until his death. In 1787 he issued a tract on "The Power of Religion on the Mind," which had an immense circulation. Then in 1795 appeared his great work, the "English Grammar," followed by his "Eng-

some extent preserved the dead, but it was in Egypt especially that embalming prevailed. See **EMBALMING**.

MUNCER (mun'ser), **MUNTZER**, or **MUNZER**, **THOMAS**, a famous German fanatic, was born toward the end of the fifteenth century, at Zwickau, in Misnia, and after being educated for the Church became a disciple of Luther, whose principles he propagated for some time with great zeal and success in Thuringia. Being, however, of an enthusiastic turn of mind, it was his misfortune to become connected with Nicholas Storck, the leader of a fanatical branch of the sect of Anabaptists. To his notions Muncer became a convert, and having been rebaptized, embarked in making proselytes to his new principles from among his former associates. These wild and en-

to Tübingen, where Stapfer and Reuchlin became his teachers. He then joined the order of the Franciscans, which, however, he left on embracing Protestantism. He was elected professor of Hebrew and theology at the university of Heidelberg, and subsequently at that of Basle, where he died of the plague, in 1552. Besides being an eminent Hebraist, he was also an excellent mathematician. Yet his erudition is hardly more praised by his contemporaries than his modesty. He published a Latin version of the Bible, from the Hebrew, with notes; "Universal Cosmography," which was translated into the principal European languages, and is noteworthy as the first of modern general geographies; a Latin translation of Josephus, and other works.

MUNTER (moon'ter), **BALTHASAR**, a Ger-

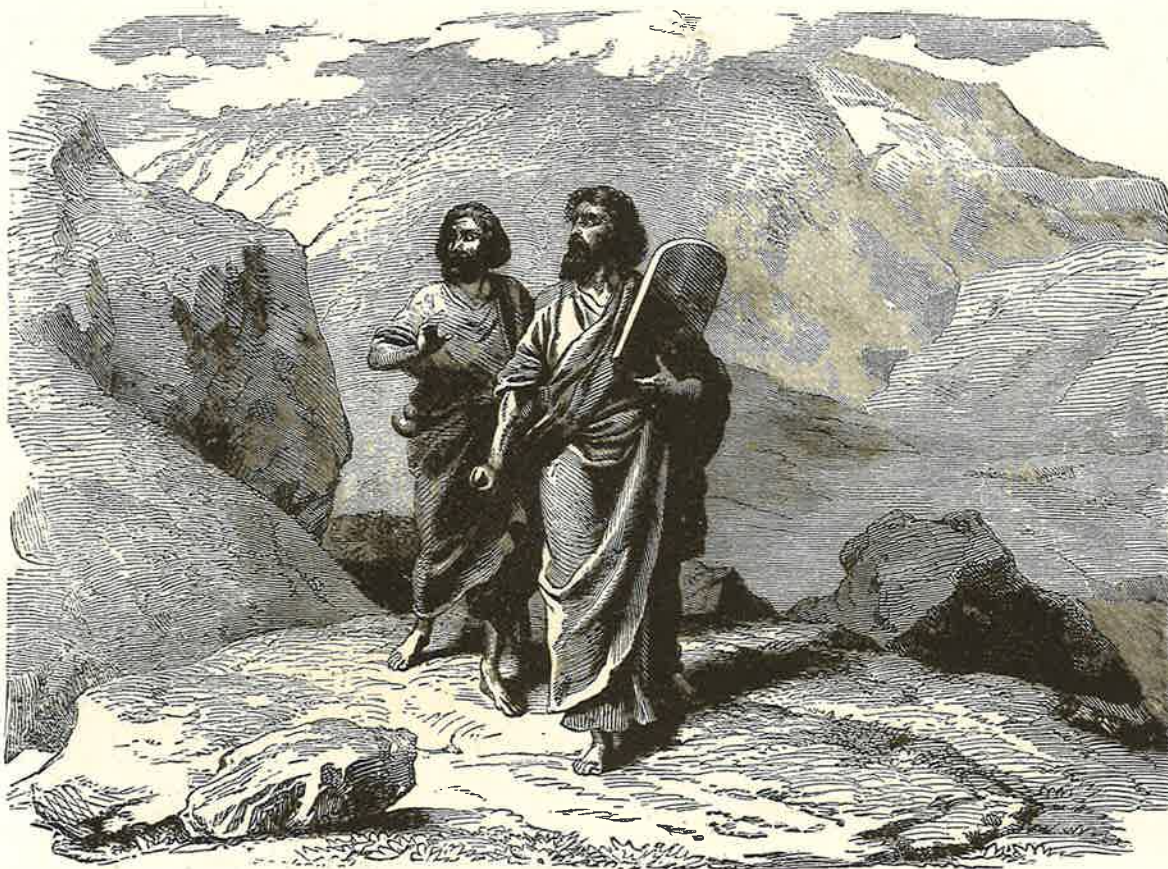
MURDER (mur'der). The principle on which the act of depriving any one of life was regarded by the Almighty as a capital offence is defined in Scripture to be an outrage on the likeness of God in man, to be punished with death even when caused by an unreasoning creature. The language in Genesis is very positive on this subject, ix. 5, 6. The prohibition against murder, viewed in its social aspect, appears to be implied also in the direction to replenish the earth which immediately follows, Gen. ix. 7.

God had kept the punishment of murder in his own hand until now, as we gather from the story of Cain, whom he banished, though he suffered nobody to kill him; but the time had arrived when God thought fit to authorize rulers to punish capitally any who had shed the blood of another.

In Egypt the laws against those who deprived a man of life were inexorably severe. To slay even a foreign slave was a crime punished with death. And so particular were they in such matters that to be an accidental witness of an attempt to murder, without endeavoring to prevent it, was a capital offence, which could only be palliated by bringing proofs of inability to act. The Greeks were also most careful of the lives of their slaves. It was the same amongst the Jews, according to the law of Moses. If a slave who had been beaten by his master with a rod died under his hand, the master was punished with death; but if he survived the beating a day or two, the master was not punished, because it might be presumed, as he smote with a rod in place of a sword, that he only intended to correct him, not to kill him. Besides, no man could be thought willing to lose his own goods, as such servants were. All penal laws were to be construed as favorably as possible to the accused, Ex. xxi. 20, 21.

Striking a pregnant woman so as to cause her death was punished capitally, Ex. xxi. 22, 23. So also if a vicious "ox" caused the death of any one, not only was the animal destroyed, but the owner likewise, if he had taken no steps to prevent such a calamity, was deemed guilty of murder, and suffered accordingly, Ex. xxi. 28, 29. So minute were the details affecting life in the law of Moses that it appears, from Ex. xxii. 2, 3, that it was lawful to kill a housebreaker taken at night in the act; but if the sun had risen, it became unlawful, and he was to be sold instead.

MURILLO (mu-ri'l'o), **BARTOLOME ESTEBAN**, the great Spanish painter, was born in 1618. The execution of a series of pictures in the "Claustro Chico" of the Franciscan convent in Seville brought his name into renown, and was the beginning of his brilliant career. The chief subjects of his easel were Madonnas and holy families; but it is generally agreed that nothing



MOSES AND JOSHUA WITH THE TABLES.—See MOSES.

thusiasm spread wonderfully among the peasants of Thuringia, and combined with the spirit of revolt against tyrannical oppression which broke out among them about the same time, produced the most unhappy tumults and commotions. Backed by forty thousand enthusiasts, he commanded the sovereign princes of Germany to resign their authority to him, as armed not only with temporal force, but with directions from Heaven. His devastations were great, till the landgrave of Hesse took up arms. Muncer, with the title of king, met him in the field, promising his associates a complete victory; but after losing seven thousand of his followers, he fled to Franchausen, where he was seized, and afterward beheaded at Mulhausen in 1525.

MUNSTER (moon'ster), **SEBASTIAN**, a German divine, was born in 1489, at Ingelheim, in the Palatinate. At sixteen years of age he went

to divine, was born in 1735, at Lubeck, and educated at the university of Jena. Having acquired much celebrity by his pulpit eloquence, he was appointed chaplain to the orphan-house at Gotha and dean of the court. He was afterward invited to Copenhagen to be pastor of the German congregation in that city. In 1772 he attended the unfortunate count Struensee during his imprisonment. The account given by Munter of Struensee's conversion was read with great avidity. Several editions of it were sold in a few months, and it was translated into several European languages. By this means Munter's name became known throughout every part of Europe. A consequence of this work was another, entitled "Conversations of a Reflecting Christian with Himself." He died in 1793, very generally and deservedly regretted.

MUPPIM, Gen. xlvi. 21. See **SHUPHAM**.

prophets. Muggleton was prosecuted and convicted of blasphemy in 1676, and died in 1697.

MUHLENBERG (meu'len-berg), HENRY ERNST, D.D., who became eminent as a Lutheran minister, was born in 1753, in Montgomery county, Pennsylvania. After being educated in Philadelphia, he proceeded to Europe, and went to Halle, where he studied for several years, and in 1770 he returned to America, and was ordained at Reading, Pennsylvania. He preached as an assistant to his father in Philadelphia, which he had to leave during the Revolutionary struggle. In the spring of 1780 he settled in Lancaster, where he continued to labor until his death, in 1815, in the sixty-second year of his age, having preached in Lancaster during thirty-five years. He was a man of great learning. In botany and other departments of natural science he stood very high, and as a pastor he was deservedly beloved.

MUHLENBERG, HENRY MELCHIOR, D.D., was born in 1711, in the electoral principality of Hanover. In early life he had to struggle with adverse circumstances, owing to the death of his father and the limited means of the family. Still, he persevered with remarkable energy; and availing himself of the aid of a fund raised for meritorious students, he entered the university of Gottingen, lately established. He began his course in 1735, and next year he began to teach, although the propriety of his course was questioned. In 1737 he entered the theological seminary, and thence he passed to Halle. In 1741 he accepted an offer to proceed as a missionary to America, and on the 22d of September, 1742, he landed in Charleston, South Carolina. Ere long after, reaching Philadelphia, he was elected to three charges, viz., Philadelphia, New Providence and New Hanover, and for two years and a half he labored with great diligence in sustaining these congregations. From 1745 until 1761 he lived at New Providence, and in the latter year he removed to Philadelphia; and when the Revolutionary troubles affected the churches, he had again to retire to New Providence. He died in 1787, with words of triumph on his lips, and he was regretted by all the ministry of the Lutheran Church whom he had seen growing up around him, and esteemed by all who knew him as a faithful, pious and laborious servant of the Lord.

MUIS (mwe), SIMON DE, a learned French Hebraist and Biblical critic, was born at Orleans in 1587. He became canon and archdeacon of Soissons, and in 1614 became professor royal of the Hebrew language at Paris. He is considered one of the ablest Hebrew scholars whom France has produced, and besides his profound skill in this language possessed a solid judgment, an intimate knowledge of religion and sacred history, and all the necessary qualifications for an excellent interpreter of the Scriptures. His commentary on the Psalms is allowed to be one of the best critical

illustrations of that portion of the Bible which have been given to the world. He died in 1644. Besides the work already mentioned he wrote numerous learned notes, illustrative of difficult passages in the Old Testament from Genesis to Joshua.

MULBERRY (mul'ber-e) **TREE**, the name of a tree, which signifies "weepers"—i. e., weeping or distilling—is so given in our version, 2 Sam. v. 23, 24; 1 Chr. xiv. 13, 14. But though mulberry trees are now found all over Palestine (see SYCAMINE), the tree in question is rather a balsam tree, distilling white "tears" of a pungent, acrid taste. Mulberries are mentioned in the Apocrypha, 1 Macc. vi. 34. See SYCAMINE.

MULE, a name given properly to the offspring of an ass and a mare, but frequently applied to

MULLER (mool'ler), ANDREW, a celebrated German divine and linguist, was born in 1630, at Greiffenhagen, in Pomerania, and educated at Konigsberg and Wittenberg. He became so skilled in the Oriental languages that he was invited to England by Walton to assist him in his Polyglot Bible, on which he labored with incredible diligence for ten years. After his return to Germany he retired to Stettin, where he devoted himself exclusively to the study of languages, after having published the Lord's Prayer in sixty-six alphabets. He died in 1694.

MULLER, PETER ERASMUS, bishop of Zealand, Denmark, a distinguished antiquary, was born at Copenhagen, in 1776. After studying at the university of that city, he visited Germany, France and England, became professor of



JETHRO BRINGS MOSES' WIFE AND SONS TO HIM IN THE WILDERNESS.—See MOSES.

any description of hybrid. Hybrids are not prolific, or only under certain limitations. The Hebrews were forbidden to let their cattle gender with another kind, Lev. xix. 19; but the prohibition does not seem to have been directed altogether against the use of such animals, but rather against the taking means to produce them. Still, mules for riding are not mentioned before the time of David, when they became common, 2 Sam. xiii. 29; 2 Ki. v. 17. They were used, it appears, both for domestic service and in war; also on state occasions, one being specially appropriated to the king. Mules were imported into Palestine, 1 Ki. x. 25; probably from Egypt, Armenia and Persia. We find them mentioned as an article of commerce between Togarmah and Tyre, Ezek. xxvii. 14. From Tyre, therefore, the Israelites could supply themselves. The mule is a proverbially patient and sure-footed animal, obstinate, but active and highly serviceable. It is still much used in the East, and in other countries, as Spain, etc.

theology at Copenhagen, and in 1830 bishop of Zealand. He was author of the "Sagabibliothek," a useful chronological view of the perplexing mass of Icelandic legends; of critical examinations of the Edda of Snorro and of the work of Saxo Grammaticus, and other historical and critical treatises, besides several theological works. He was also editor for twenty-five years of one of the leading literary journals of Denmark. He died in 1834.

MUMMY (mum'me), a word derived from the Arabic "mumia," which comes from "mum," signifying wax. It is applied to the dead bodies of men or animals which by any means have been preserved from putrefaction. Mummies have been divided into two classes, natural and artificial, the former being made by some mineral or peculiar condition of soil or atmosphere which preserves the tissues while certain gases escape, the latter where artificial means are used for the preservation of the body. The Greeks and Romans to

tain, Isa. ii. 2; xi. 9; Dan. ii. 35, and its universality by its being the resort of all nations, and by its filling the whole earth. The mystic mountains of the Apocalypse denote kingdoms and states subverted to make room for the Messiah's kingdom, Rev. vi. 14; xvi. 20.

The Chaldean monarchy is described as a mountain in Jer. li. 25; Zech. iv. 7, and the Targum illustrates the idea by substituting the word "fortress" in the former text. In this view, then, a mountain is the symbol of a kingdom or of a capital city with its domains, or of a king, which is the same. Mountains are frequently used to signify places of strength, of what kind soever and to whatsoever use applied, Jer. iii. 23.

Eminences were very commonly chosen for the sites of pagan temples; these became places of asylum, and were looked upon as the fortresses

connected with idolatrous practices, Gen. xxxvii. 34; Ex. xxxiii. 4-6; Lev. xix. 27.

MOUSE. This animal was forbidden as an article of food to the Hebrews, Lev. xi. 29; Isa. lxvi. 17. An esculent species of dormouse may be meant here, though some suggest the jerboa. But it is likely that the term is generic, including various species. The ravages of field-mice are referred to in 1 Sam. vi. 4, 5, 11, 18. There are several kinds of these, of which the short-tailed field-mouse is said to be still very destructive to the harvest in Syria. See *MICE*.

MOUTH. There are some phrases into which this word is introduced which may require explanation. To speak with any one "mouth to mouth," Num. xii. 8, means in person, without

cut it down. So that to mow must be understood as all one with reaping, and the instrument employed a sickle or some such article.

MOYER'S LECTURES (moy'erz lek'churz). This is the name of a series of lectures which were founded by Lady Moyer. The Bampton and the Boyle lectures are of the same order. Lady Moyer designed that the lectures on her foundation should be preached at St. Paul's or elsewhere in London on the doctrine of the Trinity and the Deity of Christ. Among the lecturers were Berriman (1723), "Historical Account of the Controversies that have been in the Church concerning the Doctrine of the Trinity;" Bishop (1724), "The Errors and Absurdities of the Arian and Semi-Arian Schemes;" Browne (1730), "Divine Authority of the Christian Religion and the Natural Deity of the Lord Jesus Christ its Author;" Ridley (1730), "The Divinity and Operations of the Holy Ghost." Waterland, Dawson, Twell, Felton and others of equal eminence were among the lecturers, but in time the course was suspended, and the fund has been alienated or directed to another object.

MOZA, or MOZAH (mo'zah). 1. A descendant of Judah, son of Caleb, 1 Chr. ii. 46. 2. One of King Saul's posterity, 1 Chr. viii. 36, 37; ix. 42, 43. 3. A place in the territory of Benjamin, Josh. xviii. 26. It has not been certainly identified.

MUFFLERS (muf'flerz). The word so rendered, Isa. iii. 19, is derived from a root signifying "to tremble." It denotes light, thin veils, so called from their tremulous or fluttering motion. They consisted of two pieces, united by clasps near the eyes, and hung over the face to



SECOND INTERVIEW OF MOSES AND AARON WITH PHARAOH.—See *MOSES*.

and defenders of the worshipers, by reason of the presence of the false deities in them. On this account mountains were the strongholds of paganism, and therefore in several parts of Scripture they signify idolatrous temples and places of worship, Jer. iii. 23; Ezek. vi. 2-6; Mic. iv. 1.

MOURNING (mōrn'ing). For the ceremonies of mourning on occasion of deaths see *FUNERAL*. Similar signs of grief were customary on other occasions of public or domestic calamity. Persons wept, laid aside ornaments, rent their clothes, struck their breasts or their thighs, fasted, lay upon the ground, went barefoot, wore sackcloth or black or dirty garments, covered their heads or lips, and put dust upon them, lay in ashes, pulled their hair and their beards, tearing themselves with their nails and making incisions in their flesh. Some, however, of these excesses were forbidden as being con-

any mediator; "with one mouth," 1 Ki. xxii. 13, with one accord; "with the mouth" or with the whole mouth, Job xix. 16, earnestly, with strength of voice; to "put words in" another's "mouth," Ex. iv. 15, to suggest to him what to say; to be "in" one's "mouth," Ex. xiii. 9, to be often spoken of; to "lay the hand upon the mouth," Jud. xviii. 19, to be silent; to "write from" a person's "mouth," Jer. xxxvi. 4, to write at his dictation. A "mouth" is also put for a spokesman, or, so to speak, mouthpiece, Ex. iv. 16. There are many similar uses of the word which it is easy to understand.

MOWING (mo'ing), though once or twice used in our English Bible, Ps. cxxix. 7; Amos vii. 1, can scarcely be said to exist in Palestine as a separate thing from cutting with the sickle. The climate is too hot and dry to admit of the herbage reaching such a height as to require a scythe to

protect it from the sun. The clasps were doubtless gorgeous; and to these, perhaps, particular allusion may have been intended by the prophet.

MUGGLETONIANS (mug'l-to'ne-anz), the name of a sect founded by Ludowick Muggleton. He was born about 1610. He was a tailor by trade, and began to attract attention as a preacher and writer in conjunction with one Reeve, about 1650. The two gave themselves out for the last and greatest prophets of Jesus Christ, and pretended that they had absolute power to save or damn. The numerous writings in which they set forth their ridiculous pretensions and fantastic doctrines were collected and published so recently as 1832. They found many believers in their day, and some remnants possibly still linger among us, although the sect is not mentioned in the British census report of 1651. George Fox and William Penn were the principal opponents of the new

occurs in Job iv. 19; Isa. l. 9, and elsewhere. The Greek *σῆς* is also so rendered in Matt. vi. 19, 20; Luke xii. 33. There can be no doubt that some species of the genus *Tinea* is intended. In almost all the cases in which the moth is mentioned it is in reference to its habit of destroying garments. Now, it was customary in the East to accumulate articles of apparel, hence the allusion is peculiarly apposite. We may therefore fairly suppose that the *Tinea pellionella*, the clothes-moth (not excluding some kindred species), is meant. The larvæ of this insect constructs a kind of nest or case of the material on which it feeds; compare Job xxvii. 18, "He buildeth his house as a moth," and it is said to be common in Palestine.

The frailness of man and decaying nature of his possessions are often illustrated by a reference to the moth, Ps. xxxix. 11; James v. 2.

MOTHER (*muth'er*). There is nothing that can be reckoned very peculiar to the Hebrews in the natural use of this term and the relation it indicates, but the figurative use of it is carried somewhat farther than is usual in colder latitudes. Not only were they wont to designate a country or city the mother of those who belonged to it—a usage common to most nations—but a larger city was wont to be called the mother of the villages dependent on it, which consequently were its daughters, 2 Sam. xx. 19; Josh. xv. 45, etc. Also a place where two ways part has the designation of mother applied to it, Ezek. xi. 21; though not so expressed in the Authorized Version, it appeared like the prolific source from which they both issued. The other applications can give rise to no difficulty.

MOULDING (*mold'ing*), a word which is derived from the French "moule," is an architectural term which is applied to the ornamental outline or form given to the edges of the projecting or receding members of the various points of a building. There are eight sorts of mouldings, technically called the *fillet*, which is square in profile; the *astragal*; the *torus*, being larger than the astragal; the *scotia*; the *echinus*, or quarter round; the *inverted cyma*, *talon* or *ogee*; the *cyma recta*, or *cymatium*; and the *cavetto*, or hollow.

MOULDY (*mold'e*), Josh. ix. 5, 12. The word so translated properly means "crumbs." It occurs again in 1 Ki. xiv. 3, where our version has CRACKNELS, which see.

MOULIN (*moo-long'*), DU, the name of a French family, several members of whom were eminent as theological writers.

1. PETER, was born at Buhy, in the Vexin, in 1568, and studied at Sedan, and afterward at Christ's College, Cambridge. He obtained the professorship of philosophy at Leyden, where he had among his pupils the celebrated Grotius. In 1599 he became minister of Charenton and chaplain to Catharine of Bourbon, whom he preserved in the Protestant faith against all the machinations of the papists. In 1615 he was invited to England by James I., who gave him a prebend of Canterbury. He was afterward deputed by the Gallican Church to the Synod of Dort, where the affairs of the Reformed churches were to be discussed, but was prevented from going thither by intrigues and menaces. He was offered, in 1618, the divinity chair of Leyden, but declined it, though he afterward settled at Sedan as theological professor and minister of the Church. He

died in 1658. He wrote, among other things, "On the Keys of the Church" and "A Defence of the Reformed Churches."

2. PETER, a divine of the Church of England and son of the preceding, was born at Paris about 1600, and educated at Leyden. Afterward he went to England, and thence removed to Ireland, where he resided successively at Lismore, Youghall and Dublin. In the latter city he remained several years, and for a considerable time preached constantly in the church of Saint Peter-in-the-East. After the restoration of Charles II. he was appointed chaplain in ordinary to the king, and promoted to a prebendal stall in the metropolitan church of Canterbury, where he spent the remainder of his life. He died in 1684. He wrote "The Blood of the King crying to Heaven," which was published by Alexander More, and drew down on its editor the castigation of Milton.

3. LOUIS, younger brother of the preceding, and the author of several learned pieces maintain-

Troyes in the twelfth century. That performance consists of an abridgment of the historical parts of the Old and New Testament, accompanied with glosses and comments, and it is the form in which alone the Bible was read for a long period in France. Des Moulins commenced his undertaking in 1291, and finished it in about four years. In 1297 he was promoted to the deanery of his chapter, and died soon after.

MOUNTAIN, JACOB, the first Protestant bishop of Quebec, was born in Norfolk, England, in 1750, and was educated at Caius College, Cambridge. In 1793 he was nominated to the bishopric of Quebec, where he presided with dignity and erected a cathedral. He was also active in promoting missions, building churches and establishing schools. Previous to his advancement he held the livings of Holbeach, in Lincolnshire, Buckden, in Huntingdonshire, and a prebend in the cathedral of Lincoln. He died in 1825.



CHRISTIAN CHAPEL ON THE SUPPOSED SITE OF THE BURNING BUSH.—See MOSES.

ing the principles of non-conformity to the Church of England, was born at Paris in 1603. He pursued his studies at the university of Leyden, and afterward settled in England. He became zealously attached to the Independents, through whose influence he was appointed Camden professor of history at Oxford. This preferment he retained till the restoration of Charles II., when he was expelled from it by the king's commissioners. Upon this event he retired to Westminster, where he practiced as a physician until his death, in 1680. Among other works he published "A Short and True Account of the Several Advances the Church of England hath made toward Rome" and "Moral Reflections upon the Number of the Elect."

MOULINS (*moo-long'*), GUYART DES, born in 1251, was a priest and canon of Aire, in Artois, and was the first who gave a translation of the Scriptures in French. In this work he did not pretend to give a version from the Hebrew and Greek originals, but only to render into French the celebrated performance of Peter, dean of

MOUNTAINS (*mown'tenz*). The mountains mentioned in Scripture are noticed under their different names, and a general statement with reference to the mountains of Palestine is given under that head. We have therefore in this place only to notice more fully some remarkable symbolical or figurative uses of the word in the Bible.

In Scripture the governing part of the body politic appears under symbols of different kinds. Thus the words head, mountain, hill, city, horn and king are used in a manner as synonymous terms to signify a kingdom, monarchy or republic under one government, only with this difference—that it is to be understood in different respects; for the term head represents it in respect of the capital city; mountain or hill in respect of the strength of the metropolis, which gives law to or is above and commands the adjacent territory. When David says, "Lord, by thy favor thou hast made my mountains to stand strong," Ps. xxx. 7, he means to express the stability of his kingdom. It is according to these ideas that the kingdom of the Messiah is described under the figure of a moun-

The Israelites frequently murmured and were disobedient during about forty years. In a part of the desert of Kadesh, which was called Zin, near the boundaries of the Edomites, after the sister of Moses had died, and after even the new generation had, like their fathers, proved to be obstinate and desponding, Moses fell into sin, and was on that account deprived of the privilege of introducing the people into Canaan. He was appointed to lead them only to the boundary of their country, to prepare all that was requisite for their entry into the land of promise, to admonish them impressively and to bless them.

It was according to God's appointment that the new generation also, to whom the occupation of the country had been promised, should arrive at their goal only after having vanquished many obstacles. Even before they had reached the real boundaries of Canaan they were to be subjected to a heavy and purifying trial. It was important that a man like Moses was at the head of Israel

quest and distribution of the whole country, and took leave of his people with powerful admonitions and impressive benedictions, transferring his government to the hands of Joshua, who was not unworthy to become the successor of so great a man. With a longing but gratified look, he surveyed from the elevated ground on the border of the Dead Sea the beautiful country destined for his people.

Moses died in a retired spot at the age of one hundred and twenty years. He remained vigorous in mind and body to the last. His body was not buried in the promised land, and his grave remained unknown, lest it should become an object of superstitious and idolatrous worship. This honor was due not to him, but to the Lord, who had manifested himself through the whole life of Moses. Not the body, but the word, of Moses was permanently to abide in Israel. The people of God produced no prophet greater than Moses, because by none was the Lord more glorified.

Among all the men of God recorded in the Old Testament, Moses presents the most wonderful and imposing aspect.

The Pentateuch is the greatest monument of Moses as an author. The ninetyeth Psalm also seems to be correctly ascribed to him. Of the poetical pieces in the Pentateuch, some are certainly, others probably, of his composition. To the former belong the "songs" in Ex. xv. 1-19 and Deut. xxxii. 1-43, and the blessing on the tribes in Deut. xxxii. 1-15; to the latter the pieces in Ex. xvi. 16; Num. xxi. 14, 15, 16, 27-30. Some learned men have endeavored to prove that he was the author of the book of Job, but their arguments are inconclusive.

Numerous traditions, as might have been expected, have been current respecting so celebrated a personage. Some of these were known to the ancient Jews, but most of them occur in later rabbinical writers. The name of Moses is celebrated among the Arabs also, and is the nucleus of a mass of legends. The Greek and Roman classics repeatedly mention Moses, but their accounts contain the authentic Biblical history in a greatly distorted form.

MOSES, BOOKS OF. See PENTATEUCH.

MOSES, LAW OF. See LAW.

MOSHEIM (mos'hime), **JOHANN LORENZ VON**, the famous ecclesiastical historian, was born at Lubeck, October 9, 1694. He began to teach philosophy in the university of Kiel when yet a young man, and with great success. In 1725 he removed to Helmstadt, where he occupied the chair of theology until 1747, when he became chancellor and professor of divinity in the university of Göttingen, occupying that high position till his death, September 9, 1755. The best known of his very numerous works is his "Institutes of Ecclesiastical History," written in Latin, and translated into German and English. The Institutes is a clear, skillful, impartial, though somewhat mechanical compend, after the centurial style and arrangements of Flacius. Mosheim was a liberal Lutheran, distant alike from pietism and rationalism. It may be added that while in his Institutes his neutrality and apparent coldness have been construed into indifference, his other writings manifest glowing piety and ardent emotion.

MOSOLLAM (mo-sol'lam), 1 Esd. ix. 14, identical with Meshullam, Ezra x. 15.

MOSOLLAMON (mo-sol'la-mon), 1 Esd. viii. 44, identical with Meshullam, Ezra viii. 16.

MOSQUE (mosk) is the name of a Mohammedan place of worship. Mosques, like Christian churches, are of various sizes, and they differ greatly in the splendor of architectural style and decoration. Generally they assume the form of a square or parallelogram. The chief interior decoration of mosques consists in the lamps, which are numerous and arranged in a peculiar manner. The floor is covered with carpets, and the direction of Mecca is indicated by a niche or by a tablet inscribed with verses from the Koran, called the Keblah. In Arabia and Syria, and especially in India, large mosques have large quadrangles, surrounded with numerous columns, which, in the manner of Gothic cloisters, enable the Moslems to walk under cover. At the entrance of mosques there is usually a large court planted with trees, in the centre of which or under a vestibule paved with marble are fountains for prescribed ablutions, while small galleries are attached to them as dwelling-places for the ministers and officials. There are other mosques set apart as places for the instruction of young men in science and in the doctrines of the Koran, and hospitals for the poor, the sick or insane persons are attached to them. Many of these are largely endowed. Before the consolidation of the power of the Moslems they used the buildings which they found in those countries that they subjugated, but very speedily they began to exhibit their skill and taste in the splendid mosques and other edifices which indicate the Arabian or Moorish type. Pictures and images are not admitted into any Moslem temple.

MOSS, ROBERT, a learned divine and celebrated preacher of England, was born at Gillingham, in Norfolk, in 1666, and educated at Cambridge. He was chaplain to William III., and afterward to Queen Anne. In 1708 the parishioners of Saint Lawrence Jewry, in London, invited him to accept of their Tuesday's lectureship. His lectures were constantly attended by a numerous audience, and particularly by the clergy of the first distinction in the city. In 1712 the queen nominated him to the deanery of Ely. Upon the accession of George I. he was sworn, a third time, chaplain in ordinary, which place he retained till 1718, when the part which he took in the famous Bangorian contest gave such offence at court that he was dismissed. He died in 1729. He was the author of a treatise on the Bangorian controversy, entitled "The Report Vindicated from Mis-Reports."

MOSSOM (mos'sum), **ROBERT**, a learned Irish prelate who, during the usurpation, was silenced and persecuted. After the Restoration he was made, in 1660, dean of Christ Church, Dublin, and in 1662 prebendary of Knaresborough in the cathedral of York. Thence he was promoted to the see of Derry in 1666, with which he held his deanery of Christ Church, but resigned his prebend. He died at Londonderry in 1679. He wrote "Narrative Panegyric on the Life of George Wild, Bishop of Derry."

MOTH. The Hebrew word 'ash, so translated, is derived from a root signifying to fall away, because moth-eaten garments fall to pieces; this



MOSES RESCUING HIS BROTHER-HEBREW.—See MOSES.

during all these providential dispensations. His authority was a powerful preservative against despondency under heavy trials.

Having in vain attempted to pass through the territory of the Edomites, the people marched around its boundaries by a circuitous and tedious route. Two powerful kings of the Amorites, Sihon and Og, were vanquished. Moses led the people into the fields of Moab over against Jericho, to the very threshold of Canaan, Num. xx., xxi. The oracles of Balaam became, by the instrumentality of Moses, blessings to his people, because by them they were rendered conscious of the great importance of having the Lord on their side.

Moses happily averted the danger which threatened the Israelites on the part of Midian, Num. xxv.-xxxii. Hence he was enabled to grant to some of the tribes permanent dwellings in a considerable tract of country situated to the east of the river Jordan, Num. xxxii., and to give to his people a foretaste of that well-being which was in store for them.

Moses made excellent preparations for the con-

denounced ruin on them and captivity on the nation of their votaries: "Thy calf, O Samaria, hath cast thee off; the calf of Samaria shall be broken in pieces; it shall be also carried into Assyria for a present to King Jareb; Ephraim shall receive shame, and Israel shall be ashamed of his own counsel." The memory of this sin, especially of Aaron's share in its origin, is retained sadly and bitterly by thoughtful Jews; a proverb of theirs attests somewhat strangely this sentiment: "No punishment happeneth to thee, O Israel, wherein there is not an ounce of the sin of the calf." But the Mohammedans, no less than the Jews, labor hard to explain away, or at least extenuate, the odium of this idolatry. In the Koran there are many express references to Aaron's calf the two chief are—Sura, vii. 146-148, and Sura, xx. 81-96.

MOSERA (mo-se'ra), or **MOSEROTH** (mo-se'roth), one of the stations of the children of Israel, Num. xxxiii. 30, 31. Evidently it must have been near to Mount Hor, where Aaron died.

MOSES (mo'zes), the lawgiver of Israel, belonged to the tribe of Levi, and was a son of Amram and Jochebed, Ex. vi. 20. His brother Aaron and his sister Miriam, both his seniors, constituted the other members of the family. According to Ex. ii. 10, the name means "drawn out of water." Even ancient writers knew that the correctness of this interpretation could be proved by a reference to the Egyptian language. In Coptic *mo* signifies "water," and *ushe*, "saved;" and with this derivation accords also the Greek form of the name, *Mouses*. Hence it appears that the name is a significant memorial of the marvelous preservation of Moses when an infant, in spite of those Pharaonic edicts which were promulgated in order to lessen the number of the Israelites. It was the intention of divine Providence that the great and wonderful destiny of the child should be from the first apparent; and what the Lord had done for Moses he intended also to accomplish for the whole nation of Israel.

It was an important event that the infant Moses, having been exposed near the banks of the Nile, was found there by an Egyptian princess, to whom Jewish tradition gives the name of Thermuthis, and that, having been adopted by her, he thus obtained an education at the royal court, Ex. ii. 1-10. Having been taught all the wisdom of the Egyptians, Acts vii. 22, the natural gifts of Moses were fully developed, and he thus became in many respects better prepared for his future vocation. Though educated, however, as an Egyptian and the adopted son of the daughter of the Pharaoh, his own mother was his nurse, and to this doubtless his adherence, when he came of age, to the religion and people of his fathers is to be traced.

After Moses had grown up, he returned to his brethren, and, in spite of the degraded state of his people, manifested a sincere attachment to them. He felt deep compassion for their sufferings, and showed his indignation against their oppressors by slaying an Egyptian whom he saw ill-treating an Israelite. This doubtful act became by divine Providence a means of advancing him farther in his preparation for his future vocation, by inducing him to escape into the Arabian desert, where he abode for a considerable period with the Midianitish prince-priest Jethro, whose daughter Zipporah he married, Ex. ii. 11. Here, in the solitude of pastoral life, he was appointed to ripen gradually for his high calling, before he was unexpect-

edly and suddenly sent back among his people, in order to achieve their deliverance from Egyptian bondage.

His entry upon this vocation was not in consequence of a mere natural resolution of Moses, whose constitutional timidity and want of courage rendered him disinclined for such an undertaking. An extraordinary divine operation was required to overcome his disinclination. On Mount Horeb he saw a burning thorn-bush or acacia, in the flame of which he recognized a sign of the immediate presence of Deity, and a divine admonition induced him to resolve upon the deliverance of his people. On this occasion God revealed to Moses

had deserved death. The formidable power of paganism, in its conflict with the theocracy, was obliged to bow before the apparently weak people of the Lord. The Egyptians paid tribute to the emigrating Israelites, Ex. xii. 35, who set out laden with the spoils of victory.

The enraged king vainly endeavored to destroy the emigrants. Moses, firmly relying upon miraculous help from the Lord, led his people through the Red Sea into Arabia, while the host of Pharaoh perished in its waves, Ex. xii.-xv.

After this began the most important functions of Moses as the lawgiver of the Israelites, who were destined to enter into Canaan as the people



THE INFANT MOSES FOUND BY PHARAOH'S DAUGHTER AND HER ATTENDANTS.

the full import of his covenant name. See JEHOVAH. Thus instructed, he returned into Egypt, where neither the dispirited state of the Israelites nor the obstinate opposition and threatenings of Pharaoh were now able to shake the man of God.

Supported by his brother Aaron, and commissioned by God as his chosen instrument, proving, by a series of marvelous deeds in the midst of heathenism, the God of Israel to be the only true God, Moses at last overcame the opposition of the Egyptians. According to a divine decree, the people of the Lord were to quit Egypt, under the command of Moses, in a triumphant manner. The punishments of God were poured down upon the hostile people in an increasing ratio, terminating in the death of the first-born, as a sign that all

of promise, upon whom rested the ancient blessings of the patriarchs. By the instrumentality of Moses they were appointed to enter into intimate communion with God through a sacred covenant, and to be firmly bound to him by a new legislation. Moses, having victoriously repulsed the attack of the Amalekites, marched to Mount Sinai, where he signally punished the defection of his people, and gave them the law as a testimony of divine justice and mercy. From Mount Sinai they proceeded northward to the desert of Paran, and sent spies to explore the land of Canaan, Num. x.-xiii. On this occasion broke out a violent rebellion against the lawgiver, which he, however, by divine assistance, energetically repressed, Num. xiv.-xvi.

is used to designate a species of painting or representation of objects by means of minute stones of different colors so arranged that their shades blend with each other and present the appearance of a picture. The work is carefully laid on and fastened to a back, usually of metal. The art was practiced many ages ago, and it was reintroduced to Italy by the Byzantine Greeks. Mosaics, because of the care and labor required for their production, are very costly; and when well executed, they are exceedingly effective. In St. Peter's at Rome there are several works of this style executed on a vast scale, and they are magnificent specimens of art.

MOSCHOLATRY (mos-shol'a-tre), or **CALF-WORSHIP**. Prominent among the characteristic sins of the Jewish people stands "moscholatry." In spite of the divine prohibi-

ship, 1 Ki. xi. 40; xii. 2. In the Egyptian worship of Apis, therefore, most writers, with a remarkable unanimity, have found the original hint which suggested the Jewish calf-worship.

The fickle and impatient Israelites requested, in the protracted absence of their lawgiver, that his brother would make them "gods to go before them," Ex. xxxii. 1, probably "back again to Egypt," Acts vii. 39, 40. Aaron gratified their impious desire by an expedient suggested by the superstition of Egypt. The fatal compliance of their leader only encouraged them in the indulgence of their tendency to the grossest idolatry; the dedication festival itself was turned by them into a heathen revel; "the people sat down to eat and drink, and rose up to play," giving themselves fully up to the most indecent ritual of pagan worship, comp. Ex. xxxii. ver. 6 with ver. 25.

bols of Jehovah, and we have the patent fact that Holy Scripture recognizes a distinction between this image-worship of Jeroboam and the idolatry of Ahab. The Baal-worship of the latter was a rejection of Jehovah, whereas the ritual of Jeroboam expressly, like Aaron's, acknowledged the God "which had brought Israel out of Egypt," compare Ex. xxxii. 4 and 1 Ki. xii. 28 with Lev. xxii. 32, 33, and provided a feast "like unto the feast that is in Judah," with other institutions resembling those of the temple, 1 Ki. xii. 32, 33. By and by, when Jehu had executed the judgment of God upon the family of the apostate Ahab, the divine approbation is expressed in terms which indicate the distinction which we have stated, see 2 Kings x. 28-31. In the history of Ahab himself the sacred historian had plainly indicated the distinction in 1 Ki. xvi. 31-33; but the most expressive passage is 2 Ki. iii. 2,

3, where, concerning Ahab's son Jehoram, it is said that "he wrought evil in the sight of the Lord, but not like his father and like his mother, for he put away the image of Baal. . . . Yet he clave unto the sins of Jeroboam the son of Nebat, which made Israel to sin."

But it is a dangerous exegesis which draws distinctions or degrees in a question of sin and moral guilt. It is observable how the least flagrant, no less than the most violent, of these cases of image-worship led to idolatry and apostasy. Not only did Aaron's calf lead on to Moloch and Chiun, and Jeroboam's to Baal and Ashtaroth, but even Gideon's domestic and apparently harmless ephod soon degenerated into the gross formulary of Baalberith, Jud. viii. 27 compared with 33. A great deal of discussion has been indulged in as to how Moses destroyed the golden calf. Both from the narrative in Ex. xxxii. 20 and his own statement in Deut. ix. 21 it seems that he adopted much ceremony to mark his indignation at the sin of his brother and the people. He



THE GOLDEN CALF OF THE ISRAELITES.—See MOSCHOLATRY.

tion in the moral law, a sensuous representation of deity was constantly resorted to from the very beginning of the nation to the time of the captivity. Various forms of this idolatrous tendency appear in the sacred history. In the ephod of Gideon, Jud. viii. 27, and in the images and teraphim of the Ephraimite Micah, Jud. xvii. 5, we have what may be called the domestic instances; while in the golden calf of Aaron and the calves of Jeroboam, the son of Nebat, occur the public and state form of the image-worship. In this article we have only to do with the latter instances. In the moscholatry both of Aaron and of Jeroboam a connecting link with Egypt is afforded us in the sacred narrative. In the case of Aaron we have not only the general fact of Egypt having been the birthplace of the sinning people, but the clear comment of Ezekiel, in xx. 6-10, on their conduct; while in the case of Jeroboam we have the fact that it was after a long residence in Egypt, in the court of Shishak, that he devised the wor-

The Jewish writers exhibit much anxiety to exculpate the brother of Moses; some, as the Jerusalem Targumist, pretend that Aaron yielded through fear to the frenzied crowd who had slain his colleague Hur for resisting their insane request. But Eben-Ezra rejects with disdain a theory which, while rescuing Aaron from one imputation, overwhelms him with a worse. He takes the view that the golden calf was not at the first designed to be an idol, but a symbol of Jehovah; that afterward it was the people who abused it as an object of idolatrous adoration. Aben Ezra sees in this view a reconciliation of some difficulties, and justly, as it seems to us. Identical in drift and character was the moscholatry of Jeroboam, the son of Nebat. The avowed purpose of his calves at Dan and Bethel was to provide his new subjects with a substitute of divine worship which should supersede their attendance at the temple-service at Jerusalem, 1 Ki. xii. 26-29. Some writers regard these images, no less than Aaron's, as cherubic sym-

took the calf, melted it in the fire to destroy its shape; then ground or beat or filed the gold into small pieces or dust, and threw the latter into the water of the stream which flowed from Horeb. "This," says Kalisch (on Ex. xxxiv. 15, 24), "is the only possible explanation which the literal sense of the text admits. Moses threw the atoms into the water, as an emblem of the perfect annihilation of the calf, and he gave the Israelites that water to drink, not only to impress on them the abomination and despicable character of the image which they had made, but as a symbol of purification, to remove the object of the transgression by those very persons who had committed it, compare Num. xix." Not less decisive, though more tardy, was the fate of Jeroboam's moscholatry. However astutely designed by its founder, it carried the seeds of its own dissolution from the very first. In 2 Ki. xvii. 22, 23, the fall of the kingdom is expressly attributed to the gods of Jeroboam, and the prophet Hosea had

scended in the sixth generation from Anthony Morse, who emigrated from Wiltshire, in England. He was educated at South Woodstock and Yale College, graduating in 1788. He began the work of education, and was licensed to preach in 1785, and next year he became a tutor in Yale College. Being urgently pressed to settle at Midway, in Georgia, he went thither; but he only re-

when in college, he was a great advocate for the forms and ceremonies of the Church. An examination of the practical morality of the two parties during the civil war led him to adopt the side of the Parliament, and ere long he became an earnest Puritan from conviction. He had become a Fellow of college, which position he resigned to become minister of Blisland, a place from which his father had been ejected for nonconformity. Being ejected himself, he began to teach with a view to aid the dissenters who were excluded from the universities, and after twenty years of trials and annoyances he was obliged to emigrate to New England. It was expected that he might have been made president of Harvard College, but the policy of James II., which was felt in the colony, prevented the scheme, and he taught philosophy at his own dwelling. In 1686 he was inducted as pastor of Charlestown, when he was about sixty years of age. He continued in this charge until his death, and along with this position he held the office of vice-presi-

dent of the college, a place which had been specially created for him. He died in 1698, leaving a great number of small works behind him. He had an aversion to large books, considering a "great book a great evil."

MORTON, JOHN, archbishop of Canterbury and cardinal, was born in 1410, at Bore, in Dorset-

where he joined the earl of Richmond. In 1486 he was made archbishop of Canterbury, and the next year lord chancellor; in 1493 he was created a cardinal, in 1494 elected chancellor of the university of Oxford, and he died in 1500.

MORTON (mor'ton), THOMAS, was one of the most eminent of the bishops of Durham since the Reformation. He was educated in St. John's College, Cambridge. For five years he held the office of university lecturer, and he distinguished himself very greatly at York by a discussion to which he was brought with two celebrated Romanists. Here his conduct elicited great admiration because of his services during the prevalence of the plague, as he separated himself from the population and became a hospital attendant on the sick. He was raised to the see of Durham in 1632, and he expended all the revenues of the diocese in hospitable, charitable and other Christian uses. No relative or member of his family was ever enriched by him. During the civil wars he was ejected from his house in London, but the earl and countess of Rutland protected him. He was also shielded by a friend in Hertfordshire, and by Sir Henry Yelverton in Northamptonshire, until his death, in 1659, in the ninety-fifth year of his age.

MORUS (mo'rus), SAMUEL FRIEDRICH NATHANAEL, an eminent German professor of the last century, was born November 30, 1736, at Laubau, in Upper Lusatia. He entered the university of Leipzig in his nineteenth year. He became a devoted pupil of Ernesti, and under the guidance of this celebrated master of exegesis laid the foundations of his future usefulness and renown. In 1768 he was appointed professor of philosophy at Leipzig. In 1771 he was chosen to fill the chair of the Greek and Latin languages, and in 1782 he



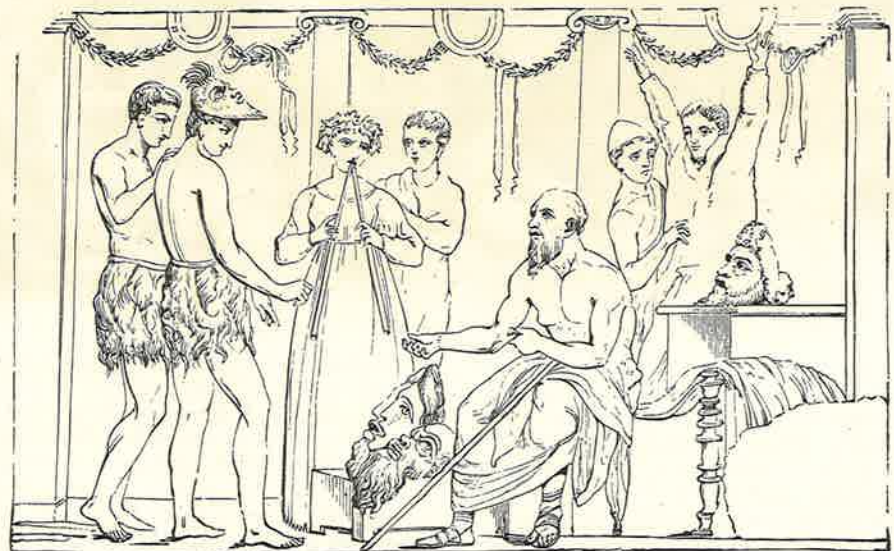
MOSAIC PICTURE, FROM POMPEII.—See MOSAIC, and MUSICAL INSTRUMENTS.

mained six months, and on his return to the North he was settled as pastor in Charlestown, Massachusetts. In 1804 he took a leading part in opposing the election of a professor of divinity in Harvard College, on the ground that the appointee did not hold the theological views of the founders, and which views were intended to be inculcated in the institution; and in order to stem the tide of principles which he believed to be erroneous, he commenced and edited "The Panoplist," which was conducted with great vigor. He was influential in the establishment of the theological seminary at Andover, and he sustained this institution with all his vigor as long as he lived. During his early experience as a teacher he felt the want of a suitable text-book on geography, and his first work on this subject was published in 1784. This became the germ of all his future geographical productions; and his services in this department entitle him to be considered the father of American geography. His geographies and his gazetteer have had an immense circulation. He removed to New Haven in 1820, and he resided there until his death, in 1826. In addition to his literary works, he published from year to year an immense number of sermons, nearly all of which were preached on public occasions.

MORTAR (mor'tar), Num. xi. 8; Prov. xxvii. 22. See MILL. Dr. Thomson says a large stone mortar is found in every house in Palestine, and that it is commonly used to bray wheat in to make *kibby*, a favorite dish.

MORTAR, MORTER. See LIME, SLIME. Bitumen, moistened clay and a composition of lime, ashes and sand are generally used in the East as cement or mortar. Stubble or straw is sometimes intermixed.

MORTON (mor'tun), CHARLES, was born in 1626 at Pendavy, in Cornwall, England. He was educated at Wadham College, Oxford; and



MOSAIC PICTURE, FROM POMPEII.—See MOSAIC ORNAMENT.

shire. He received his education at Baliol College, Oxford, after which he became principal of Peckwater Inn, now merged in Christ Church. In 1473 he was appointed master of the rolls, in which situation he adhered faithfully to Henry VI., notwithstanding which Edward IV. made him bishop of Ely, and lord chancellor in 1478. Richard III., however, committed him to the custody of the duke of Buckingham, who confined him in his castle of Brecknock, from which fortress he escaped to Ely, and next to the Continent,

was called to fill the vacancy in the theological faculty occasioned by the death of Ernesti. He died November 11, 1792. It was as a teacher rather than as a writer that the influence of Morus was chiefly felt. His works are mostly posthumous publications, among which are "Theological and Philological Dissertations" and "Introduction to Paul's Epistle to the Romans."

MOSAIC (mo-zā'ik), a word derived from the Greek, signifying "polished" or "elegant,"

for at the point where the place was seen Abraham left his attendants, and loaded Isaac with the wood, taking himself the fire and the knife. Gerizim is seen miles away, and it is inconceivable that the patriarch and his son should toil along, burdened as they were, for several miles. The most probable belief, therefore, is that the scene of Abraham's sacrifice was on the spot where afterward the temple stood, not far apart from that on which our Saviour suffered.

MORIN (mor'in), JEAN, Latin *Morinus*, the author of several works of Biblical interest, was born at Blois in 1591. He was educated in the Protestant faith, and studied at Leyden. In 1618 he renounced Protestantism and entered the Congregation of the Oratory, then recently established. Among his published works are the "Samaritan Pentateuch," in Samaritan and Hebrew letters, and "A Samaritan Grammar and Lexicon." He has been regarded as the restorer of the ancient Samaritan language. He died in 1659.

MORIN, PIERRE, a Biblical scholar and critic, was born at Paris in 1531. His profound

Key to the Scriptures," the object of which is to prove that the gospel was preached in paradise. He died in 1809.

MORLEY (mor'lee), GEORGE, a learned Anglican prelate, was born in 1597. He became successively chaplain to the earl of Carnarvon and to Charles I., who presented him to the canonry of Christ Church. In 1642 he was nominated one of the Assembly of Divines at Westminster. In 1660 he was appointed bishop of Winchester. In 1661 he was one of the chief speakers at the Savoy Conference. He was a benefactor to the university of Oxford, and expended several thousand pounds in repairing Winchester Palace and Farnham Castle. His death occurred in 1684.

MORLIN (mor'lin), JOACHIM, a German Lutheran divine, was born in 1514, and educated at Wittenberg, where he distinguished himself by his proficiency in philosophy and theology, and by his skill as a disputant. Having been admitted to the ministry, he discharged the duties of that profession, first at Wittenberg, and then at Eisleben, Wollin and Arnstadt. In 1543 he was ex-

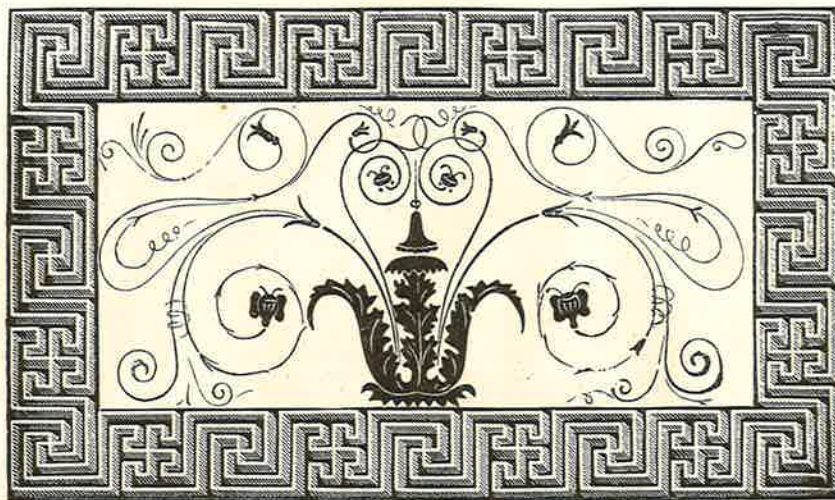
earl of Essex, and papers were sent up to the pulpit so frequently, importuning prayer on their behalf, that compliance was found to be impossible. Accordingly, a morning hour was appointed for this purpose, one half to be spent in prayer and the other half to be devoted to the exposition of subjects bearing on the doctrines and duties which were of moment at the time. After the war the lecture so far changed its character as to become casuistical, and the course continued until the reign of Charles II. These lecture-sermons were published in several volumes under the title "Morning Exercises," and they were in great demand for many years. Archbishop Tillotson was one of the lecturers. The sermons were preached, some at St. Giles, some at Cripplegate, and a volume on Popery at Southwark.

MORNING-STAR. See STAR, MORNING.

MORONE (mor'o-ne), GIOVANNI, a celebrated cardinal, was born at Milan in 1509, and educated at Modena and Padua. At the age of twenty he was nominated by Clement VII. to the bishopric of Modena, and in 1536 Paul III. appointed him nuncio in ordinary to the king of the Romans, and he was present at the diets held at Hagenau and Spire. It was chiefly owing to him that, after much discussion concerning the approaching general council, the proposal for holding it at Trent was agreed upon. His success was rewarded in 1542 with the cardinalate, and he was fixed upon to be president of the council. On the assembling of the council, however, he was excluded from the presidency from the suspicions of the French, who thought him too much devoted to the cause of the emperor. This cardinal, though a staunch papist in all his disputations with the Protestants, yet disapproved of the rigorous methods which some zealots employed to bring them back to the Romish Church. His levity caused him to fall under the suspicion of Paul IV., who caused him to be arrested, and charged him with having entertained and favored heretics. He obtained, however, a complete absolution, and was appointed president of the Council of Trent, and by the dexterity of his management he brought its affairs to a conclusion in 1563. During the troubles of Genoa, in 1575, he was sent thither as legate by Gregory XIII. He died at Rome in 1580.

MORRISON (mor-ri'son), ROBERT, D.D., an eminent missionary and Chinese scholar, was born in Newcastle-on-Tyne, in Northumberland, in 1782. He was the first Protestant missionary to China who went to that country under the auspices of the London Missionary Society. He arrived in 1807, and in the course of a few years he had prepared a grammar and a dictionary of the Chinese language for the press, besides a Chinese version of the New Testament, which were afterward printed. He was appointed by the East India Company their correspondent and interpreter, but never lost sight of the chief object of his toil, namely, to complete a Chinese translation of the Bible, and thereby extend and establish the Christian doctrine. He afterward projected an Anglo-Chinese college at Malacca, of which he was a liberal patron until his death, which took place at Macao, in 1834. In him was lost to the world the greatest Chinese scholar Europe had produced, and one of the most zealous of Christians.

MORSE (morse), JEDEDIAH, was born in 1761, at Woodstock, Connecticut. He was de-



MOSAIC FLOOR, POMPEII.

knowledge of ecclesiastical antiquities recommended him to the esteem of St. Carlo Borromeo. He was entrusted by Popes Gregory XIII. and Sixtus V. with the revision of the text of the Septuagint, as well as the Vulgate version of the Scriptures. He superintended the editions of the "Decretals" and of "The Œcumenical Council." He died in 1608.

MORIN, SIMON, a French fanatic, was born about 1623, at Richemont, in Normandy. He conceived certain extravagant and blasphemous notions, which he published with the title, "In the Name of the Father, and of the Son, and of the Holy Spirit. The Thoughts of Morin, Dedicated to the King." He also composed "A Proof of the Second Advent." He was committed to the Bastille, whence he was brought for trial, and condemned to be burned alive. This cruel sentence was carried into execution March 14, 1663.

MORISON (mor'i-son), JAMES, an ingenious writer, born at Perth, England, in 1760, where he received his education. He was for some years a member of the society of Glassites, from whom he seceded and founded a distinct sect, of which he became the minister. He wrote an "Introduc-

tion to the Scriptures," the object of which is to prove that the gospel was preached in paradise. He died in 1809.

pelled from the latter place by the magistrates on account of his intemperate zeal in defending the cause of rigid Lutheranism, upon which he removed to Göttingen and afterward to Schleusingen. In 1551 he became professor in the university of Königsberg. Here he was involved in controversy with Osiander concerning the Lutheran doctrines of repentance and justification; but Osiander's influence prevailed against him, and he was banished from the Prussian territories in 1552. He soon after removed to Brunswick. Here the most violent disputes agitated the Lutheran party, and to such a length did his zeal carry him against his antagonists that he opposed the burial of those who attended on the sermons of Osiander. In 1556 Morlin was recalled to Prussia, where he was appointed bishop of the province of Sambia. He died in 1571.

MORNING. See DAY.

MORNING LECTURES. This is the name of a famous course of lectures preached in London by some of the most eminent divines of their day. The course arose from the circumstances of the troublesome times in the reign of Charles I. Many of the citizens had connexions in the army of the

MOREH (mor'eh). 1. There was an oak-grove near to Shechem, for the word should be rendered "oak," not "plain," as in our version, Gen. xii. 6; Deut. xii. 30, which it has been thought took its name from a Canaanite called Moreh, as the oak-grove of Mamre from Mamre, Gen. xiii. 18. 2. A hill in the plain of Jezreel, Jud. vii. 1. Possibly *Jebel el-Duhy*, the "Little Hermon."

MOREL (mo'rel), ROBERT, a French monk, was born at La Chaise-Dieu, in Auvergne, in 1653. At the early age of eighteen he entered the order of Benedictines of the congregation of Saint Maur, and became successively prior of Meulen, prior of Saint Crispin's, at Soissons, and secretary to the visitor of France; but in 1699 he retired for the

MORGAN (mor'gan), JAMES, D.D., who was one of the most eminent of the Presbyterian ministers in the Church in Ireland, was born June 15, 1799, near Cookstown, in Tyrone. His family were of Welsh descent; he was educated in the Royal College, in Belfast. In 1820 he became the pastor of a small congregation in Carlow, in which his extraordinary diligence in all duties and his great accuracy and power as a preacher became apparent. In 1824 he was removed to the important charge of Lisburn, near Belfast; and here he became still more distinguished. When the great Church extension movement began in Belfast, he was called to Fisherwick Place Church, the first of the charges established. Here he was installed in November, 1828, and in this Church he labored until his death, on August 5, 1873. Few men

was, for his influence was felt all over the Church as well as in the great congregation over which he presided for so many years.

MORGAN, WILLIAMS, who became abbot of St. Augustin's Monastery, at Bristol, enjoys the notoriety of having been the last president of the house, which was seized by Henry VIII. in 1539. The king assigned him a yearly pension of eighty pounds, which at that time was a liberal support. He retired to private life, and thus he made way for founding the new see of Bristol, which only dates from the time of the Reformation.

MORIAH (mo'ri-ah), the name of a region to which Abraham was commanded to go, and on one of the hills there offer his son Isaac for a



MORDECAI RECEIVING ROYAL HONORS.—See MORDECAI, also HAMAN and ESTHER.

remainder of his life to Saint Denis, where he died in 1731. His writings became very popular; they are written in a very devotional style, abounding in Scripture language and expressions borrowed from the ascetic writings of the Fathers. His popularity excited the envy of his enemies, who called him a Jansenist, and as such he is described in the "Dictionary of the Jansenists." Among his works are—"Spiritual Conversations," "Christian Hope and Confidence."

MORESHETH-GATH (more'sheth-gath), a place most likely very near to Gath, the birth-place or residence, it is thought, of the prophet Micah, Mic. i. 14, whence he was called (1) the Morasthite. Dr. Thomson seems inclined to identify it with Mareshah, and to regard it as just a suburb of Gath itself. But others are disposed to doubt the identification.

in modern times have possessed more of the qualifications which constitute the efficient and successful pastor. An economist of time, of rare punctuality, diligent in labor, knowing all his flock, even the names of the youngest children, careful in preparation, clear, tender and impressive in the pulpit, and eminently godly, he was a model pastor. He was an ardent friend of Church extension, a founder of churches at home and a promoter of missions abroad. He was safe as a counselor and sincere and kind as a friend. He was a prolific writer, acting as editor of "The Orthodox Presbyterian" for some time, and contributing to several journals until the close of his life. His chief works are—"The Penitent," "Rome and the Gospel," "A Commentary on the First Epistle of John," "A Treatise on the Lord's Supper," and "Scripture Testimony to the Holy Spirit." Few men have been more honored by the Lord than he

burnt-sacrifice, Gen. xxii. 2. On Mount Moriah also Solomon is said to have built the temple at Jerusalem, 2 Chr. iii. 1. It therefore lay on the north-east of Zion, overlooking the valley of the Kidron or of Jehoshaphat, and is at present crowned by the mosque of Omar. See JERUSALEM. It has, however, been disputed whether the Moriah of Abraham be identical with that of Solomon; and chiefly because the "place" is said to have been seen "far off," Gen. xxii. 4, while Moriah at Jerusalem is not visible at any great distance, it has been urged that Gerizim better fulfills the conditions of the narrative, and must have been the spot on which Isaac was bound for sacrifice. But this conclusion is hardly tenable; for besides that the journey from Beer-sheba to Gerizim could not well have been accomplished in the specified time, it is evident that the expression "afar off" cannot imply a considerable interval,

MOORISH ARCHITECTURE. See ORIENTAL ARCHITECTURE.

MOOSIAS (mu-si'as), 1 Esd. ix. 21, possibly Maaseiah, Ezra x. 30.

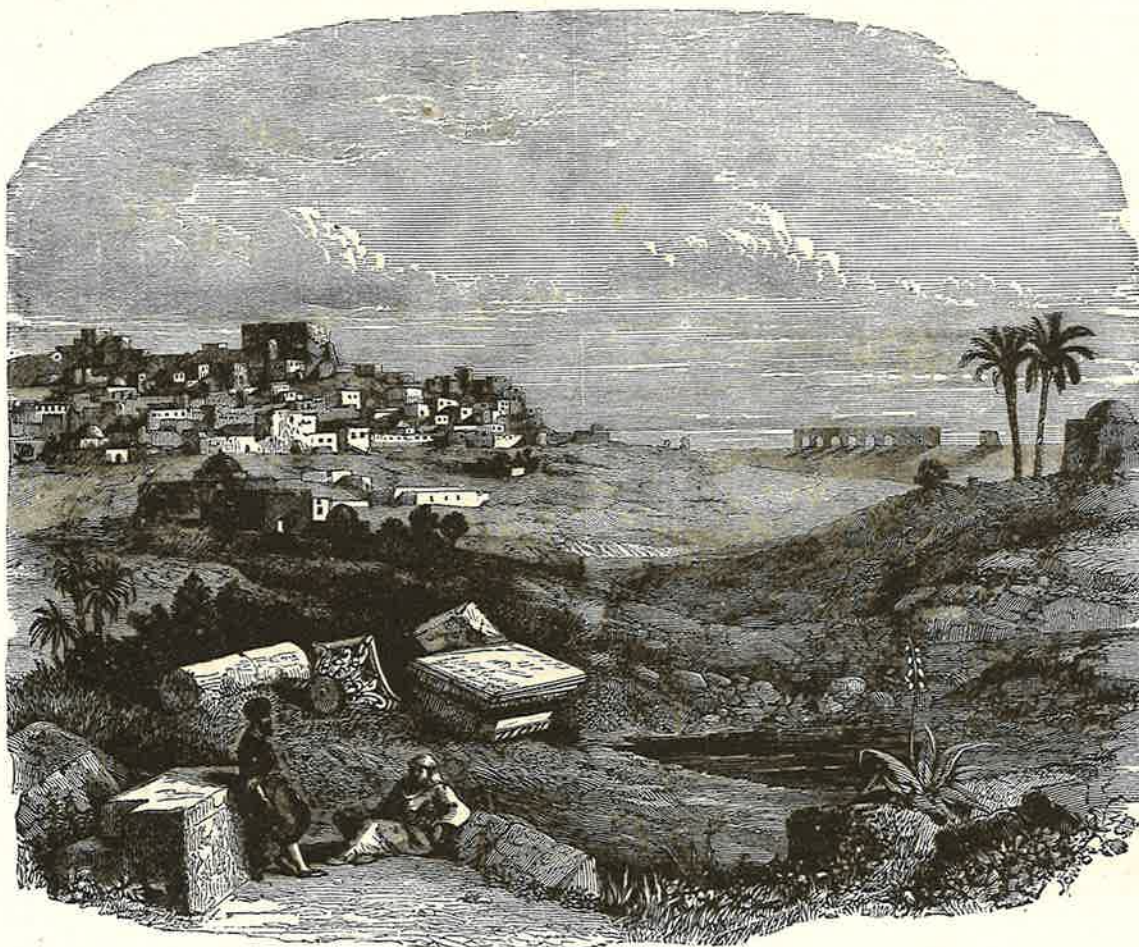
MOPINOT (mop-e-no'), **SIMON**, a learned Benedictine, of the congregation of St. Maur, was born at Rheims, in 1685. He went through his courses of philosophy and divinity at St. Denis, and afterward taught the classics and rhetoric at Point-le-foi, in the diocese of Blois. He also occasionally appeared in the pulpit, and was much admired as a preacher. About 1715 his superiors called him to Paris, where he assisted in preparing the "Letters of the Popes," and he was in the

connected himself with the "Lords of the Congregation," as the Protestant chiefs were designated, and did much for Protestantism in Scotland, though for some time he upheld the reign of his half-sister Mary, violent Papist though she was. He opposed her marriage with Darnley, and its consummation caused a breach in his relations with her court. Upon her deposition and confinement in Lochleven Castle, Moray was made regent, and evinced great civil and military ability. In January, 1570, he was murdered by James Hamilton, of Bothwellhaugh, a notorious desperado. Probably no man was ever more extravagantly praised or more unjustly traduced than Earl Murray.

MORDECAI (mor'de-ki). 1. One who re-

Languedoc, in 1616. He became successively professor of Greek and divinity at Geneva; but being suspected of laxity of morals, he retired to Middleburgh, in Zealand, where he obtained a professorship of divinity, which three years afterward he exchanged for another at Amsterdam. While in Holland he became engaged in a contest with Milton in consequence of editing a work of Peter du Moulin's. In 1654 he visited Italy, and while at Venice received a golden chain for writing a fine Latin poem on a naval victory over the Turks. He afterward settled in Paris, where he died in 1670.

MORE, HANNAH, moralist and miscellaneous writer, was born at Stapleton, in Gloucestershire, in 1744. In the early part of her literary career she produced several dramas, but later her opinions of public theatres underwent a change, and she did not consider the stage in its present state as "becoming the appearance or countenance of a Christian." Early in life she was honored by the intimate acquaintance of many eminent men. But she quitted, in the prime of her days, the circle of fashion and literature, and retiring into the neighborhood of Bristol, devoted herself to a life of active Christian benevolence and to the composition of various works having for their object the religious improvement of mankind. Her first prose publication was "Thoughts on the Manners of the Great;" this was followed by her "Estimate of the Religion of the Fashionable World." In 1795 she commenced at Bath "The Cheap Repository," a series of tales for the common people, one of which is the well-known "Shepherd of Salisbury Plain." She subsequently produced "Hints toward Forming the Character of a Young Princess," "Practical Piety," "Christian Morals," an "Essay on the Character and Writings of St. Paul" and "Moral Sketches of the Prevailing Opinions and Manners, Foreign and Domestic, with Reflections on Prayer." She died at Clifton, in September, 1833, having realized upward of



MORESHEHETH-GATH.—See article.

midst of this work when he died, in 1724. Father Mopinot wrote in Latin with all the purity and elegance of the best authors, and he had considerable pretensions to poetic genius. In different monasteries hymns of his composition were chanted, and were greatly esteemed for genuine devotional sentiment and spirit.

MORAD (mo'rad), Josh. vii. 5, margin. The rendering of the text is very likely more accurate "in the descent."

MORASTHITE. See MICAEL.

MORAVIANS. See UNITED BRETHREN.

MORAY (mo'ray), or **MURRAY** (mur'ray), **JAMES STUART, EARL OF**, a warm supporter of John Knox, was born in 1530. In 1558 he con-

turned from Babylon with Zerubbabel, Ezra ii. 2; Neh. vii. 7. 2. A Benjamite whose ancestor had been carried away captive by Nebuchadnezzar with Jehoiachin. Mordecai adopted and brought up his uncle's daughter Esther. Refusing to pay obeisance to Haman, he provoked that jealous courtier to plot the destruction of the Jews, but by God's providence the design was defeated. Mordecai had rendered great service to the Persian king by discovering a conspiracy against his life; and the honor paid him for this was the first step of the advancement which, through the influence of Esther, now queen, he reached as one of the chief ministers of the king, Esth. ii.-x. At the feast of Purim, while curses are invoked against Haman, blessings are pronounced upon Mordecai.

MORE, ALEXANDER, a French Protestant divine, was born of a Scottish family at Castres, in

one hundred and fifty thousand dollars by her writings, and leaving in charitable bequests about fifty thousand dollars.

MORE, HENRY, an eminent divine of the Church of England, was born at Grantham, in Lincolnshire, in 1614; was educated at Eton and Christ's College, Cambridge; and while at the latter profoundly studied the most celebrated systems of philosophy, and finally adopted that of Plato. In 1640 he published "Psycho-Zoia, or the Life of the Soul." He refused the highest ecclesiastical preferments, and died, universally beloved, in 1687. That he was a man of great genius and vast erudition there can be no doubt, but his opinions were singular and deeply tinged with enthusiasm. The most admired of his works are his "Divine Dialogues" and his "Enchiridium," or "Handbook of Morals."

Peace, was erected. In Baltimore and at Boston columns have been adopted, while in New York, Washington, Philadelphia and others of our cities equestrian monuments prevail.

MONUMENTAL CROSS, a cross erected to commemorate some important event, especially in connection with religious matters. Such memorials were commonly raised during the Middle Ages. They abound in Ireland, as at Glendalough, Clonmacnoise, Monasterboice, Kells, Tuam and elsewhere. Specimens of the Scottish crosses may be seen at Iona. In England, also, there are many remains, and the monuments of this kind erected in connection with civil events are commonly found in different parts of the country, as at Durham, where the defeat and capture of David II. of Scotland was commemorated by a cross; at Waltham and Charing Cross in London, where crosses were erected by Edward I. to mark the places where the remains of his queen Eleanor had rested on the way to Westminster Abbey.

MOODY (mood'e), JOSHUA, was born in Wales, in the year 1634. His family was Puritan, and in 1635 his father emigrated and settled at Newbury, Massachusetts. In 1653 the son Joshua graduated at Harvard College, and he settled as the minister of Portsmouth. He was subjected to a severe persecution because of his refusal to admit a perjured man to the Lord's Supper, and after being liberated from confinement he went to Boston, and he became a Fellow of the college. Urgent appeals were made to induce him to return to his old charge, and in 1693 he reluctantly consented, and he entered on his labors with unwonted zeal. At length, in 1697, owing to his excessive study and labor, his health broke down; and having visited Boston for medical aid, he died there, in the triumph of faith. Cotton Mather preached his funeral sermon, and the language is in the most tender, devoted and eulogistic strain. An idea may be gained of his wonderful industry by mentioning the fact stated by Dr. Sprague—that "his four thousand and seventieth sermon closes a manuscript volume of his discourses preserved in the library of the Massachusetts Historical Society."

MOON. We find this secondary planet very early mentioned as appointed to be the great light-bearer of the night, Gen. i. 14-18, ruling, so to speak, among the stars, and testifying to the glorious power of the Creator, Ps. viii. 3, 4; cxlviii. 3.

The worship of the heavenly bodies was one of the corruptions which we find largely prevalent in ancient times, an influence over the fortunes of men being attributed to them. Thus the moon was honored, Job xxxi. 26, 27, under various names (see ASHTORETH, DIANA), generally with some relation to the sun, which was believed to be the active generative principle, while the moon, commonly regarded as feminine, was deemed the passive productive power. The Israelites were warned against imitating this idolatry, Deut. iv. 19, but in vain; they burnt incense to the moon, 2 Ki. xxiii. 5, and their women especially adored her as the "queen of heaven," offering her cakes—probably honey-cakes, Jer. vii. 18, a kind of oblation usual in moon-worship elsewhere.

The moonlight has been supposed to exercise a baneful influence upon both animate and inanimate creation, Ps. cxxi. 6. Eastern people have had exaggerated notions of this, and an explanation of it has been attempted, as owing merely to the change of temperature, the nights being chill, while the days are warm, Gen. xxxi. 40. And

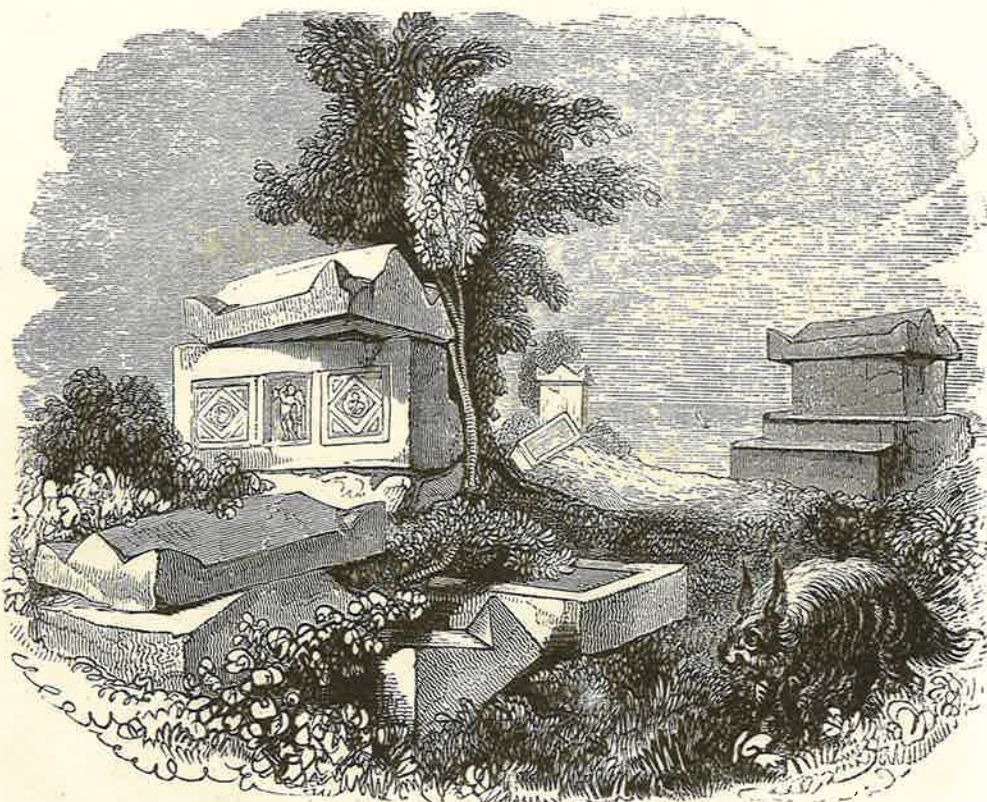
there seems no reason to doubt that any unfavorable power which has been attributed to the beams of the moon may be accounted for by the lowering of the temperature.

The moon is sometimes introduced in Scripture into a comparison for beauty, Sol. Song vi. 10, and sometimes is symbolically used, Joel ii. 31; Matt. xxiv. 29; Rev. vi. 12; xii. 1, probably for the ecclesiastical, as the sun for the civil, state.

MOOR, MICHAEL, a learned Romish divine, was born in Dublin, in 1640, and studied at the college of Nantes, whence he removed to Paris. He taught philosophy and rhetoric in the Grassin college for some years, but at length returning to Ireland, took priest's orders. When James II. came to Ireland, Moor was recommended to him, often preached before him, and had influence enough to prevent him from conferring Trinity

of Dr. Stillingfleet to the see of Worcester. In 1691 he was advanced to the see of Norwich, and was thence translated to Ely, in which he remained until his death, in 1714. Bishop Moore was one of the most eminent patrons of learning and learned men in his time, and his name will be carried down to posterity not only for his published sermons, but also for his noble library of thirty thousand volumes collected by him, and purchased after his death by George I., who presented it to the university of Cambridge.

MOORE, JOHN, archbishop of Canterbury, was born in 1733, and graduated at Pembroke College, Oxford, from which he was recommended to the duke of Marlborough as tutor to his sons. He was rewarded for his services with a prebendal stall at Durham. In 1771 he was made dean of Canterbury, in 1776 he was raised to the see of



ANCIENT SEPULCHRAL MONUMENTS AT SIDON, OR SAIDE.—See MONUMENT.

College, Dublin, on the Jesuits, to which he had been advised by his confessor. Dr. Moor, being made provost of this college, was the means of preserving the valuable library, at a time when the college was a popish garrison and many of the chambers were employed as prisons for the Protestants. But the Jesuits could not forgive him for preventing them from gaining the entire property of the college; and James, influenced by his confessor, ordered Moor to quit his dominions. He went to Paris, where he was twice made rector of the university and principal of the college of Navarre. He died in 1726.

MOORE (mōr), JOHN, an eminent English prelate, was born at Market-Harborough, in Leicestershire, and educated at Clare Hall, Cambridge. He was also Fellow of that college, and was afterward promoted to the first prebendal stall in the cathedral church of Ely. In 1689 he was presented by William and Mary to the rectory of St. Andrew's, Holborn, vacant by the promotion

Bangor, and in 1783 he was made archbishop of Canterbury. He died in January, 1805.

MOORE, ZEPHANIAH SWIFT, was born in 1770, at Palmer, Massachusetts. He was educated at Dartmouth College, where he graduated in 1793. He took charge of the academy at Londonderry, where he gained great reputation. Having studied theology, he was ordained and installed as pastor at Leicester, Massachusetts, and during his residence at Leicester he acted as principal of the academy at that place. In 1811 he was made professor of languages in Dartmouth College, and in 1815, when his character had become extensively known as a learned man of great executive ability, he was appointed president of Williams College, and he continued in this position until 1821, when he accepted the invitation of the trustees of the newly-founded college at Amherst to become president of that institution, and his management of the college was remarkably successful. He died in 1823, greatly lamented.

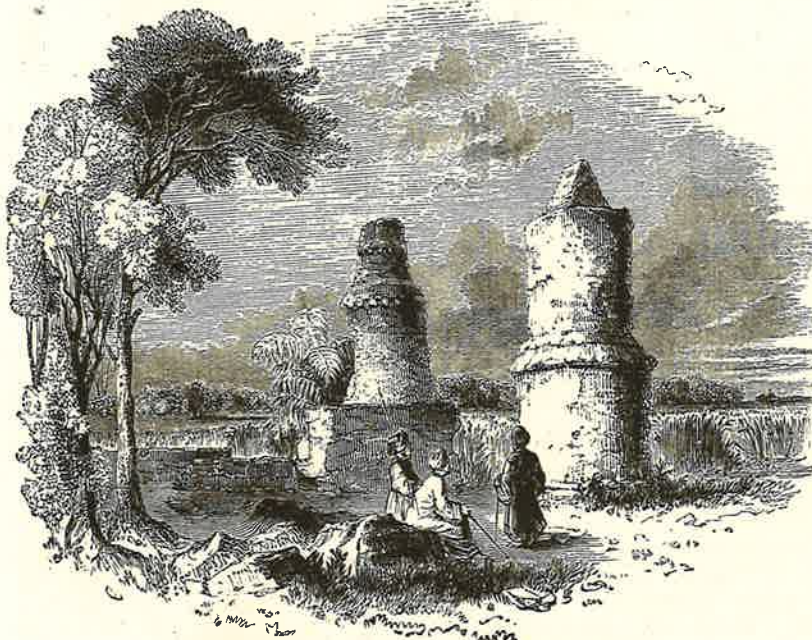
no announcement was made on the thirtieth day, that day was reckoned to the current month, which was in that case called *full*, and the ensuing day was at once considered to be the first of the next month. Further, as the cloudy state of the weather sometimes hindered the actual sight of the new moon, it was an established rule that no year should contain less than four, and more than eight, full months. It is generally assumed, although without express warrant, that the commencement of the month was determined in the same way in the first period; but it is very probable, and the Mosaic festivals of the new moon seem to be some evidence for it.

This is a fit occasion for discussing a question which equally concerns both periods: With which of our months, namely, did the first month, "the month of ears," or Nisan, most nearly coincide? If the first month began with the new moon of March, as was commonly asserted by rabbinical writers, the climate of Palestine would not in that month permit the oblation of the sheaf of barley

of our April, which was then the period of the vernal equinox." As Nisan then began with the new moon of April, we have a scale for fixing the commencement of all the other months with reference to our calendar, and we must accordingly date their commencement one whole month later than is commonly done, allowing, of course, for the circumstance that, as the new moon varies its place in our solar months, the Jewish months will almost invariably consist of portions of two of ours.

With regard to the third period, it is not necessary to say more here than that as the dispersion of the Jews rendered it impossible to communicate the intelligence of the visible appearance of the new moon, they were obliged to devise a systematic calculation of the duration of their months; but that they retained the above-mentioned names for the months, which are still lunar months, of the mean duration of twenty-nine days, twelve hours, forty-four seconds; and that when they were no longer able to regulate the epochs of their festi-

vals by the agricultural year of Palestine, they came to place every month earlier by one lunation than it had been in the first two periods, so that their Nisan now most nearly coincided with March. The rabbinical writers, therefore, who maintained that the ancient Nisan likewise began with the new moon of March, were mainly led into that opinion by the practice existing in their own time.



MONUMENTAL PILLARS NEAR TYRE.—See MONUMENT.

which is ordered on the second day of the Paschal Feast; nor could the harvest be finished before the Feast of Weeks, which would then fall in May; nor could the Feast of Tabernacles, which was after the gathering of all fruits, accord with the month of September, because all these feasts depend on certain stages in the agricultural year which, as is clearly shown from the observations of travelers, solely coincide with the states of vegetation which are found in that climate in the months of April, June and October. Moreover, the Syrian calendar, which has essentially the same names for the months, makes its Nisan absolutely parallel with our April. And, lastly, Josephus, in one place, makes Nisan equivalent to the Macedonian month Xanthicus, and in another mentions that on the fourteenth of Nisan the sun was in the sign of the Ram, which could not be on that day, except in April. The later Jews fell into this departure from their ancient order either through some mistake in the intercalation or because they wished to imitate the Romans, whose year began in March. Ideler says: "So much is certain, that in the time of Moses the month of ears cannot have commenced before the first days

MONTLUC (mong-luke'), JOHN DE, a learned French Dominican of the sixteenth century. Being suspected of an attachment to Calvinism, Queen Margaret of Navarre took him from his cloister and brought him forward in public life, employing him in a variety of embassies. In 1553 he was nominated to the bishoprics of Valence and Die, and in that situation he published several instructions and addresses to his clergy which were admired for their eloquence. In the reign of Francis II., at an assembly held at Fontainebleau for the purpose of seeking a remedy for the public disorders, he ventured to speak in favor of tolerating the Protestants in the exercise of their religion, and severely censured the ignorance and misconduct of the clergy, not sparing the court of Rome itself. In time he began to be more free in declaring his sentiments, and drew up a summary of the Calvinist doctrine with as much precision as if it had been published at Geneva; but he was careful not to put his name to it. In his latter years he returned to the Romish Church. He died in 1579. He published two volumes of sermons, which are much sought after by the curious for the free sentiments which they contain.

MONUMENT (mon'u-ment), a memorial for perpetuating the remembrance of an event. They were of different kinds, rising in importance from the single large stone and the cairn to the most splendid and costly forms of architecture. Among those in honor of individuals are tombs, sepulchral edifices or columns. Memorial tombs of the most elaborate character abound in cathedrals and large churches, those dedicated to knights or laymen differing in style from the tombs of bishops or other clerical persons. The ages of these tombs may usually be determined by the style of the architecture, if not by the inscription which records the name and character of the personage whose memory is thus sought to be preserved. In the English as well as in Continental churches these memorials are exceedingly beautiful, and their size and elaborate adornments attest the perfection of art in the age in which they were erected. Among the most remarkable monuments of an ecclesiastical character are the "brasses" which were inserted on the gravestones of departed worthies, and which may be seen in most of the great churches and minsters of Europe. They are monuments of art as well as testimonials of the age to the virtues of the men whose history they perpetuate. Brasses, sculptured figures in half relief, figures and inscriptions in colored windows and other devices continued to be used from age to age in the buildings dedicated to religion because of the safety which might be expected in a sacred place, and in order that attendant worshippers might have such lessons presented to them as would affect their future lives.

Monuments of the rudest and most primitive kind are referred to in Gen. xxviii. 18, where Jacob erected a monument of his special intercourse with God; in Gen. xxxi. 44-48, where a cairn was erected in testimony of a covenant; and in Josh. iv. 2-9, where the passage of the Jordan was commemorated by monuments of stones. All over the East these pillar-stones and cairns abounded. In Egypt the monuments were of the massive type of the national architecture. Obelisks, pyramids and other structures abounded, and the latter especially have survived the effects of time and the hand of the spoliator. Persia abounds with monuments of enormous size and great costliness, as may be seen in the ruins of Persepolis; while Greece was especially characterized by the taste displayed in the many structures which the admiration and gratitude of the people erected to preserve the memory of the great departed dead. Of this class were the Choragic monuments in honor of those who had received prizes in the theatrical and musical games. Of these the most splendid which remains is the Choragic monument of Lysicrates, vulgarly called the Lantern of Demosthenes. The Romans also expended great sums in the massive buildings of a monumental character with which they adorned the capitals—such as the arches of Constantine, of Titus, of Janus and of Septimus Severus; the column of Trajan, the mausoleum of Augustus and the pyramid of Caius Cestius.

In modern times the taste of European nations and of the inhabitants of the United States has leaned to the erection of columns surmounted with a statue, as may be seen in Paris and very generally in Continental cities, in London, Newcastle-on-Tyne, Glasgow, Dublin and elsewhere. In Paris, also, the style of the Romans was imitated in the celebrated "L'Arc de Triomphe de l'Étoile," and the same taste prevailed in Milan, when the "Arco della Pace," or the Arch of

MONTFORT (mont'fort), **SIMON DE**, the fourth count, took part in the crusade with Theobald, count of Champagne, in 1199. On the proclamation by Innocent III. of the crusade against the Albigenses, he was chosen leader of the crusaders, and took several towns. In 1211 he turned his arms against Raymond, count of Toulouse, and after a long series of successes obtained a great victory over the forces of Raymond, at Muret, in 1213. Two years later he was invested by the Council of the Lateran with the county of Toulouse and the conquest of the crusaders. In 1217 Ray-

mond recovered Toulouse, and was there besieged by De Montfort, who was killed before the walls, in June, 1218.

chapel. Religious antagonism between him and his Presbyterian neighbors led to his return to London, where he resumed his ministerial labors in Percy Street Chapel, and drew a large congregation, among whom were many distinguished in science, art and literature. His chief poetical works are—"The Omnipresence of the Deity," "Satan," "The Messiah." He died in 1855.

MONTHS. It is important to distinguish three periods in the Jewish mode of denoting dates by months, the first extending until the Babylonian captivity, the second until one or two centuries after the destruction of Jerusalem by the Romans, and the third from the adoption of the calendar of Rabbi Hillel the younger—that is, from about the middle of the fourth century of our era—until the present time.

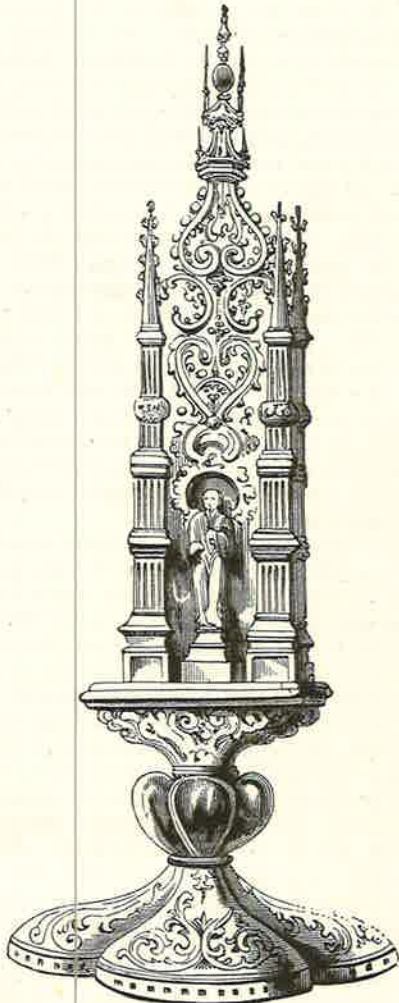
In the first period the months are, as a rule, mentioned by their numerical designation only—as "the first month," "the second," etc. We have no explicit indication of the number of days in a month, nor of the number of months in a year; the twenty-seventh day and the eleventh month being respectively the highest mentioned, Gen. viii. 14; Deut. i. 3; unless 1 Ki. iv. 7 be considered to prove that the year had twelve months. Nevertheless, as the two Hebrew terms for month—one of which means literally "new moon," thence "month," from a root signifying "to be new;" and the other "moon," and thence "month"—afford some proof that the months were measured by the moon, compare Ps. civ. 19; and as the festivals of the Mosaic law bore a fixed relation to certain epochs of the agricultural year which were fixed by nature, there is much reason to conclude that the year had twelve lunar months, and that it must have been kept parallel with the sun by some mode of intercalation adequate to, if not identical with, the one afterward employed.

In the second period we find, in part, a continuation of the previous method, with somewhat more definite statements—for instance, 1 Chr. xxvii. clearly proves that the year had twelve months—and, in part, the adoption of new names for the months. But the co-existence of both these systems is not easily explained; for whereas Zechariah, Ezra, Nehemiah and Esther introduce the seven new names—Shebat, Chisleb, Adar, Nisan, Elul, Tebeth and Sivan—all the other canonical books written after the restoration do nothing more than enumerate the months, without any name, in the order of their succession. There is, moreover, another discrepancy in the usage of the writers of the former class, inasmuch as, while they all generally give the name of the month together with its ordinal adjective, Nehemiah gives the naked names alone. On these discrepancies rests one theory, that these names of the month are not Aramaic, as is commonly supposed, but Persian, and adopted during the captivity. Although only the above-mentioned seven names occur in the Old Testament, yet there is no manner of doubt that the Jews at the same time adopted the entire twelve names, of which the following is a table:

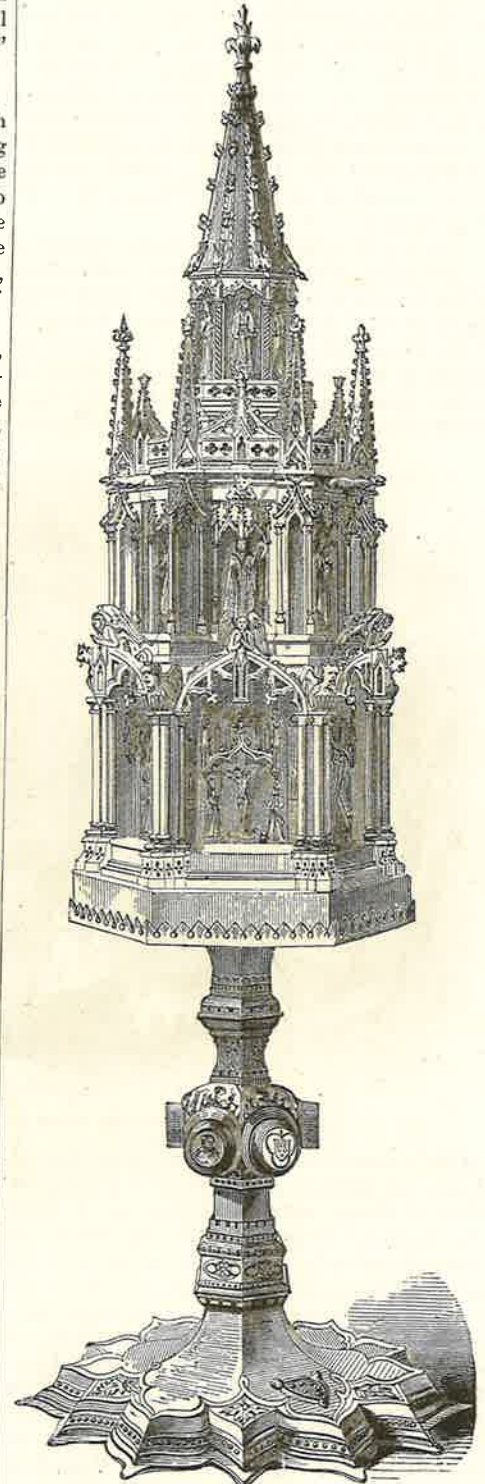
Nisan.	Tishri.
Iyar.	Marcheshvan.
Sivan.	Chisleb.
Tammuz.	Tebeth.
Ab.	Shebat.
Elul.	Adar.

In the same manner as the Old Testament contains no indication of the mode of intercalation, when yet it is certain that some mode must have been

used, so also it does not mention by what method the commencement and conclusion of every month were ascertained in either of these periods. According to the Talmud, however, it is certain that,



SILVER MONSTRANCE.



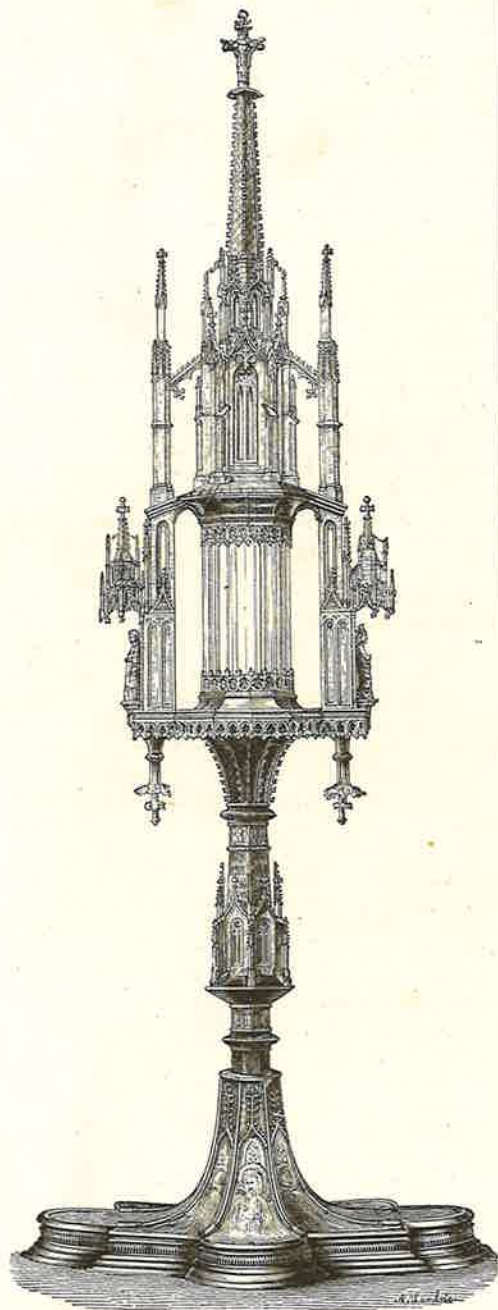
GOTHIC MONSTRANCE—SOLID SILVER.

Engraved from a superb specimen of the work, the upper part of the fourteenth and the pedestal of the fifteenth century. It is preserved in the collection of Cambridge University, England.

in the second period, the commencement of the month was dated from the time when the earliest visible appearance of the new moon was announced to the Sanhedrim; that if this happened on the thirtieth day of the current month, that month was considered to have ended on the preceding twenty-ninth day, and was called *deficient*; but if

orous but unsuccessful effort to prove that Monophysitism or Monothelitism never prevailed among them. They submit entirely to Romish authority, and yet they have never been compelled to adopt the service-books of the Roman ritual.

MONSTRANCE (mon'stranss), a vessel used in the worship of the Romish Church for the purpose of exhibiting the "host," or consecrated wafer in the mass, to the people. Before the



SILVER AND CRYSTAL-GLASS MONSTRANCE IN THE OLD CHURCH AT KLOSTERNENBURG, AUSTRIA.

fourteenth century it was kept in a pyx, but after the institution of the feast of Corpus Christi, the host was exhibited in a visible form. A common form of the "monstrance" is that of a circle of crystal in which the wafer is enclosed, surrounded by rays of gold and silver, and this modern arrangement dates from the sixteenth or seventeenth century.

MONTAGU (mon'ta-gu), RICHARD, an Armenian divine of great learning, was born in

1578. He was celebrated for his knowledge of the Greek language, the ancient Fathers and ecclesiastical antiquities. He took a prominent part in the quinquarticular controversy, and was a copious writer. He assisted Saville in his edition of St. Chrysostom, and edited other patristic works. He was appointed bishop of Chichester, from whence he was translated to the see of Norwich. He died in 1641.

MONTANISTS (mon'tan-ists). This heretical sect arose, according to Eusebius, about A. D. 171, during the reign of Marcus Aurelius, from the teaching of one *Montanus*, a native of Ardaba, in Mysia, on the borders of Phrygia, whence they obtained the name of "Phrygians" and "Cataphrygians;" they also had the name "Pepuzians," from a village in Phrygia which was then the centre of their preaching. This spot was called the new Jerusalem from which the millennium would proceed. Montanus was a convert to Christianity, and had expectations of promotion in the Church, but he pretended to an extraordinary degree of inspiration, giving out that he was the instrument or mouthpiece of the *Paraclete*—promised by Christ—that would reveal things which the apostles and men of that time were unable to comprehend, and who was to bring the Church to maturity, and that his two disciples, *Priscilla* and *Maximilla*, two noble ladies who, in their religious enthusiasm, had abandoned their husbands, were prophetesses. It has been supposed that he really meant that although the Holy Ghost had descended on the apostles on the day of Pentecost, yet God had made some additional revelations to him for the perfection of believers. The Montanists attempted no alteration in the doctrines in the beginning of their career, but they introduced great changes in the external order of the Christian system, pretending to wonderful degrees of spiritual illumination. Those who followed the voice of God, as declared by the new prophets, were held to be "the Church," the only genuine Christians. All such were spiritually minded, and all others were carnal. They condemned second marriages, considered wedlock a spiritual union sanctified by Christ which would exist beyond death. They advocated celibacy, encouraged martyrdom, allowed of divorce and held it unlawful to fly in time of persecution. They held themselves in great esteem and looked down on all others. When Praxeas, a violent opponent of the Montanists, came from Rome to Asia Minor, and urged Eleutherus, the then bishop, to forbid their approach to the communion, the Montanists then separated themselves and became a distinct party. Eusebius held that the Montanists became exceedingly heretical, that they were astray respecting the Trinity and the generation of the Son from the Father. They became divided into different minor sects, such as the Quintilliani, from a vision seen by a female named Quintilla, Artoburita, from using bread and cheese in the ordinance of the eucharist, and Tascodrugita, from putting the forefinger on the nose during prayer. The chief writers against the Montanists were Miltiades, Caius, Asterius Urbanus and an anonymous writer said by Jerome to be Rhodon. The sect prevailed for a considerable time; but when it split into parties, it became disintegrated; and having been condemned by bishops and councils, it gradually disappeared.

MONTANUS (mon-ta'nus), originator of the sect of the Montanists, was a Phrygian by birth, and flourished about A. D. 170-212. Soon after

his conversion to Christianity the mental peculiarities of his countrymen showed themselves strikingly in his way of appropriating and carrying out the ideas of the Christian system. He seized especially on the supernatural side of things, gave himself out for a prophet, and proclaimed that he was empowered to supplement the defects of the Christian system. He fell into ecstasies and saw visions, announced the near approach of the millennium and fostered the fanatical craving for martyrdom. The signal failure of some of his most remarkable predictions, and the condemnation of his views by the councils of the Church, served to arrest the progress of his sentiments, but they reappeared in the theology of the Church, where they exercised a pernicious influence.

MONTANUS, BENEDICT ARIAS, a Spanish Orientalist, was born at Frexenal, in Estremadura, in 1527, and educated at Alcala. He was present at the Council of Trent, and on his return to Spain was employed in editing the famous Polyglot Bible usually called the Antwerp Polyglot. He completed it in 1572, and for his labors on it received from Philip II. a pension of two thousand ducats. He was afterward made librarian of the Escorial. He was one of the most learned divines of the sixteenth century, and died at Seville in 1598.

MONTCHAL (mong-shal'), CHARLES DE, a learned French prelate, was born in 1589, at Annonai, in the Vivarais, and educated at the college of Autun at Paris, of which he became principal. Afterward he was nominated canon of Angoulême, and in 1628, upon the resignation of the cardinal de la Valette, to whom he had been tutor, archbishop of Toulouse. He had obtained a high reputation for his acquaintance with sacred and profane history, the canon and civil law, and the Greek and Hebrew languages. At the request of the clergy of France he undertook to procure improved editions of the Greek Fathers, but he did not proceed far with this design. He bestowed considerable labor in establishing the genuine text and correcting the versions of Eusebius. He died in 1651.

MONTE (mon'teh), ANDREAS DE, is the Christian name of the distinguished chief rabbi in the synagogue of Rome who, before his conversion to Christianity, was called R. Joseph Tzarphati Ha-Alaphasi. He was born in the early part of the sixteenth century at Fez, in Africa, of Jewish parents. He emigrated to Rome, where, after exercising the office of chief rabbi for many years, and distinguishing himself as an expounder of the Mosaic law, he embraced Christianity about the year 1552, during the pontificate of Julius III. He at once consecrated his vast knowledge of Hebrew and rabbinical literature to the elucidation of the prophecies, with a view of bringing his brethren according to the flesh into the fold of the Romish Church, and wrote a voluminous work, entitled "The Perplexity of the Jews," demonstrating both from the Scriptures and the ancient rabbinical writings all the doctrines of the Christian religion. Gregory XIII. appointed De Monte in 1576 preacher to the Hebrews of Rome in the oratory of the Holy Trinity; he was afterward made Oriental interpreter to the pope, in which capacity he translated several ecclesiastical works from the Syriac and Arabic, and died in the beginning of the seventeenth century.

waged with extreme bitterness. As the Dominicans were called the Preaching Friars, so the Franciscans were known as the Lesser Brothers or Friars Minor.



BENEDICTINE.—See MONKS.

They have been known in England as the White Friars. They had as many as fifty houses in England. The "Austin Friars" were founded in the middle of the thirteenth century. They had the rule of St. Augustine, and their habit was a black gown with broad sleeves, a leather belt and a black cloth hood.

The manifold subdivisions into which these orders branched out would require a volume of considerable size to describe, and at the present day these divisions are not of great moment to the general reader.

On the history and character of the Jesuits see LOYOLA and SOCIETY OF JESUS.

MONOPHYSITES (mo-nof'is-ites), the name of those Eastern seccaries who only admit that there is one nature in the person of Christ. The term is derived from two Greek words, "monos," single, and "phusis," nature. The theological views of those who, in an early age of the Church, adopted the Monophysite scheme, were influenced by the protracted and fierce discussions which for several ages were carried on respecting the person of Christ. Holding both the deity and the humanity of the Saviour, this school held that such a union existed, that only one nature was formed, and yet without any mixture or confusion of the two. This view was condemned in the fourth oecumenical council, which assembled A. D. 451 at Chalcedon, at which six hundred and thirty bishops



CISTERCIAN.—See MONKS.

affirmed that Christ is "true God and true man; that he was like us in all things, yet without sin; that according to his divinity he was begotten from all eternity and equal to the Father; that accord-

ing to his humanity he was born of the Virgin Mary and mother of God; and that he has two natures unmixed and unchanged, undivided and not separated, the distinction of natures being by no means taken away by their union."

The emperor Anastasius encouraged the Monophysites, but Justin and his successors sought to repress them. Jacob Baradaeus, who died as bishop of Edessa in A. D. 588, did much to establish and extend the sect, which had spread through Syria, Mesopotamia, Armenia, Egypt, Nubia, Abyssinia and elsewhere, and he was greatly aided by Theodosius, the bishop of Alexandria; he was considered a second founder, and they have been called Jacobites in his honor.

There are two sects of the Monophysites, the African and the Asiatic, the former including the Copts in Egypt and the Abyssinians; and the latter are presided over by a patriarch of Antioch, who resides in the monastery of St. Athanasias, near the city of Merdin. Since the fifteenth century they have taken the name of Ignatius, in order to intimate that they are the lineal descendants of



BENEDICTINE.—See MONKS.

Ignatius, the bishop of Antioch, in the first century. In the seventeenth century a small body of the Asiatics entered the Romish communion, but the Africans held steadfastly to their creed, notwithstanding their poverty and the persevering efforts which were made to induce them to conform. So, also, during the eighteenth century, the efforts of the Romish emissaries have utterly failed to make any impression on the Asiatics, who refused to submit to the pope, as the small number of their communion had done in the former age.

At present the Monophysite Churches are—1. The Syrian-Jacobite Church. 2. The Coptic or Egyptian Church. 3. The Abyssinian, which is really a branch of the Coptic, as it acknowledges the Jacobite patriarch of Alexandria. 4. The Nestorian-Chaldaean Church, the head of which is the patriarch of Babylon, residing at Mosul. 5. The Armenian Church; and 6. The Indo-Syrian Church, under the patriarch of Malabar, who acknowledges the supremacy of the patriarch of Antioch.

MONOTHEISM (mon-o-the'izm) is the belief in and worship of one God in opposition to polytheism, which acknowledges and serves many gods.

The term is derived from two Greek words, "monos," single or alone, and "theos," god. In the mythologies of the Romans, the Greeks and all ancient idolatrous nations, there are enrolled a multitude of gods, but still there are traces of the fact that above these deities there was an uncreated eternal power, a being that was supreme.

There is no doubt but that this belief, which was grasped by different people and in different ages with more or less firmness, was a remnant of the primary and uncorrupted religion of mankind. At Athens, and to the people of Rome, Paul felt that he might appeal, and show that the attributes of this eternal great first cause were obvious to all men who would read aright the evidences which are apparent in the works of the divine Creator and Ruler of all things.



FRANCISCAN.—See MONKS.

MONOTHELITES (mo-noth'e-lites), an ancient sect who held that there was only one will in the Lord Jesus Christ. As the Monophysites held that the divine and the human were so united in Jesus that there was really but one nature, so the Monothelites held that there was in the Saviour only one will. The term comes from the two Greek words "monos," one or alone, and "thelema," will. The emperor Heraclius favored the supporters of this view, but the sect were condemned in the sixth general council, A. D. 680, which completed the doctrine of the Church respecting the person of the Saviour, and declared the perfection of the two natures, and therefore the necessity for a human will, as well as the divine, but both being ever in perfect accord and harmony.

The views of the Monothelites were held by the Maronites of the northern part of Mount Lebanon. They are the descendants of a remnant of the early Monothelites, who fled from the coercive measures of the emperor Anastasius II. in the early part of the eighth century.

There is evidence to show that the Maronites held the views of the early settlers on the Lebanon range until the twelfth century, when they submitted to the see of Rome. Of late years they have made a vig-



CARMELETE.—See MONKS.

use of instrumental music, either in public or private, we find them occupying the principal place. The common name for all such instruments in Hebrew is *neginoth*, from a root denoting "to strike." The chief varieties of this class of instruments may be arranged as follows:

1. The *kinnor*, commonly translated in our version "harp." This is the stringed instrument ascribed to the invention of Jubal, and the only one referred to by Laban in his remonstrance with Jacob, Gen. xxxi. 27. It is mentioned among the instruments used by the sons of the prophets in

the Egyptian and Assyrian specimens no plectrum occurs, but the instruments are all played with the hands, as we always figure to ourselves David handling his favorite harp.

2. The *nebel*, usually translated "psaltery," was an instrument apparently much resembling the *kinnor* in its nature and properties, though considerably different in form. According to Josephus, it had twelve strings, which were played upon with the hand. One variety of it had only ten strings, and from an expression in Isa. xxii. 24—all manner of *nebel* instruments—we gather that

name passed over into Greek and Latin in the form *sambuca*; female performers on it, from the East, called *sambucineæ*, and *sambucistrice* by the classical authors, visited the cities of Europe and found their way as far as Rome; and the instrument is described as a harp-like instrument of four or more strings and of a triangular form.

II. WIND INSTRUMENTS.—1. The most ancient of these was the *ugab*, mentioned along with the *kinnor* as the invention of Jubal, Gen. iv. 21. It was used on occasions of domestic festivity and joy. It was probably of a rude and simple con-



THE FIRST MUSICAL INSTRUMENT.—See MUSICAL INSTRUMENTS.

their schools, 1 Sam. x. 5; and it was the favorite instrument of David, of which he became so celebrated a master.

The approximate illustrations of the *kinnor* or harp supplied by the Egyptian and Assyrian monuments are very copious and interesting, and we cannot err far in supposing the various modifications of the Hebrew instrument to have been substantially the same as those in use among their neighbors.

The most ancient form of the *kinnor* was probably the curved or bent form, and it was by a natural transition that the curved form gave way in many cases to the triangular. The ancient harp was sometimes played with a plectrum, but in all

the instrument, like the harp, was used in various sizes and shapes. The etymology of the name, like that of *kinnor*, suggests a curved shape like that of a leathern bottle; but whether it was so called because the whole instrument was of this shape, like the lyre, or because only a part of it was thus curved, viz., the sounding-board, as in the lute or guitar, it is impossible to decide.

In Dan. iii. 5, 7 we have a large enumeration of musical instruments, several of which belong to the class of stringed instruments. Of these the *kaithros*—cithera or harp—was no doubt the same instrument as the Hebrew *kinnor*. Another instrument in the list is the *sabbeka*, or sackbut. That this was a stringed instrument is certain, for the

struction, and is best understood of the so-called Pandæan pipe, formed by a combination of reed-pipes of different lengths and thicknesses.

2. Of almost equal antiquity was the *keren*, or horn, originally consisting of the natural horn of the ram or the bullock, though afterward made of various metals, as bronze or brass. It was used to announce the advent of the year of jubilee and also for signals and alarms in war, Jud. iii. 27; 1 Sam. xiii. 3.

3. The *chatzotzera*, or straight trumpet, is occasionally mentioned, showing that these two kinds of trumpets were sometimes used together, as in Ps. xcvi. 6, "with trumpets and sound of cornet make a joyful noise before the Lord the King,"

compare 1 Chr. xv. 28; 2 Chr. xv. 14. The two silver trumpets appointed by Moses to be made for the use of the priests of the tabernacle were of this construction, and were used for announcing to the people the advent of the different feasts, for signaling "the journeyings of the camps" and for sounding alarms in times of war, Num. x. 1-10.

4. The *halil*, flute, was originally formed from the reed by the simple contrivance of cutting a larger or smaller number of holes in one of its lengths, but it was afterward, in the progress of the arts, more artificially made of wood, bone, horn and ivory. It was sometimes single and at other times double, the two pipes uniting at top in a single mouthpiece. It is first mentioned in 1 Sam. x. 5 as one of the instruments used by the company of prophets, and is frequently referred to subsequently, both on public occasions and as a favorite instrument for domestic use, Isa. v. 12; 1 Macc. iii. 45; Jer. xlviii. 36.

5. There remains still to be noticed a wind instrument, mentioned along with so many more in



RAM'S HORN.—See MUSICAL INSTRUMENTS.

Dan. iii. 5, the *mashrokitha*. The etymology of the name indicates that it was an instrument of the pipe class, but whether a bagpipe, a Pandean pipe or a flute-pipe, single or double, it is impossible to determine. All these identifications have found supporters, and some are even inclined to the opinion that it was of the nature of a rudimentary wind-organ, such as was afterward imitated and somewhat improved upon by the temple organ—the *magrêpha* of the Talmud.

III. INSTRUMENTS OF PERCUSSION AND AGITATION.—1. Of such instruments the most ancient mentioned in the Old Testament is the *toph*, consisting of a narrow circle or hoop of wood or metal covered with a tightened skin, and struck with the hand. There can be no doubt that the instrument was of the same nature and form as the timbrel or tambourine still in use in Oriental countries. It is mentioned as early as the days of Laban, Gen. xxxi. 27, where our version has "tabret;" and it was the instrument with which Miriam and the women of Israel accompanied and beat time to their song and dance when they sang responsively the song of Moses, Ex. xv. 20.

2. The *tseltselim*. This name, being found only in the plural or dual form, implies an instrument consisting of more parts than one and of not more than two. It is accordingly interpreted to mean cymbals, and this is no doubt correct. Josephus describes the two parts of the instrument as held in either hand and dashed sharply together, yielding a powerful and penetrating metallic sound. They are first mentioned in 2 Sam. vi. 5, as used by direction of David in the bringing up of the ark; and in 1 Chr. xvi. 5 the remarkable fact is recorded that when David organized the musical service which was to be carried on before the ark when brought up to Mount Zion, and "appointed certain of the Levites to thank and praise the Lord God of Israel," while the rest performed their office "with psalteries and with harps," Asaph, the chief musician, or conductor of the choir, "made a sound with cymbals." It thus appears that this was the instrument by which the conductor beat time to the whole Levitical choir.

3. *Menanim*. This instrument is only once mentioned in Scripture, 2 Sam. vi. 5, where it stands next before cymbals in an enumeration of several instruments, and is strangely translated "cornets" in our version. It was generally from eight to sixteen or eighteen inches long, and entirely of bronze or brass, movable rings and bars of the same metal being inserted in the frame, by the sharp impact of which upon the frame, when shaken in the hand, a piercing metallic sound was produced. It was used by the priests and priestesses of Isis and Cybele in their religious rites, and instruments of the same rude principle, though different form, are still in use in the military music of some modern nations.

4. *Shalishim*. This instrument is only once mentioned, viz., in 1 Sam. xviii. 6, where it is spoken of as used by the women of Israel when they came out to meet King Saul and David. Our translators render vaguely "instruments of music," but insert in the margin "three-stringed instruments." The word more probably denoted an instrument with three sides; and as some harps were of that shape, it may probably have meant such harps. We insert the name in this place because it is generally thought by recent scholars that it meant what is understood by a triangle—an instrument of percussion which is said to have been derived from Syria. If so, it was possibly in use among the Hebrews, and may have been the instrument referred to in 1 Sam. xviii. 6. But, on the other hand, no figure of such an instrument of percussion has been found on any of the monuments either of Assyria, Egypt or Greece. Like the cymbals, it is still in use in military music, especially in the Turkish army.

MUSSO (mus'so), CORNELIO, a learned Italian prelate and one of the most celebrated preachers in the sixteenth century, was born at Piacenza, in 1511. In his nineteenth year he was sent to Venice, where, though upon his entrance into the pulpit at the church of Saint Mark, his youthful appearance, diminutive stature and sickly countenance created unfavorable impressions against him, he speedily effaced these, and captivated his audience by the charms of his voice, the sublimity of his conceptions and the graces of his delivery. He afterward applied himself diligently to the study of philosophy and divinity, read lectures and held disputations, by which he acquired high reputation. He preached a course of Lent

sermons at Padua, at Venice and at Milan, and was so highly esteemed that he received the appointment of professor in ordinary of metaphysics at the university of Pavia. In 1541 he was made bishop of Bertinoto, in the Romagna. Afterward Paul III. translated him to the see of Bitonto, in Apulia, and in 1545 sent him to the Council of Trent, where he was selected to preach a Latin sermon at the opening of the council, and distinguished himself in the debates on the points of doctrine and discipline which took place in that assembly. In 1560 he was sent nuncio into Germany. He died in 1574. His most celebrated writings are his sermons, several of which were translated into French and Spanish.

MUSTARD (mus'tard), Matt. xiii. 31, 32; Mark iv. 30-32. This, according to the belief of many naturalists, is the plant called in Syria *kharad*, and known to botanists as the *Salvadora Persica*. From a small seed it grows into a considerable tree with numerous branches, in which birds may shelter



OX'S HORN.—See MUSICAL INSTRUMENTS.

It bears its fruit in bunches resembling the currant, and the seeds have a pleasant aromatic taste, much like our mustard, being used for the same purposes. It has been said to grow abundantly on the shores of the Lake of Galilee. According to late travelers, however, the *Salvadora* is rare in Palestine, and our Lord is more likely to have taken for his illustration some common shrub. Now, the *Sinapis nigra*, common wild mustard, grows to a considerable height. Dr. Thomson says he has seen it "as tall as the horse and his rider." The seed, it is true, is not the smallest of all seeds in the world, but it was the least the husbandman was accustomed to sow, and the shrub the largest in his garden. It is likely, therefore, that this is the plant intended.

MUTH-LABBEN (muth-lab'ben), Ps. ix. title. It is not easy to tell what is meant by this expression. Probably the word *al*, rendered as a preposition, "upon," should be taken as a part of *muth*; this may then signify a virgin song, or for a chorus of virgins. *Labben* means "to (Ben) the son." But Ben is mentioned as a Levite, 1 Chr.

xv. 18; perhaps he was the preceptor, compare 1 Chr. xv. 20. Some have fancied that the words are incomplete, and that they may have signified "upon Alamothe (compare Ps. xlvi., title) for the sons of Korah," but this is merely a conjecture.

MUZZLE, Deut. xxv. 4. See **THRASHING**.

MYCONIUS (mi-ko'ne-us), **FREDERIC**, a German divine, originally a Franciscan monk,

MYCONIUS, OSWALD or **GEISSHAUSER**, a Reformer, born at Luzerne, in Switzerland, in 1488. He studied at Basel, under Erasmus and Glareanus, after which he became successively master of the schools of St. Theodore and St. Peter. He next removed to Zurich, where he held the office of regent of the college three years, after which he returned to Basel, obtained the head pastorage of the church and was chosen professor of theology. He wrote several commentaries

transferred to a ship of Alexandria, Acts xxvii. 5. It stood, not immediately upon the sea, but about three miles up, on a navigable river (Andracus), which had an excellent harbor at its mouth. It is still called Myra by the Greeks, but by the Turks Dembre. There are extensive ruins at it, and the scenery in the neighborhood is described as singularly beautiful.

MYRRH (mer), a gum resin celebrated for its



ANCIENT MUSICAL INSTRUMENTS.—See article; also see the engravings on succeeding pages.

was born at Lichtenfelt, in Franconia, in 1491. When Luther declared against indulgences, Myconius opposed him, but soon changed his sentiments, and became a missionary for the propagation of the principles of the Reformation. In 1538 he accompanied the chancellor of Weimar in an embassy to England, and while in that country held a disputation with some bishops and other divines. On his return he was employed to reform the churches of Thuringia, but he protested strongly against the alienation of the ecclesiastical and monastic revenues to secular purposes. He died in 1546.

on the Scriptures and a "Narrative of the Life and Death of Zwingli." He died in 1552.

MYNDUS (min'dus), a town of Caria, between Miletus and Halicarnassus, 1 Macc. xv. 23. It is mentioned by Herodotus and other historians, and seems to have been a place favorable for trade, which may account for the number of Jews who had settled there.

MYRA (mi'ra), a town in Lycia, on the coast of Asia Minor, mentioned incidentally in St. Paul's voyage to Rome as the place at which he was

aromatic properties. It derives its name from the Hebrew word *môr*, which implies "flowing" or "distilling." The *Balsamodendron myrrha*, of the natural order *Terebinthaceæ*, is the tree, found in Arabia and Africa, from which myrrh is chiefly procured. It exudes from the bark, and is at first soft, oily and yellowish-white; it afterward acquires the consistency of butter, and becomes still harder by exposure to the air, changing to a reddish hue. It was an ingredient in the holy anointing oil, Ex. xxx. 23; it was used in perfumes, Ps. xlv. 8; in unguents, Esth. ii. 12; for strengthening wine, Mark xv. 23; also in embalming, John xix. 39.

Myrrh was among the offerings made by the Eastern sages, Matt. ii. 11. The best was that which flowed spontaneously from the tree. Another Hebrew word, *lot*, is translated "myrrh," Gen. xxxvii. 25; xliii. 11. This, more properly ladanum, is at present imported chiefly from Greece and the Greek islands. It is the produce of the oak-rose, a shrub about two feet high, from which the ladanum is beaten with a kind of whip furnished with



NAY, OR FLUTE OF EGYPT.—See MUSICAL INSTRUMENTS.

thongs, which when filled with the sticky resin are scraped with a knife. Sometimes a bow is passed over the plant, with the string stretched and covered with wool, to which the ladanum adheres. It is used in medicine.

MYRTLE (mer't'l), Neh. viii. 15; Isa. xli. 19. This charming plant gives name to the natural order Myrtaceæ. With its pure starry blossoms shining through its dark foliage, with its leaves so delightfully scented, and with flexible sprays which so readily twist into garlands, there is no wonder that every nation familiar with it has loved this exquisite evergreen. Although it has disappeared from the Mount of Olives, where it grew in the days of Nehemiah, the myrtle still flourishes in many parts of Palestine, more especially in the northern provinces; and in the lands of their dispersion, wherever they are able, the Jews still adorn their booths with its branches at the feast of tabernacles, as did their fathers of old. For this purpose they greatly prefer the broad-leaved variety, called "Jew's myrtle," especially any specimen which chances to have three leaves instead of the usual opposite pair. A more delicious canopy can scarcely be conceived, for the fallen leaves, crushed under foot, are as fragrant as the branches overhead are beautiful. And the day is coming when a truer Israel than ever shall repose under this exquisite shadow; when rivers shall be opened "in high places and fountains in the midst of the valleys;" when the Lord "will plant in the wilderness the cedar, and the shittah, and the myrtle, and the oil tree." "Instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

MYSIA (mizh'e-a), the north-western province of Asia Minor, separated from Europe by the Propontis. It was just upon the frontier of Asia and Bithynia. This region was fertile in corn and wine, but is now in a neglected condition. St. Paul passed through Mysia just before he first en-

tered Europe, Acts xvi. 6, 7. Troas, a district round the city of that name, was sometimes reckoned as belonging to Mysia.

MYSTERIES (mis'ter-eez). The secret rites of pagan worship were designated by this name. Different views have prevailed among modern scholars respecting the origin, the nature and the object of the secret mysteries of the heathen priesthood. Warburton held that they were of civil origin, and intended by legislators and rulers to promote authority by acting on the masses of the people. Mosheim held that they were commemorative, and had reference to the character of the gods that the worshippers served. Others again, looking at the character of the Egyptian worship, have asserted that they were the fruits of superstition and priestcraft, originated and perpetuated to maintain the dominancy of the priesthood. Hence every duty, every maxim, was wrapt up in some veil which was supposed to conceal a secret that the favored few who were initiated could understand. This mystery clothed the unknown with importance and gave power to the possessors of such knowledge as the rude vulgar were not permitted to learn.

MYSTERY (mis'ter-e). This word does not mean something absolutely hidden and unintelligible, neither is it used in the sense in which it is applied to heathen idolatrous doctrines and rites, into which only chosen persons were initiated. It is rather a design hidden in God's counsels until revealed to mankind in and by Christ. Hence we find it continually employed in the New Testament to indicate those gracious purposes and plans which were by degrees elaborated and illustrated, and on which the teaching of our Lord and his apostles threw the clearest light, but which remained hid-



O'D, OR GUITAR OF EGYPT.—See MUSICAL INSTRUMENTS.

den to those who would not understand, and who had their minds blinded against the truth. Thus the gospel is called "the mystery of the faith," "the mystery of godliness," 1 Tim. iii. 9, 16, which mystery is immediately after explained to be the revelation and glorious work of the Lord Jesus Christ. So the calling of the Gentiles and their union into one body, God's Church, with the Jews, is called a mystery, long hidden, but at last made known, Eph. i. 9, 10; Col. i. 25-27. In the same way it is elsewhere used for a truth or doctrine which required elucidation, and which received it,

Matt. xiii. 11; Rom. xi. 25; 1 Cor. xiii. 2; xv. 51, 52. The word is also employed symbolically. Thus St. Paul, treating of the primary institution of marriage, introduces the term, because the marriage-tie was a figurative representation of that yet closer union into which Christ brings his Church, wherein the two are "one spirit," Eph. v. 31, 32. In prophetic language there is a similar use of the



DOUBLE-STRINGED VIOL OF EGYPT.—See MUSICAL INSTRUMENTS.

word mystery. Thus the "seven stars" symbolized "the angels of the seven churches," and the "seven candlesticks" the "seven churches," Rev. i. 20.

MYSTICS (mis'tiks), a sect which aimed at a pure, unselfish devotion and an elevated communion with God. The authors of this system seem to have adopted the doctrine of the Platonic school, which was also adopted by Origen and his disciples; that the divine nature was diffused through all human souls; or that the faculty of reason, from which proceed the health and vigor of the mind, was an emanation from God into the human soul, and comprehended in it the principles and elements of all truth, human and divine. They denied that men could by labor or study excite this celestial flame in their breasts, and therefore they disapprove highly of the attempts of those who, by definitions, abstract theorems and profound speculations, endeavored to form distinct notions of truth and to discover its hidden nature. On the contrary, they maintained that silence, tranquillity, repose and solitude, accompanied with such acts as might tend to attenuate and exhaust the body, were the means by which the hidden and internal word was excited to produce its latent virtues and to instruct men in the knowledge of divine things.

The number of the Mystics increased in the fourth century, under the influence of the Grecian fanatic who gave himself out for Dionysius, the Areopagite disciple of St. Paul, and probably lived about this period; and by pretending to higher degrees of perfection than other Christians, and practicing greater austerity, their cause gained ground, especially in the eastern provinces, in the fifth century. In the twelfth century these Mystics took the lead in their method of expounding the Scriptures. In the thirteenth century they were the most formidable antagonists of the schoolmen, and toward the close of the fourteenth many of them resided and propagated their tenets almost in every part of Europe. They had in the fifteenth

century many persons of distinguished merit in their number; and in the sixteenth century, previous to the Reformation, if any sparks of real piety subsisted under the despotic empire of superstition, they were only to be found among the Mystics. The celebrated Madame Bourignon, and

vegetable kingdom till it have the vegetable life in it, or be a member of the animal kingdom till it have the animal life. Thus all nature joins with the gospel in affirming that no man can enter into the kingdom of heaven till the heavenly life is born in him. Nothing can be our righteousness or recovery but the divine nature of Jesus Christ derived to our souls.

MYTHOLOGY (mith-ol'o-je). This word, which is derived from two Greek terms, "muthos," a fable, and "logos," a discourse, is used to designate the collective body of the traditions of the ancients respecting their gods and other preternatural beings. Although the word is usually applied to the religious beliefs of the Greeks and the Romans, it includes the ideas which the ancient Egyptians, the Hindoos, the Scandinavians and other nations of Asia and Europe entertained in reference to their heroes and deities. The course of education in Europe and America for upward of two hundred years has made the mythology of Greece and Rome more thoroughly understood than that of less prominent nations in the olden time; but the intercourse with India and the East, which has continued to increase during the last century, the labors of missionaries, of ethnologists, of the students of comparative philology and of the antiquities of Northern Europe, have cast a flood of light on the early beliefs of all the leading nations of the ancient world. In Egypt, Greece and Rome it is evident that these countries had

many things in common in their ideas of the gods, and yet there was a national characteristic in their respective idolatries. That the Greeks received much of their theology from Egypt is well known, yet the plastic mind of Greece, with its poetic temperament, speedily clothed the gods in the Greek pantheon with a grace and beauty which Egypt never knew. The powers of nature were symbolized and worshiped in the objects which both these people placed in their temples; but there was a power of personification in the Greek mind, and a capacity for investing the imaginary deity with fanciful attributes, entirely different from the more prosaic Egyptian temperament. A crocodile, an ape, a bull or a leek might serve as an object of worship in a massive, dark Egyptian temple; but in the Grecian fane, of lighter architecture and more beautiful forms, the gods which were honored by the worshipers were also of a more poetic character.

The mythology of Rome was essentially that of Greece, with certain modifications. Greeks and Romans alike had their Jupiters, their Junos, their Mercurys and their Mars; but when the worship of these gods was carried to Italy, the temperament of the Romans gave a cast and a character to the gods which had been received from the land which also gave them their philosophy and literature as well as their religion. So, also, was it with the mythology of Syria and the nations lying to the east of the Mediterranean Sea. Their idolatry was not so diffused and scattered over so many objects as that of Greece. They symbolized the sun and the moon. They had emblems of the productiveness of nature, and the dwellers by the sea had their fish-gods, but Bel, Baal and Tammuz are entirely different in character from the Jupiter, the Apollo or the other gods of Greece and Rome.

Then, again, the Scandinavian nations of Europe, dwelling amid the storms and mists, the savage wildness and bleakness, of their northern lands, in every part of their mythology give striking evi-

dence of the effects of climate and of their own sternness of character in the forms of their faith. Their gods of giant mould, their heroes in the halls of Odin and their conceptions of the beings whom they dreaded or served were clothed with attributes similar in character, majestic, grand and stern, but wanting in the poetry of Greece.

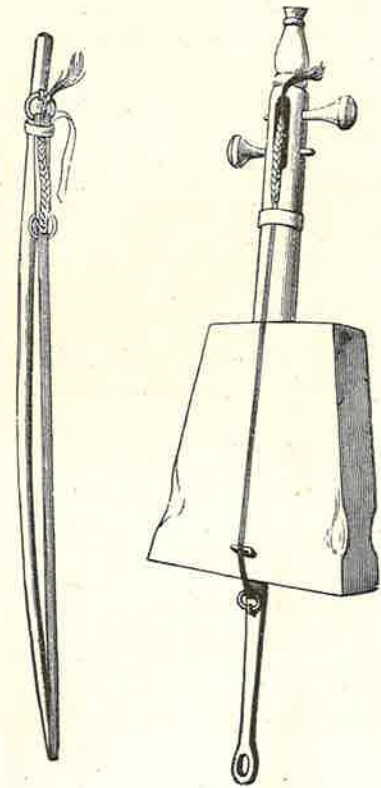
The culture of the present age is making the Western nations more familiar than they formerly were with the religious myths and systems of India and the East. Nowhere, in any land, has the imagination had freer play than among the ancient Aryan nations that entered India ages ago and brought with them the early forms of the Hindoo faith. Here, also, while the powers of nature were symbolized and personified, there was an investiture of the fabled gods with a fanciful wildness and beauty unknown to the more gloomy minds of the North. They dwell amid miracles and wonders of surpassing strangeness. They accomplish feats which even task the imagination to invent, while their moral character exhibits the moral standard of their worshipers. The power of the gods is symbolized by the many arms and hands in which snakes are strangled, while their wisdom is set forth by the many faces which look everywhere, and their fleetness by the number of feet. In India, also, as in Greece, the modifications which took place from age to age in the myths that prevailed respecting almost every god were almost endless; but the farther down the



MYRTLE.—See article.

the amiable Fénelon, archbishop of Cambray, were of this sect.

The late Rev. William Law, who was born in 1687, makes a distinguished figure among the modern Mystics. He supposed that the material world was the very region which originally belonged to the fallen angels. At length the light and Spirit of God entered into the chaos and turned the angels' ruined kingdom into a paradise on earth. God then created man and placed him there. He was made in the image of the triune God, a living mirror of the divine nature, formed to enjoy communion with the Father, Son and Holy Ghost, and live on the earth as the angels do in heaven. He was endowed with immortality, so that the elements of this outward world could not have any power of acting on his body; but by his fall he changed the light, life and Spirit of God for the light, life and spirit of the world. He died the very day of his transgression to all the influences and operations of the Spirit of God upon him, as we die to the influences of this world when the soul leaves the body; and all the influences and operations of the elements of this life were open in him, as they were in any animal, at his birth into this world; he became an earthly creature, subject to the dominion of this outward world, and stood only in the highest rank of animals. But the goodness of God would not leave man in this condition; redemption from it was immediately granted, and the bruiser of the serpent brought the light, life and spirit of heaven once more into the human nature. All men, in consequence of the redemption of Christ, have in them the first spark or seed of the divine life, as a treasure hid in the centre of our souls, to bring forth by degrees a new birth of that life which was lost in paradise. No son of Adam can be lost only by turning away from the Saviour within him. The only religion which can save us must be that which can raise the light, life and Spirit of God in our souls. Nothing can enter into the



SINGLE-STRINGED VIOL OF EGYPT.—See MUSICAL INSTRUMENTS.

stream of time the student travels in his investigations into the Hindoo faith, the more thoroughly will he become satisfied that once man departs from and loses the knowledge of the true God his distance increases and greater gloom settles down upon his path. In the works of Bryant and Keightly, as well as in those of Faber and Creuzer, and still more in the learned treatises of Stillingfleet and Cudworth, this important subject is treated in the manner that its importance deserves.

NAALIANS (na-a'le-anz) and **NAASIANS** (na-a'zhe-anz), sects of the ancient Gnostics. See **GNOSTICS**.

NAAM (na'am), a descendant of Judah and son of Caleb, 1 Chr. iv. 15.



CKANOON, OR DULCIMER OF EGYPT.—See MUSICAL INSTRUMENTS.

NAAMAH (na'a-mah). 1. The daughter of Lamech, of the race of Cain, Gen. iv. 22. 2. An Ammonitess, the mother of Rehoboam, 1 Chr. xiv. 21, 31.

NAAMAH, a city in the plain country of Judah, Josh. xv. 41.

NAAMAN (na'a-man). 1. A descendant of Benjamin, sometimes called his son, Gen. xli. 21, elsewhere his grandson, Num. xxvi. 40; unless we are to suppose that two persons are intended. 2. The captain of the king of Syria's host, whose services to his country had been conspicuous; but he was a leper. Hearing from an Israelitish maid that there was a mighty prophet in Samaria who could heal him, he procured a recommendatory

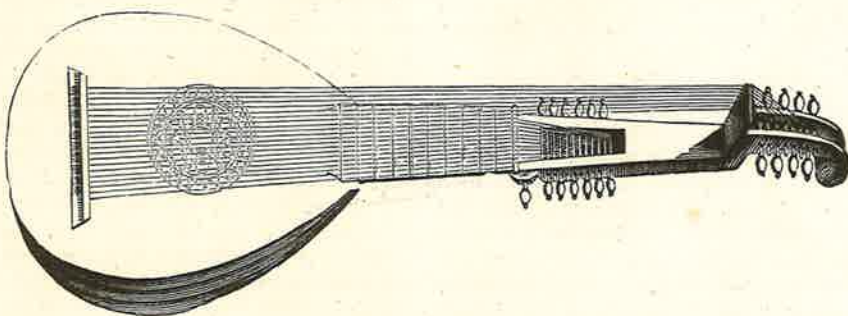


TRUMPETS OF GREECE AND ROME.—See MUSICAL INSTRUMENTS.

letter from his master to the king of Israel, who at first thought that a quarrel was intended. But Elisha desired Naaman to be directed to his house that the power of the God of Israel might be vindicated. Naaman accordingly presented himself with his suite at Elisha's door, expecting to be treated as a patient of importance. He was mortified and affronted when told by message to bathe

seven times in Jordan. But his wrath was appeased by one of his servants; he obeyed the command, dipped himself seven times in Jordan and was healed. And now he desired to offer presents. He had received a wholesome lesson. His pride was abated, and he was convinced that Jehovah was the only God; but with a lingering notion that the God of Israel's power was in some measure connected with Israelitish ground, he asked for two mules' burden of earth to erect therewith an altar to Jehovah in his own land. To him alone he would himself sacrifice, but still he would attend the king his master to the house and worship of Rimmon. Elisha's reply has been misunderstood; it expressed neither approbation nor disapprobation; it was just a commendation of the Syrian to the Lord, leaving him to God's further guidance and grace, 2 Ki. v. Naaman's cure is alluded to by our Lord, Luke iv. 27.

NAAMATHITE (na-am-ath'ite), the gentile designation of one of the friends of Job, Zophar



THIORBO, OR ARCH-LUTE OF EGYPT.—See MUSICAL INSTRUMENTS.

the Naamathite, Job ii. 11; xi. 1, etc. The designation nowhere else occurs.

NAAMITES. See **NAAMAN**, 1.

NAARAH (na'a-rah), one of the wives of Ashur, a descendant of Judah, 1 Chr. iv. 5, 6.

NAARAI (na'a-ri), one of David's warriors, 1 Chr. xi. 37, called also Paarai, 2 Sam. xxiii. 35.

NAARAN (na'a-ran), a border-place of Ephraim, 1 Chr. vii. 28; probably identical with—

NAARATH (na'a-rath), Josh. xvi. 7, supposed to be not far from Jericho.

NAASHON, or **NAASSON**. See **NAHSHON**.

NABAL (na'bal), a man of the house of Caleb who had large possessions in Carmel (of Judah). He treated David very churlishly, and was saved from the disastrous consequence by his wife Abigail, whom David married after Nabal's death, 1 Sam. xxv.; 2 Sam. ii. 2; iii. 3. Nabal's character is sufficiently depicted in the history—obstinate, low minded and sensual, whom even his own dependants did not dare to warn of the danger his

fully had provoked, but a very coward when after his debauch he learned from Abigail the whole truth.

NABARIAS (na-ba-ri'as), 1 Esd. ix. 44, identical with Zechariah, Neh. viii. 4.

NABATHITES (na-bath'ites), 1 Macc. v. 25 the descendants of Nebaioth.

NABOTH (na'both), an inhabitant of Jezreel who was the possessor of a patrimonial vineyard adjoining the garden of the palace which the kings of Israel had there. King Ahab had conceived a desire to possess this vineyard, but found that Naboth could not be induced to alienate a property which he had derived from his fathers. This gave the king so much concern that he took to his bed and refused his food; but when his wife, the notorious Jezebel, understood the cause of his trouble she bade him be of good cheer, for she would procure him the vineyard. Some time after Naboth was at a public feast accused of blasphemy, by an order from her under the royal seal, and being condemned through the testimony of false witnesses, was stoned to death, according to the law, outside the town, Lev. xxiv. 16. When Ahab heard of the death of Naboth, he hastened to take possession. But he was speedily taught that this

horrid crime had not passed without notice by the all-seeing God, and would not remain unpunished by his justice. The only tribunal to which he remained accountable pronounced his doom through the prophet Elijah, who met him on the spot: "In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine," 1 Ki. xxi.

NABUCHODONOSOR (nab-u-ko-do-no'-sor), 1 Esd. i. 40, 41, 45, 48, Nebuchadnezzar. The name also occurs for some other Assyrian or Babylonish king in Tob. xiv. 15; Judith i. 1, and elsewhere.

NACHON (na'kon), the name given to the threshing-floor by which Uzzah died, 2 Sam. vi. 6. It is also called, 1 Chr. xiii. 9, **CHIDON**, which see.

NACHOR. See **NAHOR**.

NADAB (na'dab). 1. The eldest son of Aaron, Ex. vi. 23. See **ABIHU**. 2. The son and successor of Jeroboam I., king of Israel, whose sinful conduct he imitated. He reigned two years (954-953 B. C.), and while engaged at the siege of Gibbethon he and all his house were slain by Baasha, 1 Ki. xiv. 20; xv. 25-31. 3. One of Judah's posterity, 1 Chr. ii. 28, 30. 4. A Benjaminite,

one of the family from which Saul descended, 1 Chr. viii. 30; ix. 36.

NADABATHA (na-dab'a-thah), 1 Macc. ix. 37, the scene of an attack upon a wedding-party, in revenge for the death of John or Joannan, one of the Maccabæan family. The locality has not been ascertained.

NADABBAR (na-dab'bar) is the name of a place in Ethiopia where, according to tradition, the apostle Matthew died as a martyr. Another tradition carried him to Parthia or Persia; but the historian Socrates says that he "went to Ethiopia," and Cave, in his "Lives of the Apostles," records the ordinarily received story that he suffered martyrdom at Nadabbar, though the manner and place of his death are alike unknown.

NADAL (na'dal), **BERNARD**. H., D.D., LL.D., who became eminent among the scholars and the ministers of the Methodist Episcopal Church of the United States, was born in Maryland in the year 1815. He was educated at Dickinson College, at Carlisle, Pennsylvania, and joined the Baltimore Conference in 1835; and after preaching in Maryland, at Washington, Philadelphia,

and the others were consecrated in the chapel of Lambeth on Sunday, December 17th, in the first year of Elizabeth's reign. Dr. Burnet discovered an original manuscript of the consecration, and the story is now only referred to as one of the curiosities of ecclesiastical literature.

NAHALAL HALLAL, or city of Zebulun, signed to the Le-35. It is probably identical with from Nazareth, Esdraelon.

NAHALIEL station of the Is-confiners of Moab,

NAHAM (na'dah's posterity, 1

NAHAMANI (na-ha-ma'ni), one who returned with Zerubbabel, Neh. vii. 7.

NAHARAI (na'ha-ri), or **NAHARI** (na'ha-ri), one of David's warriors, 2 Sam. xxiii. 37.



TRUMPET.— See MUSICAL INSTRUMENTS.

(na-ha'la), **NA-NAHALOL**, a afterward as-vites, Josh. xxi. bly identical with from Nazareth, Esdraelon.

(na-ha'le-el), a raelites on the Num. xxi. 19.

ham), one of Ju-Chr. iv. 19.

as an expositor of the Hebrew Scriptures. He wrote commentaries on most of the books of the Old Testament.

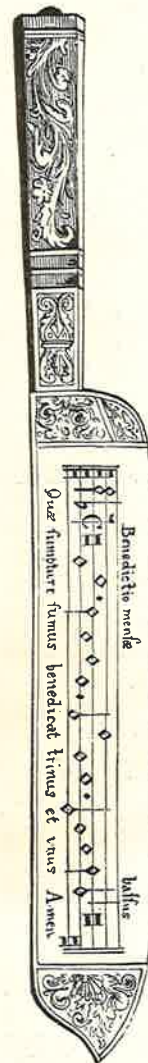
NAHBI (nah'bi), the spy selected from the tribe of Naphtali, Num. xiii. 14.

NAHOR (na'hor). 1. One of the postdiluvian patriarchs, father of Terah and grandfather of Abraham, Gen. xi. 22-25. He is called Nachor in Luke iii. 34. 2. A son of Terah. It would seem that he must have accompanied his father to Haran, for it is sometimes styled the city of Nahor, Gen. xi. 26; xxii. 20-24. He is called Nachor in Josh. xxiv. 2.

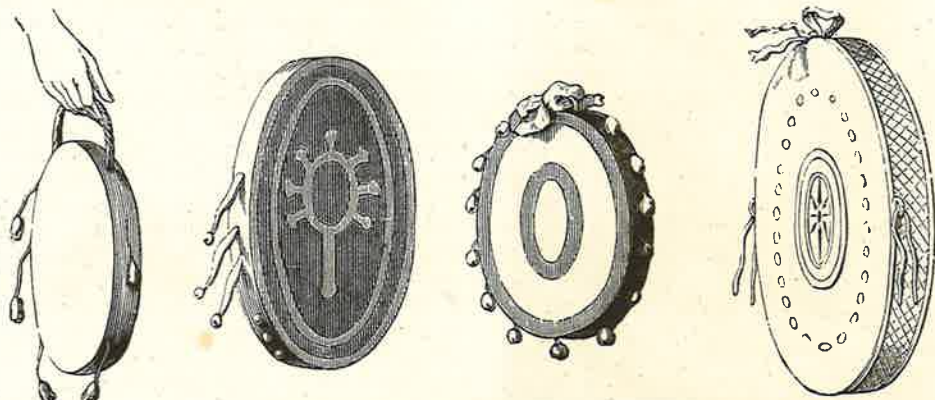
NAHSHON (nah'shon), the prince of the tribe of Judah in the wilderness, Num. i. 7; Ruth iv. 20. He is also called Naashon, Ex. vi. 23, and Naasson, Matt. i. 4.

NAHUM (na'hum), one of the minor prophets who is designated, Nah. i. 1, "the Elkoshite." It seems that there was an Elkosh, or Elkosha, in Galilee; and this, there can be little doubt, was the birthplace or residence of Nahum. There is, however, an Assyrian Elkosh on the east of the Tigris, not far from Nineveh; and here it is supposed by Ewald and others that the prophet lived, being one of the Israelites carried captive into Assyria. But taking all the circumstances into consideration, it seems most probable that Nahum lived and prophesied in Palestine; in support of which view there are several passages in which phrases occur similar to those in Isaiah, compare Nah. i. 8 with Isa. viii. 8; Nah. i. 9 with Isa. x. 23; Nah. ii. 10 with Isa. xxiv. 1 and xxi. 3; Nah. i. 15 with Isa. lii. 7, and hence it is likely that Nahum, being contemporary with Isaiah, must have lived near him, and have borrowed from his writings.

The date of Nahum may be ascertained with tolerable exactness. It must of course have been before the capture of Nineveh, and most likely some considerable time before. Then there are historical references to suffering endured at the hands of the Assyrians. Thus, Nah. i. 11 probably intends Sennacherib, and Nah. i. 14 is a threatening against the same king; Nah. ii. 13 alludes to the Assyrian messengers who bore Sennacherib's summons to Jerusalem; and Nah. i. 9, 12 conveys a comfortable message that the Assyrian power should not attack Judah a second time. There is another note of time in Nah. iii. 8-10, where the capture of "populous No"—i. e., Thebes—is mentioned as of late occurrence. History does not record this; but we may connect the passage with Isa. xx., and may reasonably believe that the desolation referred to was prior to the fourteenth of Hezekiah, the date of the Assyrian invasion of



ANCIENT KNIFE.— See MUSICAL INSTRUMENTS.



ANCIENT TAMBOURINES.— See MUSICAL INSTRUMENTS.

Brooklyn and New Haven, he became a professor in Asbury University, Indiana, about the year 1850. When the Drew Theological Seminary was organized, he became professor of Church history in that institution, and on the death of Dr. McClintock he discharged the duties of president. He published "Essays on Church History" while residing in Indiana, and the work established his character among the members of his denomination for vigor of thought and force of expression. He was a liberal contributor to "The Methodist Quarterly Review," and his articles always displayed more than average power. He died at Madison, New Jersey, in the year 1870.

NAGGE (nag'ge), one of our Lord's ancestors, Luke iii. 25.

NAG'S HEAD FABLE, a story invented to invalidate the consecration of Archbishop Parker, which takes its name from a tavern in Cheapside where the bishops were said to have assembled after the confirmation in Bow Church for the pretended consecration of Parker and other bishops. The story ran that through a hole in the door Dr. Scory was seen to lay the Bible on the shoulders of each of the bishops and on their heads, and he then pronounced the words, "Take thou authority," etc., and thus they were made bishops. The fact, however, remains that Parker

NAHASH (na'hash). 1. A person named only in 2 Sam. xvii. 25; and as he is there described as the father of Abigail and Zeruah, who are elsewhere called the sisters of David, this must have been either another name for Jesse, or, as some suppose, of a former husband of David's mother. 2. King of the Ammonites, noted for the barbarous terms of capitulation which he offered to the town of Jabesh-Gilead, and for his subsequent defeat by Saul. It was natural that the enemy of Saul should be friendly to David; and we find that he did render to the latter, during his persecutions, some acts of kindness which the monarch did not forget when he ascended the throne of Israel, 2 Sam. x. 2; 1 Chr. xix. 2.

NAHATH (na'hath). 1. A grandson of Esau, Gen. xxxvi. 13, 17. 2. A Kohathite Levite, Gen. vi. 26, called also Toah, Gen. vi. 34. 3. A Levite in the time of Hezekiah, 2 Chr. xxxi. 13.

NAHAVENDI (na-ha-ven'de), **BENJAMIN BEN MOSES**, a celebrated Karaite commentator who flourished about A. D. 800, and derived his name from his native place, Nahavend, in ancient Media. He not only immortalized his name by effecting a reformation and consolidation in the opinions of the Jewish sect called Karaites, and by being next in importance to Anon, the founder of this sect, but has greatly distinguished himself

Judah. Hence we shall hardly err in placing Nahum in Hezekiah's reign.

NAHUM, THE BOOK OF, 720-698 B. C., is placed seventh among the minor prophets. Its purpose is to foreshow the destruction of the Assyrian empire, and specially of its metropolis, with which is intermingled consolation for the prophet's countrymen, who should be delivered from the oppressor and hear the happy news of peace. The whole is one undivided poem, in which, after an introduction, Nah. i. 1-8, describing in lofty terms the righteous power of God tempered with abundant mercy, the prophet notices the destruction of Sennacherib's army, Nah. i. 9-12, and announces his death, with good news for Judah, to have doubtless its full significance in Messianic times, Nah. i. 13-15. Then the fall and utter desolation of Nineveh are predicted with a singular minuteness of detail, Nah. ii., iii.

denotes pointed things, nails of iron, 1 Chr. xxii. 3, or of gold, 2 Chr. iii. 9. This is the word used in Eccles. xii. 11; the words of the wise penetrate, sink deep, into the heart. •

A female captive, described as for a month bewailing her parents, Deut. xxi. 10-13, is said to pare her nails. The exact meaning of the passage is disputed. Most probably at the beginning of the month the head was shaven, and through the whole time the nails neglected. The word implying nail of the finger is sometimes used for a point or style for writing, Jer. xvii. 1, margin.

NAIL-HEAD MOULDING, a moulding which is very common in Norman work. It is formed by a series of projections resembling square nail-heads.

NAIN (na'in). Of this place no mention is made in Old Testament Scripture, and only once

NAIOTH (na'yoth), a place close by Ramah, where Samuel dwelt, and whither David fled to him, 1 Sam. xix. 18-23; xx. 1. It was probably either a suburb of Ramah, or perhaps the buildings of the school of the prophets there.

NAKED. This word is used literally to denote persons altogether unclothed, Gen. ii. 25; iii. 7, or those partly uncovered, being without their upper garments, 1 Sam. xix. 24; also figuratively to express the being empty of worldly goods, Job i. 21; destitute of divine grace and righteousness, and so defenceless, 2 Chr. xxviii. 19; Rev. iii. 17, 18. It further alleges that a thing is discovered, laid open to the eyes, Job xxvi. 6.

It may be added, in illustration of Ex. iii. 5, that the Orientals appear with bare feet in a superior presence, or in a place accounted holy; they manifest thus the respect which an European shows by uncovering his head. It is most probable that the Hebrew priests officiated with naked feet.

NAMA (na'ma), the term used for wine in the mass of the Greek Church.

NAME. A child sometimes received its name immediately upon its birth, Gen. xxxv. 18; sometimes at the time of circumcision, Luke i. 59. The mother frequently gave the name, Gen. xxix. 32-35, occasionally the father, Gen. xxxv. 18. Names were significant, and were suggested by some circumstance connected with the birth, Gen. xxxviii. 29, 30, some hope of the parent, Gen. xxx. 24, some prophetic anticipation, Gen. v. 29, some event of joy or sorrow, 1 Sam. i. 30, some suggestive divine command, Gen. xvi. 11, 15. Names were frequently changed, or a fresh one superadded, sometimes by God in making a covenant with an individual, or designating him to some office, Gen. xvii. 5, 15. Occasionally also an appellation was affixed as a mark of judgment for some great sin, Jer. xx. 3. Sovereigns, moreover, changed the names of vassal princes, 2 Ki. xxiii. 34, or of those they raised to dignities; or if they were foreigners, they gave them a name significant in the language of the country into which they were brought, Gen. xli. 45. Similarly persons often bore two names, sometimes those which had the same signification in different languages, John xi. 16, sometimes when the name in one language was altered by assuming a form more akin to the usage of another, 2 Sam. xxiii. 39 compared with Matt. i. 6. Names were also changed by augmentation or contraction, 2 Ki. viii. 16, 21, 24, 25, or by substitution of a form having the same meaning, 2 Sam. xi. 3 compared with 1 Chr. iii. 5. But we cannot always account for the variety of names by which the same individual is known, 2 Sam. iii. 3 compared with 1 Chr. iii. 1. As in the case of persons, so in that of places, appellations were significantly given, Ex. xvii. 7, and frequently the names were changed, Gen. xxviii. 19. The names by which the Deity made himself known were descriptive, often conveying the idea of covenant blessing, as Jehovah, Jesus, compare Rev. iii. 17; iv. 12; xiv. 1; xix. 12; xxii. 4. Hence the reverent estimation and use of such names, Lev. xxi. 11, 16; Acts iv. 10, 12. "To know by name" implies favor and friendship, Ex. xxxiii. 12, 17.

NAMES OF THE THREE WISE MEN. In the Gospel of Matthew no reference is made to the number of the visitors who came to Bethlehem,



ST. PAUL'S BAY, MELITA.—See MELITA.

Nahum's composition must be placed high among those of the minor prophets. He evinces great poetic power; his language is pure, his images beautifully appropriate. It may be added that he appears occasionally to refer to the Pentateuch, compare Nah. i. 2, 3, with Ex. xx. 5; xxxiv. 6, 7, 14; Num. xiv. 18; Deut. iv. 24. The destruction of Nineveh occurred almost a century after the delivery of Nahum's prophecy.

NAIL. There are two Hebrew words rendered "nail" or "pin" in our version. *Yathed*, from a root signifying to fix fast, is a peg or nail forced into a wall, Isa. xxii. 25; Ezek. xv. 3. It is also a stake driven into the ground to secure a tent, a tent-pin, Jud. iv. 21, 22. This word is sometimes used, Jud. xvi. 14, for the pin by which the cloth was fastened in a loom. Hence, to drive a peg, to fasten a nail—i. e., in the wall—is a metaphorical expression denoting to render firm or stable, Isa. xxii. 23. And, further, a nail or peg means a prince, who supports the weight of state affairs, Zech. x. 4. *Mismeroth*, found only in the plural,

is it spoken of in the New Testament, Luke vii. 11, where it is said of our Lord that upon one occasion "he went into a city called Nain." He had been at Capernaum on the preceding day; and obviously, therefore, within the limits of a day's journey from Capernaum, the position of Nain must be sought. Eusebius speaks of it as lying near to Endor, the situation of which has been thoroughly ascertained. It is on the eastern slope of the Little Hermon, a detached hill which rises from the great plain of Esdraelon, or Jezreel, at the distance of five or six miles from Gilboa. The place still bears the name of Aindur. About four miles westward from the ruins and village of Endor, on the northern face of the same hill, the traveler finds himself at another hamlet, with a cluster of ruins beside it, and which is known among the natives of the country by the name of Nein. This village is within sixteen or eighteen miles of Capernaum, and there can be no reasonable doubt that here stood the Nain that was visited by our Lord, and where he restored to life the bereaved and mourning widow's only son.

but their number was soon settled. They were three, for thus, according to Leo, they symbolized the Trinity, or following Hilary of Arles, they corresponded to the number of their gifts and to the three parts of the earth, or according to Bede, to the three great families of man descended from Noah. So, also, their gifts were symbolical: gold they presented as to a king, myrrh was the emblem of the bitterness of the passion, and the frankincense intimated the deity of the Son of God. Their names as well as their dress have been recorded—Gaspar, Balthasar and Melchior. They are said to have been martyred at Sissania, a city of Arabia Felix, and their remains, according to an old and well-known tradition, were taken to Cologne.

NAMES, TITLES AND APPELLA-

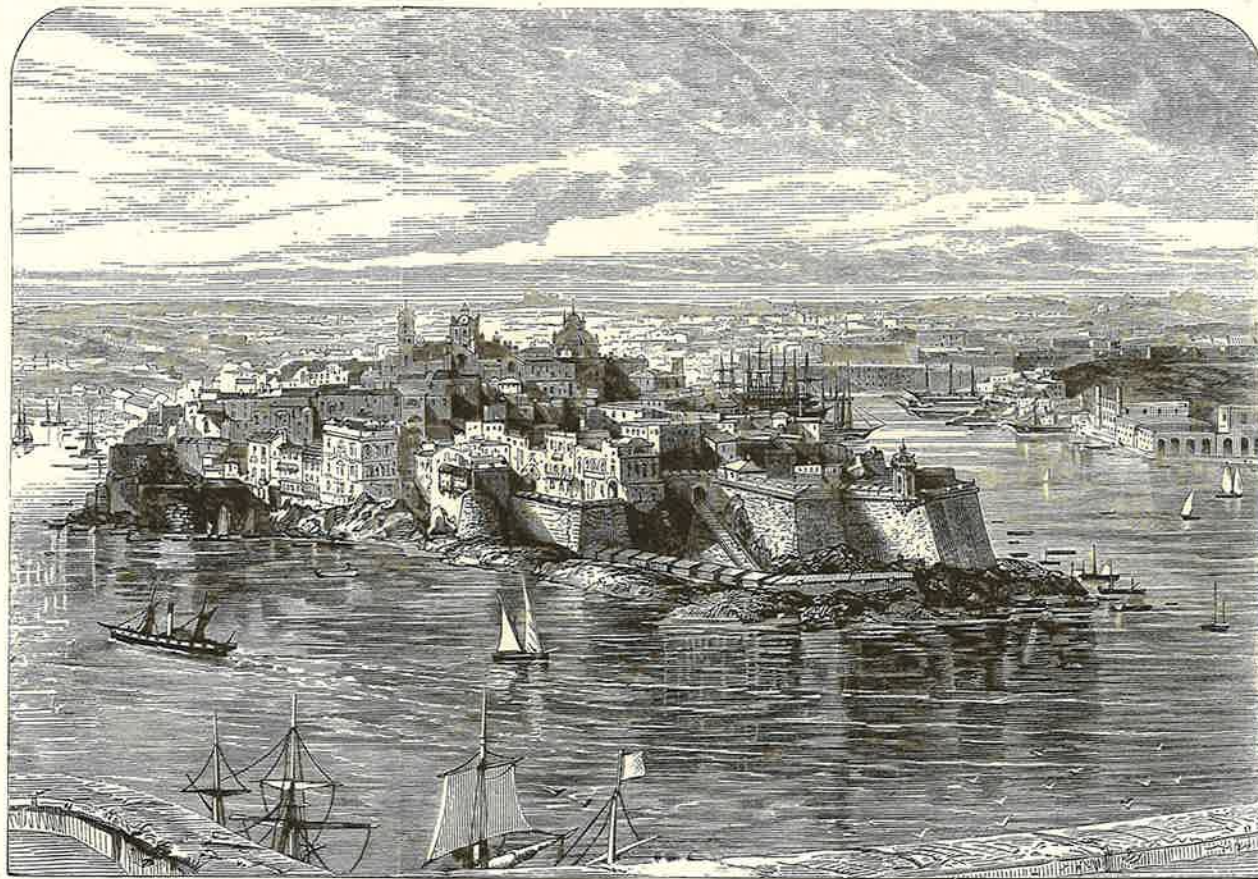
people of God are built; he is the Gift of God, John iv. 10, to sinners, provided by free grace, and not because of their deserving or merit. He is the Light, the true Light, the Morning Star, to show that as the great Prophet he is the Teacher of the people of God; he is the Redeemer, the Saviour, who by his precious blood has purchased the Church, the Vine, the Bread of Life, the Hidden Manna, the Plant of Renown, the Rose of Sharon, and, in one word, the Sent of the Lord, "Messiah, which is called Christ."

NANEA (nan'ea), 2 Macc. i. 13, 15, a Persian deity, perhaps the moon-goddess, whose temple Antiochus Epiphanes, fatally for himself, attempted to plunder.

NANTES (nants), EDICT OF, is one of the

useful and best skilled of the population fled from their native land, carrying along with them all the money they could accumulate, together with the knowledge of the arts which had enriched the kingdom. About fifty thousand of these refugees passed over into England, and there is little doubt but that the representations by these sufferers of the cruelties perpetrated by the king of France tended to excite the suspicions of the English against their own Roman Catholic sovereign, and in some degree accelerated the revolution of 1688.

NANUK (na'nook), one of the most remarkable religious reformers of India, was born in 1469. He belonged to the trader class of the Punjab, and preached devotion to God, belief in one Supreme Being and abolition of the distinctions of



MELITA, OR MALTA.—See MELITA and PAUL.

TIONS OF JESUS CHRIST. The names by which the Saviour is designated in Scripture indicate the glory of his person, the character of his work, and the relation in which he stands to his Church as the deliverer of all who believe in him. Thus, the names that indicate Deity are ascribed to him; the attributes which inhere in and are essential to Deity are said to be his; the works which Deity can alone perform are ascribed to him; and the worship which God alone should receive is ascribed to and claimed by him. He is the Son of God. Heb. i. 2. Immanuel, or "God with us," Matt. i. 23; the Word, or divine "Logos," John i. 1, 2, 3, existing before all things, and by whom every creature was made; the Lamb of God, John i. 29, to indicate the sacrificial work on which he came; the Shepherd, John x. 16, to declare his watchful care of all his people; the Rock, 1 Cor. x. 4, as indicating the security of the foundation on which all the

most famous enactments in modern history. After many years of long-continued and almost intolerable sufferings for their religion, including the occurrences which led to the massacre of St. Bartholomew and the sad years of bloodshed which followed, the Protestants of France at length, on the accession of Henry IV., were permitted to indulge the hope that relief would be vouchsafed to them. He became king of France in 1594, and in 1598 he was enabled to issue the celebrated edict by which a certain measure of security and religious freedom was guaranteed to his former brethren in the faith. This edict continued in force nearly a century, but it was repealed by Louis XIV. in 1685, and forthwith the persecutions and bloody scenes which had formerly prevailed were renewed. To escape from the widespread and terrible cruelties which rapidly depopulated the land, many of the Protestants sought safety by emigration, and thus above half a million of the most

caste. During his lifetime many miracles were claimed for him, and he obtained many converts. His religious precepts spread to most of the Hindoo sects of his country. These were compiled by his successors into a book which forms the foundation of the present Sikh faith, and is esteemed a divine revelation. He died in 1539.

NAOMI (na-o'me), wife of Elimelech of Bethlehem and mother-in-law of Ruth, in whose history hers is involved. See RUTH.

NAOS (na'os), the nave or that part of a church which is west of the choir or chancel, and in cathedrals it was west of the central tower and the transepts.

NAPHISH (na'fish), one of the sons of Ishmael, Gen. xxv. 15; called also Nephish, Gen. v. 19.

NAPHISI (naf'i-se); 1 Esd. v. 31, identical with Nephusim, Ezra ii. 50.

NAPHTALI (naf'ta-le), "my wrestling," was the sixth son of Jacob and the second of Bilhah, the handmaid of Rachel, Gen. xxx. 7, 8. Nothing is recorded of him, except in so far as he was identified with the doings of his brethren, the other eleven patriarchs. In Jacob's dying prophecy, Naphtali was described as "a hind let loose; he giveth goodly words," respecting the true reading and interpretation of which there has been much discussion. The first part of the prophecy seems to denote that the tribe of Naphtali was to be distinguished for their warlike and independent spirit, while the second member—"he giveth goodly words," or words of beauty—foretold that they would be equally conspicuous for gifts of poetry and eloquence; and though very little of the special history of the tribe has been recorded,

by the territory of Asher, which separated it from the sea.

The territory included in these limits was one of the most fruitful of the whole land, and fulfilled well the blessing pronounced upon the tribe by Moses, Deut. xxxiii. 23, already quoted. It included the sources of Jordan, the sea of Merom and the hilly region called Mount Naphtali, Josh. xx. 7, now called Djebel Safed. Among its considerable towns were Hazor, Kedesh, Chinnereth (afterward called Gennesareth) and Migdal-el, afterward called Magdala.

The men of Naphtali did not immediately take possession of the whole of the land assigned to them by Joshua. They did not "drive out the inhabitants of Bethshemesh, nor the inhabitants of Bethanath, but dwelt among the Canaanites, the inhabitants of the land; nevertheless the inhabitants of Bethshemesh and Bethanath became tributaries unto them," Jud. i. 33. This circumstance,

of their powerful neighbors. In the reigns of Baasha king of Israel, and Asa king of Judah, this tribe was the first to suffer from the invasion of Benhadad king of Syria, who "sent the captains of the hosts which he had against the cities of Israel, and smote all Cinneroth, with all the land of Naphtali," 1 Ki. xv. 20, especially "all its store cities," 2 Chr. xvi. 4. It was also one of the first tribes to be carried into captivity by the Assyrians, 2 Ki. xv. 29.

NAPHTHAR (naf'thar), 2 Macc. i. 20-36, a substance called also Nephi, of which a legendary account is given as found in a pit where, before the captivity, the sacred fire was hidden. Tradition identifies the pit with the *Bir Eyub* close by Jerusalem.

NAPHTUHIM (naf'tu-him), an Egyptian race, classed among the sons of Mizraim, placed in the genealogy between Lehabim and Pathrusim, Gen. x. 13; 1 Chr. i. 11. That they occupied a region not far from the Lehabim and the Pathrusim is probable from their place in the genealogy, but any more exact determination seems now impossible.

NAPKIN (nap'kin), Luke xix. 20; John xi. 44; xx. 7. This was a handkerchief, the Greek name being derived from its use of wiping off perspiration. In the two places last referred to it was employed to tie up the chin of a corpse.

NARCISSUS (nar-sis'sus), a Greek name borne by one who was probably one of Paul's Greek converts to the faith, and who, at the time of his writing the Epistle to the Romans, was residing in Rome. He sends a salutation to those who belonged to Narcissus, his household, as our translators put it, Rom. xvi. 11, indicating that Narcissus was at the head of a Christian family. Beyond this we have no definite information respecting him.

NARD. See SPIKENARD.

NARES (närz), **ROBERT**, a learned critic and theologian, was born in 1753, and received his education at Westminster School and Christ Church College, Oxford. After entering into holy orders he was presented to the rectory of Sharnford, in Leicestershire; he was also chosen preacher at Lincoln's Inn and obtained the office of assistant librarian at the British Museum. He was afterward a prebendary of Lincoln; and at the time of his death, in 1829, he was archdeacon of Stafford, canon of Lichfield and rector of All Hallows, London. Dr. Nares, in conjunction with Dr. Beloe, established and conducted the "British Critic," a High Church literary review, and besides several other works wrote "A Chronological View of the Prophecies relating to the Christian Church."

NARNI (nar'ne), **JEROM MAUTIN DE**, a famous Capuchin preacher who flourished in Italy in the seventeenth century. He was called to Rome, and appointed to preach before the pope and cardinals, on which occasion he struck such a terror into his hearers, by showing the sinfulness of a neglect of duty, that no less than thirty bishops posted the next day to their dioceses. The effects of his oratory upon the people were no less extraordinary, and many went from the church crying for mercy as they walked along the streets. Narni, however, saw so little real fruit produced by



RUINS OF TEMPLE OF MINERVA AT CORINTH.—See MINERVA.

there is enough of valor in the exploits of Barak and the other men of Naphtali, Jud. iv., and enough of high poetry in the joint song of Deborah and Barak preserved, Jud. v., to justify to the full prophetic anticipations of Jacob regarding the descendants of Naphtali.

The tribe of Naphtali, at the time of the exodus from Egypt, numbered fifty-three thousand four hundred males able to bear arms, Num. i. 42, 43, but was reduced at the end of the long sojourn in the wilderness to forty-five thousand four hundred, Num. xxvi. 50. It ranged at the time of the conquest of Canaan as seventh of the tribes in point of numbers. During the encampments of the desert its place was to the north of the tabernacle, alongside of Dan and Asher; and on the march it brought up, with the same tribes, the rear of the whole column, Num. x. 25-28. The portion of the land of promise assigned to Naphtali was the extreme north-easterly district, extending on the north to the foot of Anti-Libanus, and on the south to the Lake of Gennesaret; and bounded on the east by the upper stream of the Jordan, and on the west

and the geographical position of the district, upon the northern border of the country, which necessarily led to a considerable admixture of their heathen neighbors with the Naphtalites, gave occasion to that part of the land being called "the district of the Gentiles," and from this again first the frontier and afterward the whole of North Palestine came to be called Galilee, Josh. xx. 7; Isa. ix. 1. Their position on the northern frontier laid the tribe open, of course, to the first dangers of invasion in that direction, and they are repeatedly mentioned with honor, in the days of Barak and Gideon, for their services in the cause of the nation's independence. In the song of Deborah and Barak, Jud. v. 18, Naphtali and Zebulon are applauded as "a people that jeoparded their lives unto the death in the high places of the field;" and on repeated occasions they went to the help of Gideon against the Midianites, Jud. vi. 35; vii. 23. Naphtali shared in the revolt of the ten tribes, and shared also largely in the calamities which that division of the strength of a small nation brought upon both sections at the hands

his eloquence that he retired to his cell, where he employed himself in writing the history of his order.

NARTHEX (nar'thex). After the profession of Christianity was legalized in the Roman empire and churches of considerable size began to be built, their internal arrangements were entirely different from anything that can be seen in modern ecclesiastical edifices. Those in full membership had a special place provided for them, those who were under instruction had another, and those who were under discipline were confined to a distinct part. Now, the narthex was the western part, at the entrance, separated from the nave itself by folding doors, which were usually open during the parts of the service in which those placed in the narthex were allowed to participate. Frequently there was an outer and an inner narthex, in the latter of which funeral rites and sometimes baptisms were celebrated. The outer narthex was often a mere porch or an area in front of the church.

NASBAS (nas'bas), Tob. xi. 18, one of Tobit's relatives.

NASH, DANIEL, who during life was generally known as "Father Nash," was born at Great Barrington, Massachusetts, in 1763, and was educated at Yale College, where he graduated in 1785. For some time he was a member of the Congregational Church, and it is believed that he preached as a licentiate. He taught at Pittsgrove and Swedesborough, New Jersey, and while residing in New Jersey he changed his ecclesiastical relations and entered the Episcopal Church. He studied theology under the Rev. John Croes, who became the first bishop in New Jersey, and in 1797 he was ordained deacon; and forthwith he entered with great earnestness on a missionary career through Southern and Western New York. In 1801 he was ordained priest by Bishop Moore, who had become acquainted with him, and who appreciated his earnestness and zeal. During the remainder of his life he labored with untiring diligence through Otsego and Chenango counties and other desolate regions in the State of New York, among the Indians and settlers who were remote from regularly organized churches; and in 1836 he closed a life of unwonted devotion and great consecration to the service of the Lord.

NASITH (na'sith), 1 Esd. v. 32, identical with Nezhiah, Ezra ii. 54.

NASMITH (na'smith), **DAVID**, a Scottish philanthropist, was born at Glasgow, in 1799. At the age of twenty-two he became secretary to the united benevolent societies of his native town, in which capacity he gained the knowledge and experience which were of so much value to him in his subsequent labors. His name will be remembered with honor as the originator of "city missions," the first of which he succeeded in establishing at Glasgow in 1826. After retiring from his secretaryship two years later, he devoted himself exclusively to the propagation of his favorite views and the establishment of town missions. Not only in his own country, but in Ireland, in the United States and in Canada, and last in England, he carried on his chosen task with success. He founded the London city mission in 1835. He died at Guildford, November 17, 1839.

NASOR (na'sor), 1 Macc. xi. 67, the Hazor of the Bible.

NASSARIANS (nas-sa're-anz), a sect of the Mohammedans belonging to the Shiite party, formed in the two hundred and seventieth year of the Hejira, and so called from Nasar, near Keufa, the birthplace of their founder. The sect occupy a portion of Mount Lebanon, and are tributary to the Turkish empire. They have about eight hundred villages. Their manners are rude, and many heathenish customs prevail among them. Polygamy is not allowed, but indiscriminate licentiousness prevails on their feast days. Like the Hindoos, they have "caste" firmly established, and they believe in transmigration, though not in heaven or hell. A sheik or spiritual head directs their concerns, and they recognize him as a prophet.

NATALE (na-ta'le), a saint's day commemorating the martyrdom or the death of a saint, so called from its being the day of his birth into heaven. The day of the death of a saint who was not a martyr was usually called "depositio," or a "laying down," or "putting off," the body.



COINING AND FINISHING MONEY.—See MONEY.

NATALITIA (na-ta'lish'e-a), "birthdays." Natural birthdays were observed by the early Christians, but when the season of Lent was established in the Church, these customs were suspended until after Easter.

NATALIUS (na-ta'le-us) became distinguished as an advocate of the Theodotian heresy in the second century. Theodotus, according to Epiphanius, had apostatized from the faith; and being charged with denying God, he avowed his belief in God, but he affirmed that he recognized Jesus as a mere man, thus denying the doctrine of the Trinity of God. Another party at the same time, headed by Praxeas, declared Christ to be the one supreme God himself. Theodotus was expelled by Victor, the bishop of Rome, who put him out of the communion of the Church; but he gained several followers, among whom were Artemon, or Artemas, Asclepiodatus and Natalius, who, according to Eusebius, "was persuaded to be created a bishop of this heresy, with a salary of one hundred and fifty denarii a month." It is said that he was eventually brought back to the Church by Zephyrinus, the successor of Victor. The Theo-

dotian heresy was allied to the Ebionistic denial of the divinity of Christ, and was no doubt one of the sources of the later heresy of Socinianism.

NATHAN (na'than). 1. One of the sons of David, born in Jerusalem, 2 Sam. v. 14. 2. A prophet who delivered the divine message to David after his sin with Bath-sheba; we find him also taking part in other transactions of the time, 2 Sam. vii. 1-17. Probably also it is he that is mentioned in 1 Ki. iv. 5. 3. A resident at Zobah, father of one of David's warriors, 2 Sam. xxiii. 36. 4. A descendant of Judah, 1 Chr. ii. 36. 5. One whom Ezra sent in order to obtain the company of some priests and Levites, Ezra viii. 16. 6. A person who had married a foreign wife, Ezra x. 39.

NATHAN, ISAAC, or MORDECAI, a learned Jewish rabbi who, about the middle of the fifteenth century, published the first Hebrew concordance of the Old Testament. This work, with additions, has been several times reprinted, but little or nothing is known of the history of its author.

NATHANAEL (na-than'a-el). 1. 1 Esd. i. 9, identical with Nethaneel, 2 Chr. xxxv. 9. 2. 1 Esd. ix. 22, identical with Nethaneel, Ezra x. 22. 3. Judith viii. 1, an ancestor of Judith. 4. The name of one of the earliest disciples of our Lord, who was hailed, even on his first approach, as "an Israelite indeed, in whom there was no guile," John i. 47. The notices given of him seem to mark him out as a disciple in the closer sense; for the manner in which he was first brought to the knowledge of Jesus and established in the belief of his Messiahship has all the appearance of a preparation for the duties of the apostolic calling, John i. 45-51; and when our Lord showed himself to his apostles after his resurrection, on the shores of the Sea of Galilee, Nathanael is found among them, John xxi. 2. The prevailing belief in the Church concerning him has been that he was an apostle, and the same with Bartholomew of the other evangelists, Bartholomew being the patronymic (son of Tholmai), like Barjonas in the case of Simon, and Nathanael his proper name.

NATHANIAS (na-than'i-as), 1 Esd. ix. 34, identical with Nathan, Ezra x. 39.

NATHAN-MELECH (na'than-me'lech), an eunuch or officer of state in Jerusalem, 2 Ki. xxiii. 11.

NATION, NATIONS. See GENTILES.

NATIONAL COVENANT. See PRESBYTERIANS, sub-head *Church of Scotland*.

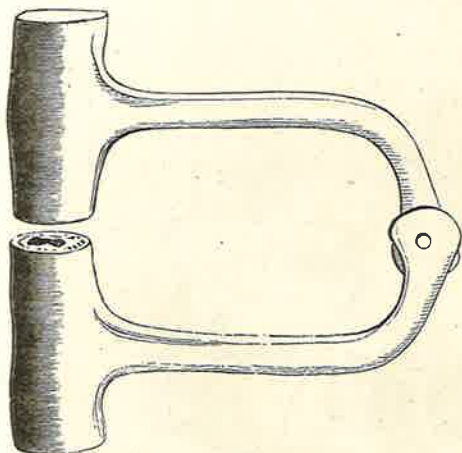
NATIONAL SYNOD, a synod of the Church of any particular country.

NATIVITARIANS (na-tiv-i-ta're-anz), the name of a heretical sect of the fourth century who held that the generation of our Lord was not eternal.

NATIVITY OF CHRIST. See JESUS CHRIST, sub-head DATES AND PERIODS CONNECTED WITH THE HISTORY OF JESUS CHRIST, page 1007.

NATURALISM. See INFIDELITY.

NATURE (na'chur). This word variously implies the regular course of things according to God's ordinance, Rom. i. 26, 27; habit, feeling of propriety, common sense or general custom, Rom.



ANCIENT COIN-MOULD AND DIE.—See MONEY.

ii. 14; 1 Cor. xi. 14; birth or natural descent, Gal. ii. 15; essence, Gal. iv. 8; qualities or dispositions of the mind, whether good, 2 Pet. i. 4, or evil, Eph. ii. 3.

NATURE, LAW OF, means that order in which events follow each other in the universe; or, in other words, as law involves the idea of a lawgiver, so the mind of the lawgiver is indicated in the order of succession which appears in the antecedents and consequents that are seen in all changes. In popular language the antecedent, which is always observed to precede a certain consequent, is called the cause, as the consequent is called the effect. It is obvious, therefore, that there is no activity in law, which can only be an expression of the mind and will of the lawgiver that such should be the character of the succession; and the permanency of the operation of the law merely means the presence and the power of the lawgiver to uphold and carry on the system of order which has been by him conceived and established.

NAUM (na'um), one in the line of our Lord's ancestry, Luke iii. 25.

NAUTOLOGUS (nau-tol'o-gus), a catechist in the Greek Church.

NAVE (nah've), Eccus. xlv. 1, the same with **NUN**, the father of Joshua.

NAVE, the body of a church, which lies to the west of the choir or chancel, in a cathedral or a large church. In cathedrals, the four arms of the church were thus named; commencing at the west, the nave, with aisles right and left, was entered. Then came the central tower, raised on arches, through which the choir was approached, and which stretched out toward the east in the same line with the nave, while the transepts were carried north and south from the central tower. Generally the choir and the transepts had aisles as well as the nave, and in very large cathedrals, as Canterbury and Salisbury, there were two transepts, thus giving great variety to the light and shade and the general effect, both external and internal, of the building.

NAVES, 1 Ki. vii. 33, the original word put here for the central part of a wheel implies protuberance. Elsewhere it is the "bosses" of a shield, Job xv. 26, and has other meanings.

NAVIGATION. See SHIP.

NAVY (na've), 1 Ki. ix. 26, 27; x. 11, 22. See SHIP.

NAZARENE (naz'a-reen), an epithet frequently applied to Jesus Christ to indicate his connection with Nazareth. To this place his parents took him on their return from Egypt, Matt. ii. 23, in which St. Matthew finds the fulfillment of an ancient oracle, "that he should be called a Nazarene." At Nazareth "he was brought up," Luke iv. 16; and his connection with this place was so well known that he came to be commonly designated Jesus the Nazarene, or, as the Authorized Version gives it, Jesus of Nazareth. This appellation is given to him by his own disciples and followers, Luke xxiv. 19; by the people of the Jews, Mark x. 47; by the servants of the high-priest, Matt. xxvi. 71; by the soldiers who arrested him, John xviii. 5, 7; and by Pilate in the inscription on the cross, John xix. 19. It is also given to him by the unclean spirit whom he cast out in the synagogue at Capernaum, Mark i. 24; and it is used by our Lord himself after his ascension, Acts xxii. 8. From the first the term carried in it a latent reproach according to Jewish prejudices, John i. 46; compare John vii. 41; and afterward it was applied to the followers of Jesus Christ by the Jews as a designation of contumely and scorn. This began in the first age of the Church, as we learn from Acts xxiv. 5, where the Christians are stigmatized by the Jews as "the heresy of the Nazarenes."

2. A name of reproach given to the early Christians as followers of Jesus of Nazareth, who was "called a Nazarene." 3. A sect of heretics so called at the end of the first century, which arose during the sojourn of the Christians in Pella, contemporary with the Ebionites and holding similar tenets. They are supposed to have retained a Judaizing adherence to the Mosaic law, and are charged with holding a low opinion about the divinity of our Lord.

NAZARETH (naz'a-reth), a town of Lower Galilee, in the territory of Zebulun. It is not mentioned in the Old Testament, but we read of it frequently in Gospel history. Here Mary resided when the angel announced to her that of

her womb Messiah should be born, Luke i. 26-28. From Nazareth Joseph went with Mary to Bethlehem to the taxing, Luke ii. 4, 5, and at Bethlehem, according to prophecy, the divine Child was born, Matt. ii. 5, 6; and there, probably, they intended to settle, believing it most fitting that the heir of David's throne should dwell in David's city. But first the cruel quest of Herod, and then, after their return from Egypt, the fear of Archelaus, induced them, by heavenly monition, to return to their original abode at Nazareth, where our Lord's infancy and youth were spent, Matt. ii. 13-23. It was from Nazareth that Jesus went to the Jordan to be baptized by John, Mark i. 9; and it would seem that he returned thither, though for but a brief season. When in Galilee, after his baptism, he was chiefly at Capernaum or Cana, John ii. 1, 12. His early Judæan ministry succeeded, subsequently to which he visited Nazareth, and preached there in the synagogue. His family was probably still resident in the place. But so maddened were the people at his address that they attempted to precipitate him from the hill on which their city was built. And thenceforth Capernaum was his home, so far as the Redeemer had an earthly home, Matt. iv. 13, though it is possible that one more visit was paid to Nazareth. We afterward hear little of the place except as a designation of our Lord, sometimes merely descriptive, Matt. xxi. 11, but most generally by way of reproach, Matt. xxvi. 71; for proverbially no good thing could come out of Nazareth, John i. 46.

Nazareth lies on the western side of a narrow vale, to the north of the plain of Esdraelon. It is south of Cana, an hour and a half from Tabor, eight hours from Tiberias, and about equidistant from the Lake of Gennesaret and the Mediterranean. It grew into some importance at the time of the Crusades, and has now, under the name *en-Nazirah*, about three thousand inhabitants. Many places are shown as scenes of events connected with our Lord's history, such as the cave of the annunciation, the kitchen of Mary, the workshop of Joseph, the dining-table of our Lord and his apostles, the synagogue where he read the prophet Isaiah, and the mount of precipitation. It is needless to say that most of these rest on no sufficient authority. The precipice is certainly well suited to the purpose with which the Nazarenes were actuated, but it is two miles from the modern town. Dr. Thomson, indeed, mentions a ruin much nearer to it, where he was told the ancient Nazareth stood, higher therefore than the present, but he adds, "On my way back through the upper part of the town I found precipices enough for all the requirements of the narrative in Luke. Most of them, it is true, appear to be partly artificial, but doubtless there were some of the same sort in ancient days." He observed, too, the bold, immodest aspect of the girls to be found at the fountain of the annunciation. Shut in by hills—fourteen they are said to be—Nazareth is hot, and the views are confined. But from the so-called mount of precipitation there is a noble prospect.

NAZARETH, SISTERS OF, originally a branch house of the Little Sisters of the Poor, constituted as a separate foundation in 1853 by Cardinal Wiseman. They devote themselves to the care of the aged poor and of foundling children. Their habit is black, edged with blue, white cap and black hooded cloak.

NAZARIOS (na-zar'e-os), an epithet for a monk in the Greek Church. See NAZARITE.

NAZARITE (naz'a-rite), a person separated and devoted to the Lord by a special vow, the terms of which were carefully prescribed, Num. vi. 1-21. The restrictions of the vow were threefold. There must be entire abstinence from all strong drink, from the juice of the grape and from everything belonging to the vine. The second injunction was that the hair of the Nazarite was to grow, no razor touching his head all the days of his separation. The third restriction was, like that laid upon the high-priest, Lev. xxi. 10-12, that the Nazarite should not defile himself in any case for the dead, indicating not merely the purity which every one set apart for God should cultivate, but more pointedly that, being alive to God, he has nothing to do with that death which is sin's penalty, and with the sin of which death is the wages. If unavoidably the Nazarite became so defiled, he was to shave his head, bring a trespass-offering, for the discharge of the debt he had thus contracted to the Lord, also a sin-offering and a burnt-offering, and to begin again his vow, all the time before the defilement being lost. And when the term of the vow expired, the Nazarite brought a sin-offering—for he was still a sinful creature—a burnt-offering and a peace-offering, with the usual appendages, his hair being shorn or shaven, and cast into the fire, under the sacrifice of the peace-offerings, indicating the ordinary state of friendly communion with God.

The customary term of the Nazarite vow, according to the rabbins, was thirty days; but sometimes it was to continue for life. Three instances are recorded in Scripture of persons so sanctified and devoted from their mother's womb—those of Samson, Jud. xiii. 5, of Samnel, 1 Sam. i. 11, and of John the Baptist, Luke i. 15. Such persons are said to have had certain sacerdotal privileges. It will not escape notice that the Nazarites were not bound to celibacy; their vow, therefore, gives no countenance to any profession involving such a restriction.

NE ADMITTAS (nay ad-mit'tas), a writ so called from these words, which occur in it. It is a writ directed by the patron of any church to the bishop, when the patron fears lest the bishop should collate a favorite of his own to the benefice, or a person presented by another to the injury of the rights of the lawful patron. The presentation of this writ to the bishop arrests procedure, until the suit pending can be determined.

NEAH (ne'ah), a place on the border of Zebulun, Josh. xix. 13.

NEAL (neel), **DANIEL**, an eminent dissenting divine, was born in London, in 1678, and was educated at the university of Utrecht. On his return he began to officiate as a preacher, and in 1706 succeeded Dr. Singleton as minister of a congregation in Aldersgate street, in which office he continued for thirty-six years. Although assiduous as a minister, he found leisure for literary labors, and published, among other works, the well-known "History of the Puritans." He died at Bath, in 1743.

NEALE (neel), **LEONARD**, D.D., was a native of Maryland, born in 1746. He entered the priesthood of the Romish Church, where he greatly distinguished himself. In 1800 he was consecrated as coadjutor to Archbishop Carroll, and in 1815 he succeeded him as archbishop of Baltimore. He died in 1815.

NEANDER (ne-an'der), **JOHANN AUGUST WILHELM**, one of the most distinguished ecclesiastical historians of modern times, was born at Göttingen, in 1789, of Jewish parents. In his sixteenth year he was converted to Christianity, and proceeded to study first at Halle and then at Göttingen, where he gained the reputation of great learning and piety, though struggling with an extremity of poverty which would have crushed a less ardent and heroic soul. He removed to Heidelberg in 1811, and occupied himself in writing his first work, "The Emperor Julian and his Age," which led to his appointment to a chair of theology in that university in 1812. A few months afterward he was nominated to the same chair in the university of Berlin.

Here he labored assiduously for thirty-eight years, with what result will be seen if we look at his works on many periods of Church history, his pamphlets and monographs of every variety of subjects, his daily lectures on every conceivable theological topic—philosophy, doctrine, history, Biblical criticism—or the numberless pupils in Germany, England and America whom he inspired with a portion of his own noble enthusiasm and sent out as laborers in the same sacred field. With Neander theology was not a mere profession; the purity of his daily life and his devotion to Christian labor proved how sincerely he believed the truth of his favorite motto, that "it is the heart which makes the theologian." He died July 14, 1850. The first volume of Neander's great work, the "History of the Christian Religion and Church," appeared in 1825. Of his other works we may name the "Life of Jesus" and "History of the Planting of the Church by the Apostles," both of which, like the Church History, are well known through translations, and highly esteemed by all students of ecclesiastical history.

NEAPOLIS (ne-ap'o-lis), a sea-port on the coast of the Ægean, originally belonging to Thrace, and about ten miles from Philippi, the frontier Macedonian town, but it was attached to the province of Macedonia by Vespasian. St. Paul landed there on his voyage to Europe, Acts xvi. 11. The village of *Kavalla* is on the site of Neapolis.

NEARIAH (ne-a-ri'ah). 1. One of David's descendants, 1 Chr. iii. 22, 23. 2. A Simeonite chieftain, 1 Chr. iv. 42.

NEBAI (ne'bi), one who sealed the covenant, Neh. x. 19.

NEBAIOTH (ne-ba'yoth), or **NEBAJOTH** (ne-ba'yoth). Nebaioth was the eldest son of Ishmael, 1 Chr. i. 29, called Nebajoth in Gen. xxv. 13. His descendants were the Nabathæans, a most distinguished Arabian tribe. They originally devoted themselves to the feeding of cattle, Isa. lx. 7; their habits were simple and their principles independent. Afterward they built towns, especially the noted Petra. They were under a monarchical government, but the power of their king was limited. In later times they applied themselves to commerce. They were plundered by Sennacherib and had wars with the Syrian kings. By this time their manners had deteriorated, and they were little better than a nation of robbers;



THE NAZARITE.

but the Syrian wars curbed and reformed them. They had the confidence of more than one of the Maccabæan princes, and it was not till the reign of Trajan that they were fully subjected to the Roman power. The extent of their territories varied at different times, according to their successes and commercial enterprise.

NEBALLAT (ne-bal'lat), a town inhabited after the captivity by Benjamites, Neh. xi. 34. It was probably in the territory of Dan, on the site of the modern *Beit Nebdla*, north-east of Lydda.

NEBAT (ne'bat), the father of Jeroboam I., 1 Ki. xi. 26; xii. 2, 15, and elsewhere.

NEBO (ne'bo), a Chaldæan and Assyrian idol mentioned in Isa. xlvi. 1 and Jer. xlvi. 1, and

supposed to preside over learning and eloquence; hence described as the "far-hearing," and "he who instructs." He corresponds with the Latin Mercury, the Greek Hermes and the Thoth of the Egyptians. He was likewise worshiped by the Sabians in Arabia. The divine worship paid to

summit of the ridge of Pisgah belonging to the chain of Abarim, Deut. xxxii. 49; xxxiv. 1. It was from Nebo that the Lord showed Moses the extent of Canaan, just before his death. 2. A town occupied by the tribe of Reuben, Num. xxxii. 3, 38. It would appear after the captivity of the trans-Jordanic tribes to have fallen under the power of Moab, Isa. xv. 2. Possibly it was not far from the mountain so called, but Eusebius locates it eight miles south of Heshbon. 3. A place belonging to Judah, called for distinction's sake "the other Nebo," Ezra ii. 29. Perhaps it may be identical with the modern *Beit Nabah*, twelve miles north-west of Jerusalem. Some of the inhabitants who returned from captivity had married strange wives, Ezra x. 43. It has been supposed that both these towns derived their name from the worship of the god Nebo, or they may have been denominated from a Hebrew word signifying "high."

NEBUCHADNEZZAR (neb-u-kad-nez'zar), or **NEBUCHADREZZAR** (neb-u-kad-rez'zar), the most celebrated of the kings of Babylon, great for both his warlike achievements and his magnificent works in embellishing his capital and promoting the internal prosperity of his dominions.

Nebuchadnezzar was the son of a monarch generally called Nabopolassar, the founder of the great Babylonian empire. When Nabopolassar rebelled against Assyria, he cemented the alliance between himself and the Medes by marrying his son Nebuchadnezzar to Amuhea, daughter of the Median prince Astyages. In the later years of his father's reign Nebuchadnezzar appears to have headed the armies of the empire; and it was under his command that the victory at Carchemish was gained over Pharaoh-necho's army, in the fourth year of Jehoiakim, king of Judah, Jer. xlvi. 2.

After the victory at Carchemish, Nebuchadnezzar, who was pressing his advantages against Egypt, received intelligence of the decease of his father. He, therefore, deemed it necessary to hasten back to Babylon, where his authority was at once acknowledged, and he commenced his actual reign, 604 B. C.

It was in his second year, three years after Daniel had been placed at the Babylonian court, Dan. i. 5, that Nebuchadnezzar had his prophetic dream, Dan. ii. The time to which we must assign the erection of the image in the plain of Dura is not mentioned, Dan. iii. The transaction is more of a political than a religious cast. Doubtless, as the three Jews felt, to comply with the king's mandate would be to transgress the command of Jehovah. But Nebuchadnezzar's purpose seems to have been to require an open mark of subjection to the symbol of his own power from the civil officers in the various districts and provinces subjected to his sway. Daniel held then no civil office. He was attached to the court as "chief of the governors over all the wise men;" he, therefore, was not required to perform this homage.

Whether Nebuchadnezzar made another personal campaign in Judæa during Jehoiakim's life is questionable. The Scripture, speaking of the Jewish king's rebellion, says that bands of Chaldees, Syrians, Moabites and Ammonites were sent against him, but is silent as to any march of the great king himself, 2 Ki. xxiv. 2. And when Jehoiachin had succeeded, it is said first that his servants besieged Jerusalem before that Nebuchad-

nezzar besieged it, 2 Ki. xxiv. 10, 11. Be this as it may, Jehoiachin submitted, and his uncle Zedekiah was placed on the throne, who afterward rebelled; and Nebuchadnezzar's forces again reduced Jerusalem in his nineteenth year, while the wretched king of Judah, brought to his conqueror at Riblah, was blinded, his sons having been previously slain before his eyes. And it is noted that different parties of captives were carried to Babylon in Nebuchadnezzar's seventh (the year of Jehoiachin's short reign), eighteenth (just before the burning of Jerusalem) and twenty-third years, Jer. lii.

Little more can be said with certainty of the great emperor's campaigns. He besieged Tyre in the seventh year of his reign, and the siege lasted for thirteen years. The Egyptians attempted to relieve Jerusalem during the investment in Zedekiah's reign, Jer. xxxvii. 5-12, but they were either defeated or retired through fear of the superior Babylonian force; and Nebuchadnezzar, after the reduction of Phœnicia and Judæa, invaded and subdued Egypt, Jer. xlv. 8-13; xlvii. 13-26; Ezek. xxix. 1-20. His madness, Dan. iv., was probably in the latter part of his reign, which lasted forty-three years; he died in 561 B. C., probably upward of eighty, and was succeeded by his son Evilmerodach.

Nebuchadnezzar was not merely a conqueror; he was distinguished by the magnificence of his civil administration. Many of the great works which adorned Babylon—temples, palaces, the hanging-gardens, constructed, we are told, for the gratification of his queen, Amuhea, to remind her of her native Median mountains, the canals, reservoirs, not in the metropolis alone, but in many other cities of his dominions—were executed by Nebuchadnezzar, a proof of which is that his name is inscribed on multitudes of the bricks yet remaining in Babylonia.

This monarch was, indeed, one of the great ones of the earth, Dan. ii. 37, 38; iv. 36. With vast abilities, he was vainglorious, passionate and cruel; yet there are traits of nobleness in the way in which he received the intelligence of the judgment that was to befall him, and in his account of it, also in the honor he gave to Daniel. How far he became really acquainted with the power of Jehovah must be uncertain. Inscriptions and incidental notices of Scripture seem to show him devoted to his god Bel-merodach, and he might but regard the God of Israel as a local deity inferior to Bel. It would be pleasing to draw, if we could, a different conclusion from Dan. iv.

NEBUSHASBAN (neb-u-shas'ban), Jer. xxxix. 13, one of the Babylonian officers sent by Nebuzar-adan to take Jeremiah out of prison. He was chief of the eunuchs.

NEBUZAR-ADAN (neb'u-zar-a-dan), one of the great military officers in the army of Nebuchadnezzar, who was charged to protect Jeremiah the prophet, 2 Ki. xxv. 8, 11, 20.

NECESSARY DOCTRINE AND ERUDITION OF A CHRISTIAN MAN. This is the title of a book issued by Henry VIII. in the year 1543, and called "The King's Book," in contradistinction to the "Institution of a Christian Man," which was put forth in 1537, and was known as "The Bishop's Book." "The King's Book" was not sanctioned by the authority of the Convocation. It was prepared by a committee nominated by the king, who assisted in the work. He corrected many parts of it, collated the opin-



IMAGE ERECTED BY NEBUCHADNEZZAR.

this idol by the Chaldeans and Assyrians is attested by many compound proper names of which it forms part, as *Nebuchadnezzar*, *Nebuzar-adan*, *Nebushasban*, besides others mentioned in classical writers—*Nabonedus*, *Nabonassar*, *Naburianus*, *Nabonabus*, *Nabopolassar*.

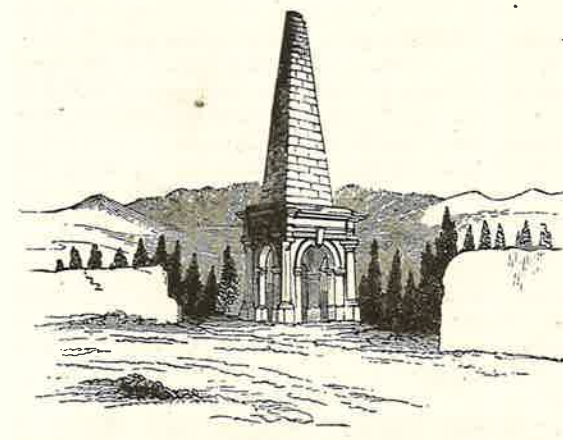
NEBO. 1. A mountain in the land of Moab, over against Jericho. It was probably a spur or

ions of bishops and divines on many points, and in the preface, which he probably wrote, there is a vigorous effort to vindicate the prohibition of the Bible.

NECESSITY (ne-ses'si-te), whatever is done by a cause or power that is irresistible, in which sense it is opposed to freedom. Man is a necessary agent, if all his actions be so determined by the causes preceding each action that not one past action could possibly not have come to pass, or

sary one; and the obedience of Christ cannot be good, because it was necessary. Further, say they, necessity does not preclude the use of means, for means are no less appointed than the end. It was ordained that Christ should be delivered up to death, but he could not have been betrayed without a betrayer, nor crucified without crucifiers. That it is not a gloomy doctrine, they allege, because nothing can be more consolatory than to believe that all things are under the direction of an all-wise Being, that his kingdom ruleth over all, and that he doth all things well. It is also observed that to deny necessity is to deny the foreknowledge of God and to wrest the sceptre from the hand of the Creator, and to place that capricious and undefinable principle—the self-determining power of man—upon the throne of the universe. Beside, say they, the Scripture places the doctrine beyond all doubt, Job xxiii. 13, 14; xxxiv. 29; Prov. xvi. 4; Isa. xlv. 7; Acts xiii. 48; Eph. i. 11; 1 Thess. iii. 3; Matt. x. 29, 30; xviii. 7; Luke xxiv. 26; John vi. 37.

NECHO, NECHOH (ne'ko). See PHARAOH.



OLD ROMAN MONUMENT AT VIENNE, FRANCE.—See MONUMENT.

have been otherwise than it hath been, nor one future action can possibly not come to pass, or be otherwise than it shall be. On the other hand, it is asserted that he is a free agent if he be able at any time, under the causes and circumstances he then is, to do different things; or, in other words, if he be not unavoidably determined in every point of time by the circumstances he is in, and the causes he is under, to do any one thing he does and not possibly to do any other thing. Whether man is a necessary or a free agent is a question which has been debated by writers of the first eminence. The Anti-necessarians suppose that the doctrine of necessity charges God as the author of sin—that it takes away the freedom of the will, renders man unaccountable, makes sin to be no evil and morality or virtue to be no good, precludes the use of means and is of the most gloomy tendency. The Necessarians deny these to be legitimate consequences, and observe that the Deity acts no more immorally in decreeing vicious actions than in permitting all those irregularities which he could so easily have prevented. The difficulty is the same on each hypothesis. All necessity, say they, doth not take away freedom, for it only makes actions certain. The actions of a man may be at one and the same time free and necessary too. It was infallibly certain that Judas would betray Christ, yet he did it voluntarily. Jesus Christ necessarily became man and died, yet he acted freely. A good man doth naturally and necessarily love his children, yet voluntarily. It is part of the happiness of the blessed to love God unchangeably, yet freely, for it would not be their happiness if done by compulsion. Nor does it, says the Necessarian, render man unaccountable, since the divine Being does no injury to his rational faculties, and man, as his creature, is answerable to him; besides, he has a right to do what he will with his own. That necessity doth not render actions less morally good is evident; for if necessary virtue be neither moral nor praiseworthy, it will follow that God himself is not a moral being, because he is a neces-

NECK. The neck being that part of the body through which the life is frequently destroyed, it is sometimes taken as the representative of the animal life; hence "to lay down the neck," Rom. xvi. 4, is a strong expression for hazarding one's life; to "give one the necks of one's enemies," 2 Sam. xxii. 41, was to surrender their life into his hands. But the most common reference was to beasts of burden, which bore upon their neck the yoke whereby they did service, and as such were viewed as emblems of men in their relation either to a good or bad service. Christ invites all to "take up his yoke" (upon their neck understood), in other words, to yield themselves obediently to his authority, Matt. xi. 29; and a stiff or hardened neck is a familiar expression for an unpliant, rebellious spirit.

NECK MOULDING, a small moulding at the junction of the shaft and capital of a column.

NECODAN (ne-ko'dan), 1 Esd. v. 37, identical with Nékoda, Ezra ii. 60.

NECRO CAMPANA (nâ'kro kam-pa'na), the passing-bell, or the bell which intimates that a person is dying. The term is used in the Greek Church.

NECROLOGY (ne-krol'o-je), formed of "nekros," dead, and "logos," discourse or enumeration, a book anciently kept in churches and monasteries wherein were registered the benefactors of the same, the time of their deaths and the days of their commemoration, as also the deaths of the priors, abbots, religious canons, etc. This was otherwise called *calendar* and *obituary*.

NECROMANCER (nek-ro-man'ser), Deut. xviii. 11. See DIVINATION, MAGIC.

NECROMANCY (nek'ro-man-se), the art of revealing future events by conversing with the dead. See DIVINATION.

NECTAN (nek'tan), who was a celebrated king of the Scottish Picts, obtained great notoriety because of his dealings with the monastery of Iona and its venerable inmates. Ever after the establishment of the Romish forms, which Augustine and his successors had brought to Kent and extended over the South of England, a determined effort was made to change the system, which from Iona had been carried into the North of England, as well as through the South and East of Scotland. Eventually, Adamnan, the abbot of Iona, received the Roman usages, but he failed to convince the members of the monastery. He died in A. D. 704. In A. D. 716 Nectan became a convert to the Roman system, and forthwith he expelled from Iona every one who refused to follow his example, and thus he changed the character of that venerable place, which for centuries had been the nursery of missionaries to many European lands.

NEDABIAH (ne-dab'yah), one of David's descendants, 1 Chr. iii. 18.

NEDFRATRES (ned-fra'trez), sometimes written NEFRATRES, were bonfires lighted by the superstitious on the feast of St. John the Baptist. Reference was made to them in a synod of the time of Charlemagne. The word seems to be Saxon and to mean "necessary fire." It has been held that these fires are really the remains of the old services in the East connected with the Baal-fires, and which were carried westerly, although in the lapse of ages the ideas of the people changed as to their origin and use. Even yet, in retired districts in Ireland, fires are kindled at this season; but the population are either ignorant of the origin of the custom, or they associate them with some political and historical event of comparatively modern date.

NEEDLEWORK. See EMBROIDER.



BAS-RELIEF OF AN ANCIENT GREEK MONUMENT.—See MONUMENT.

NEEMIAS (ne-eh-mi'as), Ecclus. xlix. 13; 2 Macc. i. 18-36; ii. 13, Nehemiah, of whom the apocryphal writer relates a legendary story.

NEGATIVI (neg-a-te'vi), a name applied to such persons as refused to admit that they were rightfully condemned by the Inquisition. They held that they were true "Catholics," and that they died in the faith, denying all heresies and all wrong doing.

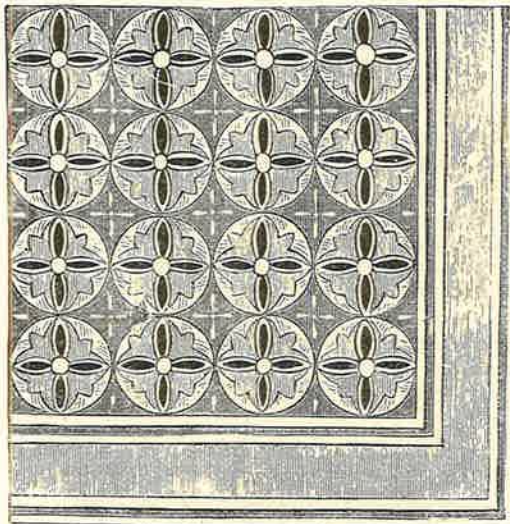
NEGINAH (ne-gi'nah), "a stringed instrument," Ps. lxi. title, the singular of Neginoth.

NEGINOTH (ne-gi'noth), Ps. iv. It would seem that the compositions to which this expression is prefixed were to be sung or chanted with an instrumental accompaniment.

NEHELAMITE. See **SHEMAIAH**.

NEHEMIAH (ne-he-mi'ah). 1. One who returned from the captivity with Zerubbabel, Ezra ii. 2.

2. An eminent Jew, probably of the tribe of Judah, a descendant of the royal house, who held the post of king's cup-bearer at the Persian court. While in attendance his countenance was so sad for the evil news he had heard of the desolation of Jerusalem and afflicted state of the returned remnant of Jews there, that the monarch inquired the cause. Nehemiah, lifting up his heart to God, entreated that he might be permitted to visit Jerusalem; and the king accordingly sent him thither, with a commission as governor. There he rebuilt the walls, and in conjunction with Ezra carried on a work of reformation among the people. His administration lasted



SPECIMEN OF ANCIENT MOSAIC.—See MOSAIC.

twelve years, and then he returned to the Persian court; but after some time, variously estimated from five to nine years, he was permitted to resume his office at Jerusalem, to redress the abuses which had grown up during his absence. Here it is probable he spent the remainder of his life, having shown himself a humble, disinterested, pious man and a zealous, patriotic and conscientious governor. His administration, including the interval, lasted probably from 445 to 409 B. C.

3. A person who had a charge in rebuilding the walls of Jerusalem, Neh. iii. 16.

NEHEMIAH, THE BOOK OF. This book was placed by the Jews in one volume with Ezra; contemporary events are treated of in both. It may be roughly divided into three sections: I. Ch. i.-vii., comprising the narrative of Nehemiah's appointment to office, his rebuilding, in spite of opposition, the walls of Jerusalem, and his purpose of bringing the people to an orderly settlement. In II., ch. viii.-x., there is an account of certain religious solemnities; and in III., ch. xi.-xiii., we have various lists, appointments and settlements, with a recital of some acts of Nehemiah's administration on resuming his post.

In many parts of this book Nehemiah appears as speaking in the first person, but there are difficulties in the way of believing that the whole proceeded from his pen. When we find a perceptible diversity of diction, when in parts of the book Nehemiah seems to retire into the background, when his own title varies and the designation of the nobles is not the same, when, too, we see lists extended beyond what we can reasonably imagine was the limit of Nehemiah's life, we can hardly help coming to the conclusion that various hands contributed to this book. The following will probably be found not an unfair apportionment of the parts of it. Nehemiah evidently was in the habit of noting the occurrences of his time. Now, the section, Neh. i. 1-vii. 5, is written in the first person; there is a uniformity in its style, and several favorite expressions recur. The writer also declares that he found a document (nearly identical with Ezra ii.) which he adds to his own narrative, Neh. vii. 6-73. There is no reason to doubt that the whole of this section, therefore, belongs to Nehemiah himself. But in ch. viii.-x. there is a change; the governor is spoken of in the third person, and it is therefore most probable that the section is from another pen. The remainder of the book, ch. xi.-xiii., was, with small exceptions, most likely written by Nehemiah; ch. xi. 1 seems to connect itself with the first part of ch. vii. 5. But the list of ch. xii. 1-26 was from a later hand, as the succession of high-priests is carried down to Jaddua, who was contemporary with Alexander the Great, or else the final editor added some names. Jaddua, however, may have been born before Nehemiah's death. The verses ch. xii. 44-47 may possibly not be by Nehemiah, as ch. xiii. 1 is closely connected with ch. xii. 43. We may believe, then, that, as much of this book was written by Nehemiah, but not the whole, it was ultimately arranged in its present form by some one, the author of the Chronicles very possibly (to which it, with Ezra, formed an appendix), who, under divine guidance, has transmitted to future ages of the

Church this most instructive narrative as we now have it.

NEHEMIAS (ne-he-mi'as). 1. 1 Esd. v. 8, identical with Nehemiah of Ezra ii. 2. 2. 1 Esd. v. 40, Nehemiah, the governor.

NEHILOTH (ne'hi-lōth), Ps. v., title. This word, signifying "perforated," showed that the psalm was to be accompanied by the music of a wind-instrument. Some have supposed that the organ, others that flutes were meant.

NEHUM. See **REHUM**.

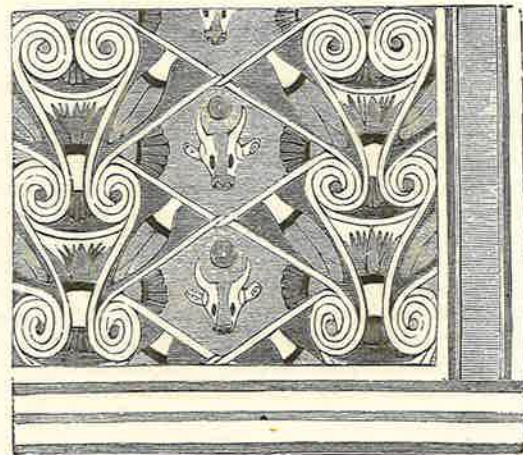
NEHUSHTA (ne-hoosh'ta), the mother of King Jehoiachin, 2 Ki. xxiv. 8.

NEHUSHTAN (ne-hoosh'tan), "brazen," the serpent of brass or copper which Moses made by God's command in the wilderness, Num. xxi. 8, 9, was preserved for many ages. Hezekiah, perceiving that the people had been in the habit of paying a superstitious reverence to it, broke it up, 2 Ki. xviii. 4. Probably Nehushtan was the name by which it had been ordinarily known, though some believe it a term of contempt then first applied.

NEIEL (ne-i'el), one of the landmarks on the northern border of Asher, Josh. xix. 27.

NEIGHBOR (nay'bur). The Pharisees were disposed to restrict the meaning of neighbor to their own countrymen or friends. Our Lord, therefore, to teach the universal brotherhood of men, spoke his parable of the good Samaritan, Luke x. 25-37. When compassion can be shown, or a kind office done, there must be no limitation; every one is to be deemed for such purposes a "neighbor," Matt. v. 43-48.

NEILL (neel), **WILLIAM**, D.D., who was born near Pittsburg, in 1779, was educated at Princeton. He became a tutor in the college, and in 1805 he was settled as Presbyterian minister at Coopers-town, New Jersey, from which he removed, in 1809, to Albany, New York. In 1816 he was settled in Philadelphia as pastor of the Sixth Presbyterian Church, from which office he retired in 1824 to act as president of Dickinson College, Carlisle, Pennsylvania. In 1829 he was appointed secretary and general agent of the Presbyterian Board of Education, and in 1831 he assumed the work of the ministry in Germantown, where he continued until 1842. Dr. Neill was a most faith-



SPECIMEN OF ANCIENT MOSAIC.—See MOSAIC.

ful minister, greatly beloved, and an excellent, pious man. He was the author of "Lectures on Biblical History," "Exposition of the Epistle to the Ephesians," "The Divine Origin of the Christian Religion" and other works. He died in 1860.

NEKEB (ne'keb), "a cavern," a boundary town in the territory of Naphtali, Josh. xix. 33.

NEKODA (ne-ko'dah), one whose descendants, Nethinim, returned with Zerubbabel, Ezra ii. 48. Some of them, however, could not show their genealogy, Ezra ii. 60.

NELSON (nel'sun), **DAVID**, M.D., who became extensively known and very eminent in the ministry of the Presbyterian Church, was born in the year 1793 near Jonesborough, Tennessee. He was educated at Washington College, Virginia, and studied medicine at Danville, Kentucky, and in Philadelphia. He served in Canada as a surgeon during the war of 1812, and at its close he settled in Jonesborough. In early life he had made a profession of religion, but he had fallen into infidelity, from which he was mercifully delivered; and resigning a lucrative practice, he dedicated himself to the Christian ministry.

He was licensed to preach in 1825, and in 1828 he settled as pastor at Danville, Kentucky, but in 1830 he was induced to remove to Missouri, which greatly needed an increase of ministers and a large accession to the staff of educators. He rendered important aid in founding Marion College, of which he became the first president. In 1836 he removed to Illinois, and at Quincy he established an educational institute with a view to the cultivation of a missionary spirit. He died at Oakland, near Quincy, in 1844. His greatest work was the "Cause and Cure of Infidelity," a noble performance which has taken a high place in religious literature. He wrote frequently for reviews and other journals, but his whole strength was devoted to the publication which will long be associated with his name.

NELSON, ROBERT, a pious and learned writer, was born in London, in 1656, and received his education at Trinity College, Cambridge. He was strongly attached to James II., and he continued to communicate with the non-jurors till the year 1709, when he returned to the Established Church, in taking which step he yielded to the arguments of his friend, Bishop

the work of promoting all benevolent institutions; and while engaged in advancing the cause of the Kentucky Asylum for the Deaf and Dumb he went to Tallahassee, Florida, in 1827, where he suddenly died. He was succeeded in the pastorate at Danville by his brother, the author of "The Cause and Cure of Infidelity."

NEMESIUS (ne-me'se-us), an eminent Christian philosopher who was bishop of Emesia, in Phœnicia, and flourished toward the close of the fourth century. He was the author of an admirable treatise on the nature of man which refutes the notions of the Manichæans, Eunomians and Apollinarists and defends that of Origen concerning the pre-existence of souls. His treatise is chiefly curious because it discovers a degree of acquaintance with physiology not to be paralleled in any other writers of so early a date, and it is one of the most elegant specimens now extant of the philosophy which prevailed among the ancient Christians.

NEMUEL (ne-mu'el). 1. A descendant of Reuben and brother of Dathan and Abiram, Num. xxvi. 9. 2. One of the sons of Simeon, Num. xxvi. 12; 1 Chr. iv. 24. He is also called Jemuel.

NEMUELITES (ne-mu'el-ites), a family of Simeon, descended from Nemuel, Num. xxvi. 12.

NEOLOGISTS (ne-ol'o-gists). Rationalists of Germany and elsewhere who frame their religious views according to the progress of scientific research and the changes introduced by Biblical criticism, aiming especially at eliminating all supernatural elements out of the system which they profess. See **RATIONALISM**.

NEOLOGY. See **RATIONALISM**.

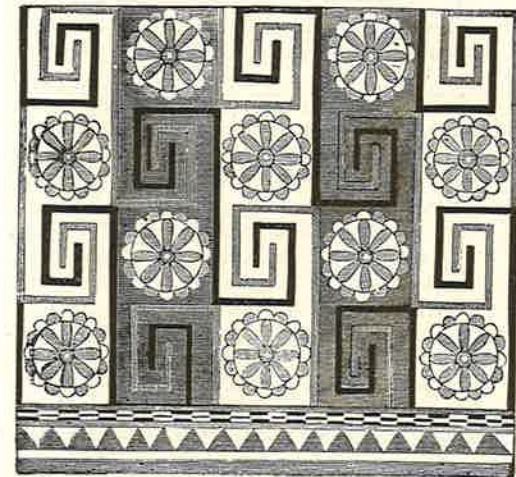
NEOMENIA (ne-o-me'ni-a), a feast of the new moon. It appears from Chrysostom, Augustine and the early councils, that Christians were often tempted in

primitive times to observe this and similar heathen festivals.

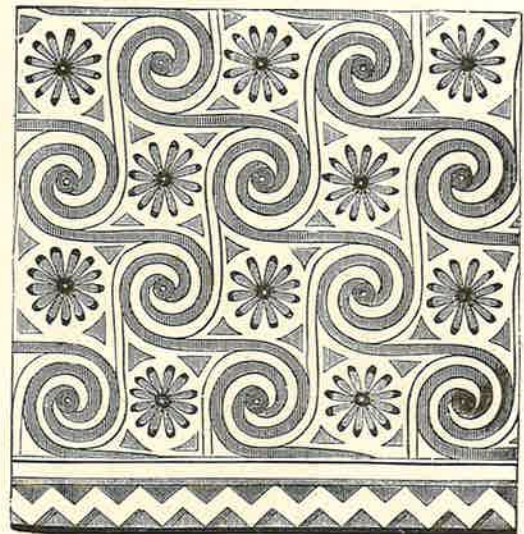
NEONOMIANS (ne-o-no-me'anz), a sect so called from the fact that they were viewed as turning the Gospel into a new law, the condition of which is imperfect through sincere and persevering obedience. The term is derived from the Greek words "neos," new, and "nomos," law. At the Synod of Dort much attention was given to a position which some theologians had adopted, and which was in opposition to the views ratified by the synod. According to that party, "The new Covenant of Grace which through the medium of Christ's death the Father made with man consists not in our being justified by faith as it apprehends the righteousness of Christ, but in this, that God, abrogating the exaction of perfect legal obedience, reputes or accepts of faith itself, and the imperfect obedience of faith, instead of the perfect obedience of the law, and graciously accounts them worthy of the reward of eternal life."

Toward the end of the seventeenth century a controversy prevailed in England among the Dissenters, one party holding with Dr. Crisp and being charged with "Antinomianism," and the other agreeing with the views of Dr. Daniel Wil-

liams, who leaned to the theology of Baxter, and who was considered to have adopted "Neonomianism." The views of Dr. Williams were thus set forth by himself: "Is the Gospel a law in this sense, viz., God in Christ thereby commandeth sinners to repent of sin and receive Christ by a true operative faith, promising that thereupon they shall be united to him, justified by his righteousness, pardoned and adopted; and that, persevering in faith and true holiness, they shall be finally saved; also threatening that if any shall die impenitent, unbelieving, ungodly, rejecters of his Grace, they shall perish without relief and endure sorer punishments than if these offers had not been made to them? 2. Hath the Gospel a sanction—i. e., doth Christ therein enforce his commands of faith, repentance and perseverance by the aforesaid promises and threatenings as motives of our obedience? Both these I affirm, and they deny, saying the Gospel in the largest sense is an absolute promise without precepts and conditions, and a Gospel threat is a bull. 3. Do the Gospel promises of benefits to certain graces, and its threats that those benefits shall be withheld and



SPECIMEN OF ANCIENT MOSAIC.—See MOSAIC.



SPECIMEN OF ANCIENT MOSAIC.—See MOSAIC.

Ken. He lived on terms of intimacy with Archbishop Tillotson, and was the zealous promoter of all works of charity, having the ability as well as the disposition to give what true benevolence prompted. He was the author of many popular works, among which are—"The Practice of True Devotion," "A Companion to the Festivals and Fasts of the Church of England," "The Whole Duty of a Christian." He died in 1714, and was the first person buried in the cemetery of St. George's, Queen Square, London, where a long Latin inscription by Bishop Smalridge records his virtues.

NELSON, SAMUEL KELSEY, was born at Jonesborough, Tennessee, in 1787, and graduated at Washington College, then under the care of Dr. Doak. He directed his attention to the study of the law, but he abandoned it, and entered the ministry. After preaching for some time in South Carolina, he returned to Kentucky and settled at Danville as pastor. Here he labored very faithfully, and ere he died he had signal testimony of the power of the gospel in the great number of conversions which occurred in 1826. To him belongs the honor of founding Centre College at Danville, Kentucky. He entered very earnestly also into

the contrary evils inflicted for the neglect of such graces, render those graces the condition of our personal title to those benefits? This they deny, and I affirm," etc.

It does not appear to have been a question in this controversy whether God in his word commands sinners to repent and believe in Christ, nor whether he promises life to believers and threatens death to unbelievers, but whether it be the Gospel under the form of a new law that thus commands or threatens, or the moral law on its behalf, and whether its promises to believing renders such believing a condition of the things promised. Several years afterward a similar controversy prevailed in Scotland. Boston, the Erskines and others had to meet and answer the question, whether they did or did not admit that in the Gospel there were commands of the nature of law. To which they replied that strictly there was nothing of law in the Gospel. It was a revelation and offer of mercy, a tender of deliverance by the acceptance of a Saviour, and that as all men, even though fallen, are still under the rule of the moral law, the law commands and enjoins all men to accept all offers made by God, to believe all teachings and to accept all tenders of mercies made by him to sinners.

as well to this signification. Another word is found in Isa. xxxiv. 13; Hos. ix. 6; it means a prickly weed, and may designate the nettle or the thistle. The nettle, *Urtica*, is too common to need description; its apparatus for stinging consists of a pointed tube through which the poison is forced into the wound which the point has made.

NETTLETON (net'tl-tun), ASAHEL, D.D., was born in 1783, at North Killingworth, Connecticut. He studied at Yale College, and was licensed to preach in 1811, but not ordained until 1817. He had resolved on being a missionary, but he had to abandon the resolution, because he saw that his preaching was acknowledged and needed in his own land. He continued to preach as a missionary in Connecticut and Massachusetts; and having published a volume of hymns, he went to Virginia for recruiting his health in 1827, and again he returned and preached through New England until 1831. After a voyage to England,



A MUSICAL PROCESSION AMONG THE ANCIENT HEBREWS.—See MUSICAL INSTRUMENTS.

he settled at East Windsor, where he lectured to the students without accepting a permanent situation in the seminary which was offered to him. In his later years he opposed what has been known as the "New Haven School of Theology." He died in May, 1844.

NEUMAN (neu'man), JOHN NEPOMUCENE, D.D., born in Bohemia, in 1811, was ordained a priest in the Romish Church at New York in 1836. He entered the order of "The Holy Redeemer," and in March, 1852, he was consecrated bishop of Philadelphia. He died in 1860.

NEUTRALS (neu'tralz), a title given by way of contempt to certain followers of Zwinglius who were charged with holding that communion in one or both of the elements in the Lord's Supper was indifferent, as mere bread or wine was received in either case.

NEVIL (nev'il), or **NEVILLE**, THOMAS, dean of Canterbury and an eminent benefactor to

Trinity College, Cambridge, was born in Canterbury, and educated at Pembroke Hall, Cambridge. He held various offices, both collegiate and ecclesiastical. In 1595 he was concerned in the controversy which originated at Cambridge from the public declaration of one of the Fellows of Caius College against the doctrine of predestination and falling from grace. The dispute, which was referred to Archbishop Whitgift, occasioned the well-known conference of divines at Lambeth, where certain propositions were agreed on, in conformity to Calvin's principles, commonly called the Lambeth Articles. In 1597 Nevil was promoted to the deanery of Canterbury. On Queen Elizabeth's death he was sent by Archbishop Whitgift to Scotland to address her successor, in the name of all the clergy, with assurances of their loyalty and affection. James I. afterward, when on a visit to Cambridge, in 1615, was entertained at Trinity College by Dr. Nevil, who died in May of the same year. By his munif-

icence to Trinity College, Dr. Nevil has secured to himself the gratitude and admiration of posterity. He expended more than fifteen thousand dollars in rebuilding that fine quadrangle which to this day retains the name of Nevil's Court. He was also a contributor to the library of that college, and a benefactor to Eastbridge hospital in his native city.

NEVILLE (nev'il), EDMUND, D.D., was a native of London. He entered the ministry of the Protestant Episcopal Church, and was ordained at Philadelphia in 1840. He had charge of St. Thomas' Church, Taunton, Massachusetts, until 1842, when he as-

sumed the duties of St. Philip's Church, Philadelphia. In 1850 he settled in New Orleans, whence he removed to New York and again to Taunton, Massachusetts, only to change to Newark, New Jersey, in 1857. He is the author of "Autumnal Leaves," "George Selwood" and "Questions on the Morning and Evening Services."

NEVILLE, RALPH DE, an English churchman and lawyer of the thirteenth century, high in the favor of Henry III. He was made bishop of Chichester, chancellor of Ireland, and in 1231 was elected archbishop of Canterbury, though the pope refused to confirm the election. Through the queen's influence he lost the king's favor, who endeavored to remove him, but he refused to resign without the authority of Parliament. He was finally restored to the royal favor in 1242. He built a magnificent mansion in the street which was in consequence called Chancellor's Lane, afterward corrupted into Chancery Lane. Ambitious and wealthy, he was yet a man faithful to his sovereign, and able and irreproachable in his admin-

istration; accessible alike to poor and rich, and a munificent benefactor to the Church.

NEVINS (nev'inz), WILLIAM, D.D., was born in 1797, in Norwich, Connecticut, and after an effort to train him to mercantile life, he was allowed to enter Yale College, where he graduated in 1816. He then entered Princeton Theological Seminary, and after three years' study of theology, he was licensed to preach by the New London Association in 1819. He was ordained as successor to the Rev. Dr. Inglis in the First Presbyterian Church in Baltimore. Here he had to assume the duties of a most weighty charge, and his pastoral work showed that the great Head of the Church had planted in that portion of the field the under shepherd who by intellectual endowments, prudence and determination, and still more by earnest spirituality of mind, was exactly fitted for the place. In 1832 Baltimore was severely scourged by cholera, and in that trying season he lost his wife and her mother. Soon afterward it became evident that his own health was on the wane. He rapidly declined, and in September, 1835, he died most triumphantly in the full assurance of faith and hope. Dr. Nevins was eminent for his originality, his great clearness and nervous power of style, and accordingly his preaching was direct and most impressive, reaching every faculty and power of all in his audience. He was a great and good man.

NEWBURY (new'ber-e), WALTER, is the name of one of the great men connected with the abbey of St. Augustine, now the cathedral of Bristol. In 1148, Robert Fitzharding, the mayor of Bristol, founded a priory of Black Canons at Bristol, and in the reign of Henry II. it was changed into an abbey. It became one of the great abbeys of England, and at the dissolution of the religious houses in 1542 Henry VIII. changed the church of the abbey into a cathedral, appointing a bishop, a dean, a subdeacon, six canons, six lay clerks, six choristers, two grammar-school masters, four almsmen and other beneficiaries, at the same time endowing the cathedral church with the greatest part of the lands of the old monastery. Newbury was elected in 1428, and he encountered great trouble in governing the abbey. He was even thrust out of it in a most illegal manner, and for five years he had to endure great oppression. After being restored, he became a great benefactor to the place, and in addition to all his improvements made at the abbey, he erected the great manor-house of Almondsbury, which still belongs to the see of Bristol. Newbury died in 1463.

The cathedral of Bristol does not take rank with the churches of the first or even second class in England. The edifice is small and low, but the tower is imposing. It has no clerestory, and the side aisles are of the same height as the body of the church. Approaching the western entrance, there is no long-drawn nave with expansive window and gorgeous canopied doorway. In fact, there is no nave at all, and from the tower to the right and left the transepts extend, and the choir beyond the tower, with its side aisles, constitutes the main body of the church. There is a chapter-house to the south of the south transept, and a Lady chapel to the east of the north transept, and these with vestries make up the cathedral of Bristol—a church in which some of the most profound scholars and eminent divines of England have ministered. The names of Butler, the author of the "Analogy," of Conybeare, the author of the great works on "Miracles" and on "Revealed Religion,"

of Thomas Newton, of Gray, of Monk and Thompson are sufficient to reflect credit on any see.

NEWCOMB (neu'kum), HARVEY, D.D., who became a very voluminous author, especially as a writer for the young, was born at Thetford, Vermont, in 1803. He became a teacher, and in Westfield, New York, he edited and published "The Western Star." He removed to Pittsburg, where he edited "The Christian Herald" and produced Sabbath-school books of much value. Being licensed to preach, he took charge of the Roxbury Congregational Church, and afterward of the Needham and Grantville churches. He was then engaged to edit "The Traveler," and in 1851 he connected himself with "The New York Observer," preaching at the same time in Brooklyn. He wrote one hundred and seventy-eight volumes, mostly for children, and among them were fourteen volumes of Church history. His largest work was "The Cyclopædia of Missions," which appeared in 1855. In addition to all this labor, he was a frequent contributor to several journals, and he prepared works on "The North American Indians" and on the "Great Truths of Christianity." He possessed great versatility of talent, much readiness and vast energy, as his numerous works abundantly display. He died in 1863, at Brooklyn.

NEWCOME (new'kum), WILLIAM, an eminent Irish prelate, descended from a non-conformist family, was born at Barton-le-Clay, in Bedfordshire, in 1729, and educated at Pembroke College, Oxford. In 1765 he was appointed chaplain to the earl of Hertford, then lord-lieutenant of Ireland, who conferred on him the see of Drogheda. In 1775 he was translated to Ossary, and in 1778 he produced his first work, "An Harmony of the Gospels," which involved him in a controversy with Dr. Priestley respecting the duration of our Lord's ministry, Dr. Priestley confining it to one year, while the bishop extended its duration to three years and a half. In 1795 he was translated to the archbishopric of Armagh. He died in Dublin in 1800.

NEWCOMEN (neu'kum-en), MATTHEW, nonconformist divine of England, was educated at St. John's College, Cambridge, where he took his master's degree. As member of the Westminster Assembly of Divines, he assisted in the drawing up of their catechism, and he was one of the five divines who attacked Bishop Hall's "Vindication of Episcopacy." He was ejected from the living of Dedham, Essex, in 1662, and then retired to Leyden, where he died in 1666.

NEW-CONNECTION BAPTISTS. See BAPTIST CHURCH.

NEW-CONNECTION GENERAL BAPTISTS. See BAPTIST CHURCH.

NEW-CONNECTION METHODISTS. See METHODIST CHURCH.

NEW DISPENSATION AND NEW TESTAMENT. See DISPENSATION and TESTAMENT.

NEWELL, HARRIET, who was the daughter of Moses Atwood, of Haverhill, Massachusetts, was born in 1793. She became the wife of the missionary Samuel Newell, with whom she went to the East. In 1812 she died of consumption, in

the Isle of France, whither, with her husband, she had been driven from India. She had unusually great mental and spiritual endowments. She was intellectual, exceedingly sensitive and tender, and deeply experimental and earnest in her piety, without any tendency to austerity or ostentatious sanctimoniousness. The biography of Mrs. Newell by Dr. Woods did much to promote the cause of missions; and thus it may be truly said that by her death she did more than she accomplished in her life.

NEWELL, SAMUEL, who was born at Durham, Maine, in 1785, graduated at Harvard College in 1807, and studied theology at Andover. Along with Judson, Nott and Mills, he offered himself as a missionary to the General Association of Ministers at Bradford, in June, 1810, and was ordained at Salem in 1812. He landed at Calcutta, and was ordered to leave the country by the Bengal government. He went to the Isle of France, where he lost his wife and child. He was permitted to settle in Ceylon, and after good service there, he succeeded in establishing himself at Bombay, where he labored until his death by cholera, in 1821. He was eminent for his piety, great sweetness and entire devotion to the work of his life.

NEW-FOUNDATION CATHEDRALS, a title given to the cathedrals

which were founded and endowed by Henry VIII. out of the revenues of the dissolved monasteries. They were Oxford, Gloucester, Bristol, Chester and Peterborough; and the see of Sodor and Man, though formerly existing, was placed by Henry in the province of York.

NEW JERUSALEM CHURCH, or SWEDENBORGIANS (swe-den-bor'je-anz). These are the titles of those Christians who receive the doctrines taught in the writings of Emanuel Swedenborg, a Swedish nobleman who was born in 1689, at Stockholm. He enjoyed the advantage of a good education in his early years; and as he was endowed with great intellectual capacity, he made great progress, and soon acquired a wide knowledge of the sciences. He was also trained very sedulously by his father in the faith of the Lutheran Church, and he gave evidence of a regard for religious truth from his youth up. In 1719 he was placed among the nobles of the kingdom, and he entered on the duties of legislation, taking his part in the management of public affairs. He was characterized by great literary industry, and he published a great number of philosophical works; but it is to the theological part of his system that this article must be devoted.

He declared that in the year 1743 the Lord manifested himself to him by an actual personal appearance, and that he so opened his eyes that he was afterward able to see and converse with angels and spirits—a privilege which he enjoyed without interruption for twenty-seven years. He then began to print and publish many marvelous things respecting heaven, hell, the state of men after death, the worship of God, the spiritual sense of the Scriptures and the different parts of the universe, which were incorporated into his system, and which soon attracted a large share of attention—by some who ridiculed his pretensions and by many who admitted his claims. He lived and died in the communion of the Lutheran Church. His theological views may be easily classified.

THE SCRIPTURES AS INTERPRETED BY THE WRITINGS AND REVELATIONS OF SWEDENBORG, TAKEN AS THE STANDARD OF SWEDENBORGIAN DOCTRINE.—On the doctrine of the Trinity Swedenborgians hold "that Jehovah God, the Creator and Preserver of heaven and earth, is Love itself and Wisdom itself, or God itself and



A PERSIAN ORCHESTRA.—See MUSICAL INSTRUMENTS.

Truth itself; that he is One, both in essence and in person, in whom, nevertheless, is the Divine Trinity of the Father, Son and Holy Spirit, which are the essential Divinity, the Divine Humanity and the Divine Proceeding, answering to the soul, the body and the operative energy in man; and that the Lord and Saviour Jesus Christ is that God." An interpretation of this dogma is found in a clause in the "Conference Deed" which is enrolled in the Chancery, viz., "That our Lord and Saviour Jesus Christ is the only God of heaven and earth, and that in him is the Divine Trinity of Father, Son and Holy Spirit." On the Incarnation, the second article declares "that Jehovah God descended from heaven as Divine Truth, which is the Word, and took upon him human nature, for the purpose of removing from man the powers of hell and restoring to order all things in the spiritual world and all things in the Church; that he removed from man the powers of hell by combats against and victories over them, in which consisted the great work of redemption;" that "he for ever keeps the infernal powers in subjection to himself, and that all who believe in him with the understanding, from the heart, and live accordingly, will be saved."

Along with these statements must be taken the proposition "that to believe redemption to have consisted in the Passion of the Cross is a fundamental error of the Old Testament," and that the imputation of the merit and righteousness of Christ which consist in redemption is a thing impossible, the only imputation being one "of good and evil, and at the same time of faith; and that the Lord imputeth good to every man, and that hell imputeth evil to every man." On the subject of the Holy Scripture, the third article declares "that the sacred Scripture, or Word of God, is divine truth itself, containing a spiritual sense hitherto unknown, whence it is divinely inspired and holy in every syllable, as well as a literal sense, which is the basis of its spiritual sense, and in which divine truth is in its fullness, its sanctity and its power, thus that it is accommodated to the apprehension both of angels and man; that the spiritual and the natural senses are united by correspondences like soul and body, every natural expression and image answering to and including



AN ORIENTAL BAND.—See MUSICAL INSTRUMENTS.

a spiritual and divine idea; and thus that the Word is the medium of communication with heaven and of conjunction with the Lord."

As to ordinances, it may be observed that Baptism and the Lord's Supper are considered as sacraments of divine institution to be permanently observed, the view of their efficacy being nearly in accordance with the Zwinglian conception.

The doctrines of Swedenborg extended into Germany, England, the United States and Canada. Of late years much attention has been paid to the publication of the works of Swedenborg, a society having been formed for that purpose. In England several of the views of the Swedish baron have been adopted by members of the Church of England without their separating from the Church.

NEWLAND (neu'land), an abbot of Bristol, became famous as the historian of the establishment. All the remains of an historical character which were produced by the officers of the old religious houses are fraught with great interest, inasmuch as they cast a flood of light on the inner life of these institutions. They record the difficulties, the jealousies, the misrule, the rebellions

against authority, and other circumstances which from time to time were occurring in their history, and which showed that, whether in or out of a cloister, human nature is much the same. Newland died in 1515.

NEWMAN (neu'man), SAMUEL, was born in 1602, in England, and educated at the university of Oxford. He became a minister of the Established Church, but retired from it, and came to New England, about the year 1636. He labored for a year and a half at Dorchester, and about five years at Weymouth, and in 1644 he removed to Rehoboth, a place which bordered on the Providence Plantations. He gave this name to the place because of the opening which was there presented to his flock. He was the author of a concordance which passed through several editions, the fifth being published in London, in 1720, in a goodly-sized folio. He was a man of earnest character, learned and much devoted to his ministerial duties. Cotton Mather quaintly says of him, "He was a lively preacher, and a very preaching liver." He died in 1660.

NEW MOON. See FESTIVAL, MOON.

NEW MOON, TABLES OF THE. Various tables have been devised for finding the new moon, from which Easter is calculated. The Metonic cycle was employed at the time of the Nicene council, and was supposed to contain nineteen years; but in reality it contained somewhat less, which deficiency amounts to a whole day in about three hundred and twelve years. The numbers belonging to this cycle have been called "golden numbers."

NEW STYLE. The present method of computing the year was introduced by Pope Gregory XIII., in October, 1582. By ten days were deducted from the year 1582 by calling what, according to the old calendar, would have been the 5th of October the 15th of October, 1582. It did not come into force in England until September 2, 1752.

NEW TESTAMENT. See BIBLE, TESTAMENT.

NEWTON (neu'tun), JOHN, who became rector of St. Mary Woolnoth, in London, was born in that city, in 1722. His father was the master of a ship that traded to the Mediterranean. His mother, who was a pious dissenter, taught him the Westminster Shorter Catechism with the proof-texts, and the catechisms and hymns of Dr. Watts, but she died when he was only seven years of age. He had but little attendance at school; for when he was only eleven years old, he went several voyages with his father, and on the occasion of the fifth voyage he was left with a friend of his father at

Alicante, in Spain. He became master of a vessel in the African slave-trade, and on the African coast he fell into habits of dissipation and profligacy that seemed to have erased all the impressions of his childish years. Eventually, he became surfeited and tired of his degradation and vice. He retired from the sea and engaged in the duties of tide-waiter at Liverpool, which, after three years, he resigned in 1778, to prepare himself for the duties of a minister in the Established Church of England, as his whole heart and life had become entirely changed. He failed in an effort which he made to induce the archbishop of York to ordain him, and began to act as an expounder of Scripture and a missionary among the careless classes, thus spending seven or eight years of his life. At length, in 1764, the curacy of Olney was offered to him, and the bishop of Lincoln ordained him. For fifteen years he resided at Olney, and here he was the intimate friend of the poet Cowper, the "Olney Hymns" being the joint production of these two congenial minds. In 1777 Mr. John Thornton presented Newton to the rectory of St. Mary Woolnoth, and St. Mary Woolnoth church Haw, in Lombard street, London, and he removed to the capital; and here, during twenty-seven years of great usefulness and remarkable popularity, he labored till his death, in 1807, at the age of eighty-five years. He was a man of great originality, much acuteness and admirably fitted for the practical details of ministerial life. His views were Calvinistic in accordance with those of his friend Thomas Scott, the commentator, and his influence on behalf of practical and experimental religion was universally recognized. His published works extend to six volumes octavo, and they continue to be much sought after until the present time.

NEWTON (neu'tun), RICHARD, a learned English divine, founder of Hertford College, Oxford, was born in 1676, at Yardley Chase, in Buckinghamshire, and educated at Christ Church, Oxford, where he distinguished himself as a tutor. In 1710 he was inducted principal of Hart Hall, and subsequently was made rector of Sudbury, in Northamptonshire. His application for a charter to take Hart Hall from under the jurisdiction of Exeter College and erect it into an independent college occasioned a most ably-sustained controversy between him and the rector of Exeter. In 1740, however, he obtained the charter for raising Hart Hall into a perpetual college for the usual studies. In 1752 he was promoted to a canonry of Christ Church. He died in 1753. He was the author of "Pluralities Indispensable."

NEWTON, THOMAS, an English prelate, was born at Lichfield in 1704. After finishing his education at Westminster, he was elected to Trinity College, Cambridge, where he obtained a fellowship, and in 1744 he was presented to the rectory of St. Mary-le-Bow, Cheapside. In 1794 he published an edition of Milton's Paradise Lost with notes and the life of the author, which was followed by the "Paradise Regained," in a similar form. But his reputation rests on his "Dissertations on the Prophecies," completed in 1758. He was made a prebendary of Westminster in 1757, and soon after precentor of York, both which preferments he resigned in 1761, on his promotion to the see of Bristol. In 1768 he was made dean of St. Paul's, and died in 1782.

NEW YEAR. See YEAR.

NEZIAH (ne-tsi'ah), one whose descendants, Nethinim, returned from captivity with Zerubbabel, Ezra ii. 54.

NEZIB (ne'tsib), a town in the plain country of Judah, Josh. xv. 43, doubtless *Beit Nusib*, between Beit Jibrin (ancient Eleutheropolis) and Hebron.

NIBHAZ (nib'haz), an idol deity of the Avites whose worship was introduced into Samaria after the deportation of the ten tribes, 2 Ki. xvii. 31. According to the Hebrew interpreters the idol bore the figure of a dog, which, however, it is supposed may have been a conjecture founded on the derivation of the name from a word signifying "to bark." But some traces have been thought to be discovered of a Syrian idol under that figure.

NIBSHAN (nib'shan), a city in the wilderness of Judah, Josh. xv. 62—that is, the region contiguous to the Dead Sea.

at which in A. D. 325 a celebrated council was convened by the emperor Constantine to settle the differences that had arisen in the Christian Church in respect to the doctrines of Arius. It was attended by two hundred and fifty bishops, most of them from the East, by presbyters, deacons and others from different parts of the Christian world. The decision of this council did not give peace to the Church, as the controversy still went on, but it supplied that mode of stating the doctrine of the Church on the subject of the Deity which ever since has been recognized as orthodox. See **NICENE CREED**.

NICENE (ni'seen) **CREED** is so called because it was in its first form drawn up at Nicæa, in Bithynia, in A. D. 325, to express the faith of the Church in opposition to the heresy of Arius. Some have thought that it was soon used in the services of the Church, though others date its use from the following century, the latter part

Ages. 1. A patriarch of Constantinople, who was born in that city about 750. He attended at the second Council of Nice, in 787, where he zealously exerted himself in defence of image-worship. In 806 he was elected patriarch. In 814, an edict having been promulgated by the emperor Leo, the Armenian, for the suppression of the worship of images, the patriarch made use of all the means in his power to prevent it from being carried into execution. The emperor, finding that neither advice nor admonition had any effect in inclining the patriarch to submission, passed a decree of deposition and banishment against him. The chief part of his exile was spent in a monastery which had been founded by himself in an island of the Propontis, where he was confined till his death, in 828. He is honored as a confessor by both the Greek and Latin Churches.

2. **CALLISTUS**, a learned monk of Constantinople, who flourished in the fourteenth century. He wrote an ecclesiastical history, collected out of



WALL AND GATE OF NICÆA.—See NICE.

NICANDER (ni-kan'der) and **MARCIAN** (mar'sh'an) were two Christian martyrs who suffered in the fourth century. They were officers in the Roman army who had received the faith. The wife of Nicander was also a Christian, and in the most devoted manner she encouraged her husband to constancy in the faith. Marcian, on the other hand, had to bear the solicitations of his wife, who remained a pagan, to renounce his religion for her sake and for the sake of their child. He remained steadfast, admonished her touching her idolatry, and both suffered death (A. D. 306) for their attachment to Christ the Saviour.

NICANOR (ni-ka'nor). 1. 1 Macc. iii. 38, an officer of Antiochus Epiphanes and other Syrian kings. 2. One of the seven chosen to administer the goods of the Church, Acts vi. 5.

NICATOR. See **DEMETRIUS** and **SELEUCUS**.

NICE (nis), anciently **NICÆA** (ni-say'a), the name of a town in Bithynia celebrated as the place

having been added at the Council of Constantinople in 381, for the last clause as the creed was at first prepared ended with the words, "I believe in the Holy Ghost." The addition contravened the heresy of Macedonius with regard to the Holy Spirit. Still later, in 589, the words "filioque" (and the Son) were added by the Western Church to express the doctrine that the Holy Spirit proceeds from the Son as well as the Father—a tenet which the Greek Church considers heretical. The Nicene Creed is recognized in the Greek and Romish Churches, and most Protestant Churches admit it. At the time of the Reformation it was introduced by the Lutherans into their "Formula of Concord." In the English Prayer-book the Nicene Creed is introduced into the communion service, but in the American Prayer-book it is placed in the morning and evening services, the minister having liberty to use it or the Apostles' Creed as he may please.

NICEPHORUS (ni-sef'o-rus), the name of several eminent ecclesiastics during the Middle

Eusebius, Socrates and others, and he completed his work before he was thirty-six years of age. On account of the elegance with which it is written, the author has been honored with the title of the ecclesiastical Thucydides by some critics, while others, from the marvelous tales and fables which are interspersed in it, have given him the name of the theological Pliny.

NICHE (nich), a term in architecture derived from the French, which means a recess, either square or cylindrical, usually made for the reception of a statue.

NICHOLAS (nik'o-las). The name of a line of popes. I., surnamed the Great, was raised to the pontificate in 858. He was distinguished for his virtues and his energy in spreading Christianity, his resisting heresy and restoring piety and splendor to the Roman Church. He died in 867. II., a native of Savoy, became pope in 1058. He was a friend of Hildebrand (Gregory VII.), agreeably to whose reforming views he endeavored to correct

ecclesiastical abuses. He died in 1061. III. was elected pope in 1277. He attempted a reconciliation with the Greek Church, but marred his otherwise remarkable qualities by his nepotism—a fault for which he was severely censured in the nineteenth canto of the “Inferno.” He died in 1280. IV. was elected pope in 1288. He displayed great interest in the restoration of Roman monuments, embellished the city, laid the first stone of the famous cathedral of Orvieto and earnestly endeavored to lead the Christian princes into a new crusade against the Saracens. He died, in 1292, of sorrow at the news of the fall of Acre. V. was born at Sarzana, in 1389, and became pope in 1447. He was one of the most celebrated of pontiffs for his zeal in the promotion of ecclesiastical interests as well as of learning. He had from an early age obtained great reputation as a scholar. He succeeded in putting an end to the differences which had arisen from the Council of Bale, restored order in his states, improved the university of Bologna, founded those of Barcelona, Treves and Glasgow,

our Lord. He had many disciples in Holland chiefly from the fanatical branches of the sect of Anabaptists, and his notions spread to England, where his followers had private assemblies for devotion. Nicholas was the author of “The Looking-glass of Righteousness” and other works.

NICODEMUS (nik-o-de'mus), a Pharisee and member of the Sanhedrim who was impressed by what he had heard concerning Jesus, but being unwilling, on account of his station, to commit himself without greater surety than he possessed, repaired by night to the house in which Christ dwelt, and held with him that important discourse which occupies the third chapter of John's Gospel. The effect which was then produced upon his mind may be collected from the fact that subsequently, at one of the sittings of the venerable body to which he belonged, he ventured to let fall a few words in favor of Jesus, whose proceedings were then in question, John vii. 50; and that he took part with his colleague, Joseph of Arimathea, in

meaning of the name Balaam is nearly that of the name Nicolas, he says that the Nicolaitanes or Balaamites were “those who, after the pattern of Balaam's sin, sought to introduce a false freedom of the freedom of the flesh, into the Church of God.” Jewish legalism was the first enemy of the truth afterward came heathen licentiousness. The reader must take his choice of these two explanations each of which is supported by distinguished critics

NICOLAS (nik'olas), one of the seven chosen to administer the goods of the Church, Acts vi. 5. He is described as a proselyte of Antioch.

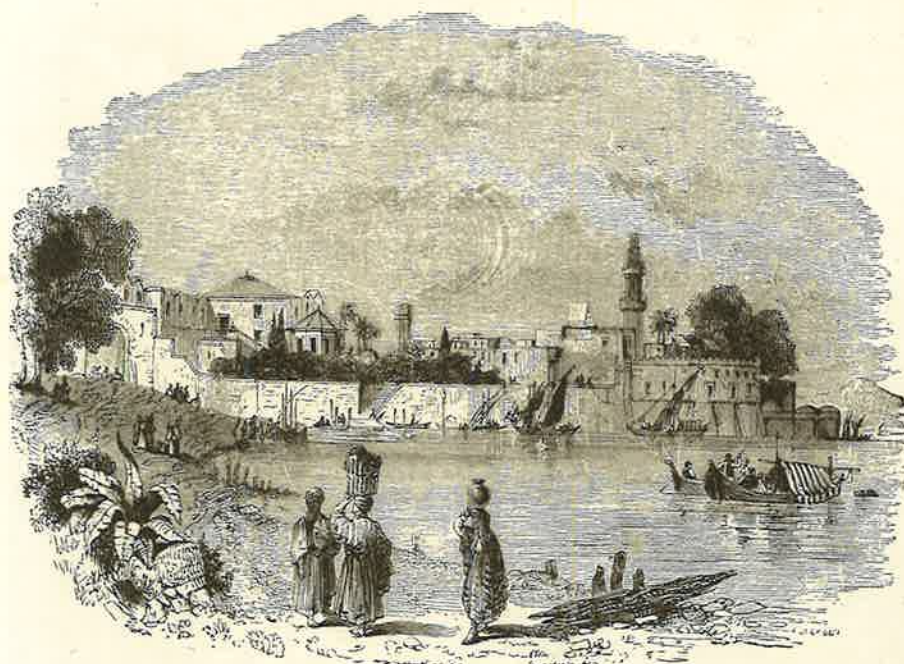
NICOLE (ne-kol'), **PIERRE**, an eminent French divine and controversial writer, was born at Chartres, in 1625. He became member of the society of Port Royal, where he taught with great reputation, and was associated with Arnauld in his defence of Jansenius. A letter he had written to Pope Innocent XI., in defence of certain bishops, raised such a storm that he was compelled to retire for a season from his native country. Finally, in 1683, every ban was removed, and he was suffered to pursue his studies uninterruptedly in Paris. He died in 1695. His chief works are “Letters and Reflections on the Epistles and Gospels” and “Moral Essays.”

NICOLSON (nik'ol-sun), **WILLIAM**, a learned English prelate, was born at Orton, in Cumberland, in 1655, was educated at Queen's College, Oxford, became successively bishop of Carlisle, Derry, and archbishop of Cashel, but died suddenly a few days after he was raised to the archiepiscopal dignity, in 1727. He published “The English, Scotch and Irish Historical Library,” the “Leges Marchiarum, or Border Laws,” and several other works. He also distinguished himself by the zeal and ability with which he entered into the Bangorian controversy.

NICON (ni'kon), a saint in the Greek and Roman calendars, lived in the tenth century. He entered a monastery on the borders of Pontus and Paphlagonia, and gained a reputation for extraordinary sanctity. In 961 he was sent on a mission into Armenia, where his labors are said to have been eminently successful. From Armenia he went to Crete, and thence to Iacedæmon, whence he was called to Corinth. He died in 998.

NICON, patriarch of the Russian empire, was born near Nischni Novogorod, of mean parentage, in 1605. He had a strong prejudice in favor of a monastic life, and the loss of his children led him to assume the habit of a monk and to send his wife to a convent. His austerities, as well as his learning, by degrees raised him to public consequence; he was patronized by his sovereign, and at last made archbishop of Novogorod and patriarch of Russia. Some innovations which he introduced into the Church, and the publication of the Bible in the Russian language, raised him enemies among the clergy, and at last, by intrigue and violence, he was obliged to abdicate his high office, in 1658, and was imprisoned; but the emperor permitted him to retire to the privacy of his original cell. He died in 1681, after enduring much undeserved persecution.

NICOPOLIS (ni-kop'o-lis). There were many ancient cities which bore this name; three in particular have been supposed by different critics the one meant, Tit. iii. 12. One of these was in the



VIEW ON THE NILE.—See NILE.

procured equitable reforms in maritime laws and offered liberal hospitality to the Greek exiles from Constantinople. The Vatican Library first rose under his auspices. His pontificate was troubled by the famous conspiracy of Stefano Porcari in behalf of Roman freedom against the temporal power of the papacy. He died in 1455.

NICHOLAS, HENRY, a German Mystic of the sixteenth century, and founder of the fanatical sect known by the name of “The House or Family of Love,” was a native of Munster. He first attracted the notice of the public about the year 1540, and pretended that he had a commission from Heaven to teach men that the essence of religion consisted in the feelings of divine love, and that all other theological tenets, whether they related to objects of faith or modes of worship, were of no moment. He pretended that he was greater than Moses and Christ, because Moses taught mankind to hope, Christ to believe, but he to love. He also gave out that the kingdom of Israel was to be raised and established in the time of his ministry, applying to himself those prophecies that refer to

rendering the last honors to the body of the crucified Redeemer, John xix. 39. Nothing further is known of Nicodemus.

NICOLAITANES (nik-o-la'i-tānz), the designation of a party or sect whom our Lord declares, Rev. ii. 6, 15, that he hates. There is a difficulty in deciding who these persons were and whence they had their origin. A prevailing early opinion was that they were the followers of Nicolas the deacon, who had lapsed from the faith and lived in impurity. Afterward another Nicolas was deemed the founder of the Nicolaitanes. Dr. Alford believes a plain historical fact referred to, and sees nothing unreasonable in imagining that an associate of the apostles made shipwreck of faith and a good conscience. Dr. Trench, on the other hand, prefers a symbolical interpretation. He does not deny that in the second century there were actual Nicolaitanes, but he thinks that no sect really bore the name in the apostolic times. He considers those who held the doctrine of Balaam, Rev. ii. 14, identical with those who held the doctrine of the Nicolaitanes, Rev. ii. 15; and as the

north-eastern corner of Cilicia; another on the Nessus, in the interior of Thrace; the third in Epirus (though Pliny assigns it to Arcanania). This last, most probably the Nicopolis intended by St. Paul, was built by Augustus in commemoration of his victory at Actium.

NIELD (neeld), **JAMES**, a man who, like the philanthropist Howard, devoted a great part of his life to the relief of human wretchedness, was born at Knutsford, in Cheshire, England, in 1744, and coming to London as an apprentice to a goldsmith, realized a fortune in that business. In 1773, by his exertions, a society was formed in the metropolis having for its object the relief and discharge of persons confined for small debts. Of this benevolent institution Mr. Nield was chosen treasurer, and he continued to hold that office through life. He traveled not, as most do, for pleasure or profit, but to gauge the depths of human misery and to alleviate the sufferings of his fellow-men. It was his constant practice in his prison excursions, as he called them, during thirty years, to wait upon the magistrates in cities and boroughs, and respectfully to represent what he saw amiss in their jails. By these means he was the instrument of producing many substantial improvements and of diffusing a kindred spirit of beneficence far and wide, so that it would be difficult to estimate the extent of his services in the humane cause to which he cheerfully and perseveringly devoted his time and fortune. He died, universally lamented, in 1814.

NIEREMBERG (ni'rem-berg), **JOHN EUSEBIUS DE**, a learned Spanish Jesuit, descended from a noble Tyrolese family, was born at Madrid in 1590, and educated at Salamanca, where he entered the society in 1614. Natural history, divinity and the Scriptures were the subjects to which his chief attention was devoted. He filled the chair of natural history in the royal school at Madrid for fourteen years, with very high reputation, and afterward, during three years, read lectures illustrative of the Scriptures. At the same time he was held in high estimation as a director of consciences, and was attended in his confessional by vast numbers of distinguished characters, in the highest ranks. He was the author of a prodigious number of works in Latin and Spanish, among which is "Worshiping in Spirit and in Truth." His death took place in 1658.

NIGEL (ni'jel), bishop of Ely, was nephew of Roger, bishop of Salisbury, the great justiciary of Henry I., through whose influence he was made treasurer of England. He held the castle of Devezes against Stephen for three days, in consequence of which he was suspended for several years. In the reign of Henry II. he was restored, and rose in favor, and is supposed to have held the great seal. He was a man of learning and ability, and showed incomparable knowledge of the business of the exchequer.

NIGER. See **SIMEON**.

NIGHT. See **DAY**.

NIGHT-HAWK. See **HAWK**.

NIGHT-MONSTER. See **OWL**, **SCREECH-OWL**.

NIHUSIUS (ni-hu'zh'us), **BARTHOLD**, a German Roman Catholic bishop who acquired

reputation by his writings, was born at Wolpe, in the duchy of Brunswick, in 1584. He was educated in the Lutheran religion, and after studying for some time in the colleges of Verden and Goslar, went to the university of Helmstadt about 1607. While private tutor at the court of Weimar he conceived a disgust against the Lutheran Church, owing, it is said, to his being disappointed of preferment, and he retired to Cologne, where he became a convert to the Romish religion, about 1622. His first employment was that of director of the college of proselytes, and he afterward entered the lists in defence of the popish cause. In 1626 he returned to the duchy of Brunswick, to be director of a convent of nuns, and in 1629 he was made abbot of Ilfeld. From this abbey he was driven by the Swedes in 1633, when he withdrew into Holland, where he continued to reside till 1649. Returning afterward into Germany, he was made suffragan of the archbishop of Mentz, with the title of bishop of Mysia. He died in 1657.

considerable as the neighboring Resen, but destined far to outshine it in celebrity. Resen, Rehoboth and Calah were the other cities built in his reign by Nimrod. This is all that at present we know for certain of Nimrod. Among the Assyrian monuments a figure has been discovered which is said to represent Nimrod; he is grasping a lion in his left hand, while his right holds probably a missile weapon.

NIMSHI (nim'shi), the grandfather of King Jehu, 1 Ki. xix. 16.

NINEVEH (nin'e-veh), the capital of the ancient kingdom and empire of Assyria, was situated on the east bank of the Tigris. The name appears to be compounded from that of an Assyrian deity, "Nin," corresponding, it is conjectured, with the Greek Hercules, and occurring in the names of several Assyrian kings, as in "Ninus," the founder of the city, according to Greek tradition. The political history of Nineveh is that of



SUMMER PARLOR ON THE NILE.—See NILE.

NILE, the great river of Egypt. The word Nile nowhere occurs in the Authorized Version, but it is spoken of under the name of Sihor and "the river of Egypt," Gen. xv. 18. See **EGYPT**.

NIMRAH. See **BETH-NIMRAH**.

NIMRIM, WATERS OF. See **BETH-NIMRAH**.

NIMROD (nim'rod), an eminent early warrior and king; he was the son of Cush and grandson of Ham, and his history is briefly summed in a few verses, Gen. x. 8-12; 1 Chr. i. 10. He was the first mighty hero upon the earth; he was successful in war, and was distinguished in the chase, so that his skill and intrepidity as a huntsman passed into a proverb. He was not content with a narrow sphere; he roamed northward into the fertile land of Shinar and to the great town Babylon. There he established the first seat of his empire, so that Babylon was afterward called "the land of Nimrod," Mic. v. 6. His ambition prompted him, however, to wider conquests; he went into the country called Asshur, Gen. x. 11, margin, and there he founded Nineveh, not at its origin so

Assyria, and the reader is therefore referred to the article under that head.

NINEVITES (nin'e-vites), the inhabitants of Nineveh.

NIOBE (ni-o'be), in classical mythology, was the daughter of Tantalus and one of the Pleiades, married to Amphion, king of Thebes. Proud of her numerous offspring, she provoked the anger of Apollo and Diana, who slew them all. She was herself changed by Jupiter into a rock, from which a rivulet fed by her tears continually poured. The subject of Niobe and her children was a great favorite with the ancients, and it has afforded great room for sculpture among modern artists.

NISAN, NISON. See **MONTHS**.

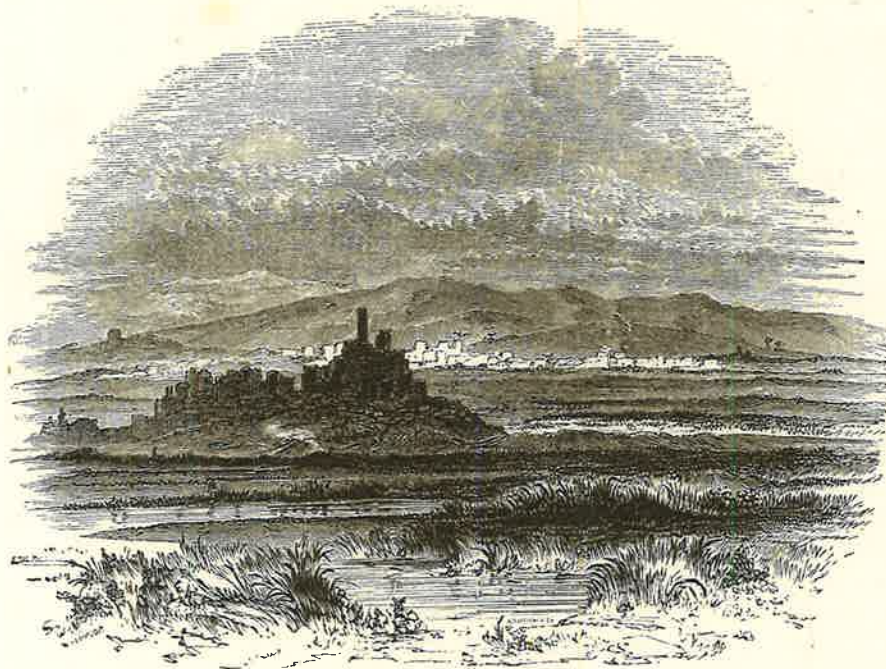
NISBET (nis'bit), **CHARLES**, D.D., was born in 1736, at Haddington, in Scotland, and educated in the university of Edinburgh, where he graduated in 1754. He began his ministry in Glasgow at the church in the Gorbals, but in two

years he removed to Montrose. When the presidency of Princeton College was offered to Dr. Witherspoon, he declined it, and suggested the name of Mr. Nisbet, but eventually Dr. Witherspoon was induced to change his mind, and thus the mind of the other was directed to the American colonies. He was decided in his views that the cause of the colonists was just in their complaints against the policy of the home government. In 1783, the degree of doctor of divinity was conferred on him, by the trustees of Princeton College; and when the new college at Carlisle, Pennsylvania, was established, he was induced to become the first president. He reached Philadelphia in June, 1785, and in due time entered on the duties of his office. He lectured with great acceptance, on systematic theology, to students who had the ministry in view, and he often aided Dr. Davidson in the services of the Presbyterian church in Carlisle. He died in 1804, of fever and inflammation of the lungs, resulting from a severe cold, leaving behind him the character of a man of fine scholarship, great earn-

NITRE (ni'ter), Prov. xxv. 20. This is, no doubt, the natron found abundantly in certain Egyptian lakes fifty miles west of Cairo. The Egyptians use it in bread, and for soap; also, it is said, mixed with vinegar as a cure for toothache. The contrariety between these two ingredients illustrates the place referred to.

NIX, an eminent bishop of Norwich, holds a distinguished place along with Bishops Goldwell, Lyart, Walter de Suffield, Ralph de Walpole and others of the great mediæval ecclesiastical builders. He succeeded Goldwell, and carried out several of the works which that prelate did not live to finish, and his taste may still be seen in the stone vaulting of the transept. He was held in high esteem as an efficient ruler in the Church, and after his death a monument was erected to his memory, which still remains in the cathedral. It stands on the south side of the nave.

NO, or **NO-AMON**. See **THEBES**.



NINEVEH.—See article.

estness and determination, with a firm purpose ever to do all that he knew to be right. He belonged to the evangelical side in Scotland, and in his adopted country, all who heard recognized the clear Scriptural doctrines of the standards of the Church. His library, through the kindness of Bishop McCoskry and Henry C. Turnbull, two of his grandsons, was given to the theological seminary at Princeton.

NISROCH (nis'rok), an Assyrian deity in whose house or temple Sennacherib was worshipping when he was slain by his sons Adrammelech and Sharezer, 2 Ki. xix. 37; Isa. xxxvii. 38. Very little is known of this god, but it has been proposed to identify him with Asshur, the supreme deity of the Assyrians. It is certain that a human figure, with the head of an eagle and wings springing from the back, occurs frequently on early Assyrian monuments. The name of Nisroch may have been given to this, and it may correspond with the Egyptian sun-god Phraih, which had the head of an eagle or hawk. But learned men can but at present offer conjectures.

NOADIAH (no-ad'yah). 1. A Levite, Ezra viii. 33. 2. A prophetess who would have intimidated Nehemiah, Neh. vi. 14.

NOAH (no'ah). 1. An eminent patriarch, the ninth in descent after Adam. He lived in evil times. Five hundred years he spent in a world filled with violence, and in rampant rebellion against its Maker. But he walked with God. He was a preacher of righteousness, 2 Pet. ii. 5, by his conduct, and probably by his words also. At length a message was revealed to him: "The end of all flesh is come before me," Gen. vi. 18; and he was instructed to build an ark for the preservation of his own family. Moved with godly fear, he obeyed; and his preparations must have preached still more plainly to the world of sinners. For a full century still the long-suffering of God waited. Whether in that interval any had humbled themselves and sought mercy we know not, but we know that when the hour of destiny arrived the world was in its mad uproar. There was feasting, and there was the business of life in full whirl, and no man chose to recognize his danger till the

storm burst suddenly upon them, Matt. xxiv. 37-39. A year passed over. Noah had more than once opened the window of the ark and sent forth birds, and at last the command came for him to go forth. He built an altar then and sacrificed to the Lord; and glad must have been his heart when he heard the gracious words of a fresh covenant, and beheld the beautiful bow, the pledge of it, and knew now by personal experience how gracious God is to those that humbly seek him. He had exercised faith, and his faith was crowned with blessing.

Noah was to be the father of a new race. From his small family the earth was to be re-peopled. And three hundred and fifty years did he live among his posterity, a monument of God's justice and God's faithfulness. One more incident is related of him, Gen. ix. 20-27. He planted a vine and drank, knowingly or not we cannot say, too freely of the fruit of it. A shameful scene ensued. But the patriarch recovered, and in the spirit of prophecy predicted happiness to his faithful sons, judgment to the ungodly. "Let him that thinketh he standeth take heed lest he fall."—"The days of Noah were nine hundred and fifty years, and he died," Gen. ix. 29. See **DELUGE**.

2. One of the daughters of Zelophehad, Num. xxvi. 33.

NOAILLES (no-al', or no-a'yeh), **LOUIS ANTOINE DE**, a French prelate and cardinal, was born in 1651. At his birth he inherited the dukedom of St. Cloud and other dignities, all which temporal advantages he relinquished in order to become an ecclesiastic. When but twenty-five years old, he was made a doctor of the Sorbonne. His rise was progressive, till at length he became archbishop of Paris. He was a firm opponent of the Jansenists and Quietists, although he at one time was himself accused of heresy, in opposing the bull *Unigenitus*, so that a sentence of banishment was recorded against him. He afterward, however, made his submission to the pope, and accepted the bull *Unigenitus* without any reserve or qualification. He died in 1729.

NOB, a city in Benjamin, on the great road from the north to Jerusalem, in the immediate neighborhood of which it must have been, perhaps on the ridge of Olivet. The tabernacle seems to have been here in the time of Saul, who, for the alleged favor shown by the high-priest Ahimelech to David, destroyed the city, which was, however, afterward rebuilt, 1 Sam. xxi. 1; xxii. 9-19.

NOBAH (no'bah), a Manassite who took Kenath and called it after his own name to memorialize his prowess, Num. xxxii. 42. See **KENATH**.

NOBAH, the later name of the town Kenath, Jud. viii. 11.

NOBILI (nob'i-le), **PADRE ROBERTO DE**, a Tuscan missionary of the Order of Jesus, was born in 1577. He was considered by his religious brethren only second to St. Francis Xavier in his zeal and achievements for the conversion of the infidels. He was also a very learned Orientalist and conversant with all Indian idioms. The *Ezouwedan*, a modern imitation of the Vedas, is ascribed to him. He died in 1656.

NOBLEMAN (no'b'l-man). The word so rendered in John iv. 46 has somewhat various significations. It may mean: 1. Descended from

a king. 2. One belonging to the court. 3. A soldier of the king, in which latter sense it often occurs in Josephus. The second signification seems, however, to be the prevalent one, and the Greek interpreters are also favorably inclined toward it. This person was probably of the court of Herod Antipas, who reigned over Galilee and Peræa.



NIOBE AND HER CHILDREN.—See NIOBE.

NOD, "exile," "flight," the name imposed by Cain on the country to which he withdrew after the murder of Abel, Gen. iv. 6. Nothing is known of it but that it was at some distance from Eden.

NODAB (no'dab), possibly an Ishmaelite tribe, 1 Chr. v. 19.

NOE (no'e), Matt. xxiv. 37, 38, the Greek form of Noah.

NOEBA (no'e-ba), 1 Esd. v. 31, perhaps Nephthoda, Ezra ii. 48.

NOEL (no'el), **SILAS MERCER**, D.D., was born in Essex county, Virginia, in 1783. He was educated in his native State, part of the time under a Scotch teacher who held skeptical principles, and from whom he received impressions which remained with him for a considerable time. He began to read works on medicine, but ere long he turned to the study of the law, and was called to the bar, and he soon commanded a good practice. In 1806 he settled as a lawyer in Kentucky, living in Louisville, which he left for the sake of his health. In 1811 his mind received a decidedly religious impression, and he offered himself for baptism to the Baptist church at the Forks of Elkhorn, in Franklin county, and was received. In 1813 he was ordained as pastor of the church at Big Spring, Woodford county, whence he removed to Frankfort, the capital of the State. In 1833 he was induced to settle in Lexington. For several years he had derived much of his support from a salary which he received for acting as judge in the fourth district, in which he resided, but he relinquished this in 1818, and gave himself exclusively to the duties of the ministry. In

1822 Transylvania University conferred on him the degree of doctor of divinity. He was earnest, faithful and successful as a pastor, and he gave himself sedulously to the advancement of every good work, and in May, 1839, he was called to the rest which he had long anticipated, as he had been suffering under growing infirmities, which intimated that his season of work was drawing near a close.

NOETUS (no-ä'tus), the founder of the sect of Noetians, flourished during the third century, and was a native of Ephesus, in Asia. Augustin ascribes to him the notion "that Christ was also the Father himself and the Holy Ghost." The sum of his heresy is this: that there is one God and Father, the Creator of all things, not appearing when he thinks fit, appearing when he pleaseth; and that the same is invisible and visible, begotten and unbegotten; unbegotten from the beginning, begotten when he pleased to be born of a virgin; impassible and immortal, and again passible and mortal.

NOGAH (no'gah), a son of David, born at Jerusalem, 1 Chr. iii. 7. He is not mentioned in the list of David's children in 2 Sam. v. 14-16.

NOHAH (no'hah), a Benjamite, 1 Chr. viii. 2.

NOLLEY (nol'le), **RICHMOND**, was born in Virginia, in 1785. His parents removed to Georgia, where they shortly died, leaving him an orphan. A kind friend, Captain Lucas, took him under his care, educated him and gave him a place in his office. He was converted at a camp-meeting in the year 1806, and next year he was admitted to the traveling connection. In 1809 he was stationed at Wilmington, North Carolina, where he labored with great efficiency, and in the following year he was removed to Charleston, South Carolina. In 1812 he was sent to Louisiana. Here he labored with unwonted zeal, displaying a remarkable capacity for dealing with rough characters, meeting unexpected emergencies and succeeding where other men would have failed. He was lost in crossing a stream which he attempted to pass when engaged in traveling in the Attakapas circuit in Louisiana—a region in which, amid swamps, swollen rivers and scenes of desolation which few men could have lived in, he had cheerfully attempted to evangelize. Thus, in 1815, at thirty years of age, he passed from his labors to the rest that remaineth for the people of God.

NOMADES (no'madz), 2 Macc. xii. 11, the wandering Arabian tribes.

NON, 1 Chr. vii. 27. See **NUN**.

NONCONFORMISTS (non'con-form'ists), a general term under which all the different persons were included who did not conform to the Church of England. Properly, it referred to the large body of the clergy and their followers who refused to subscribe to the Act of Uniformity, and were consequently ejected in 1662 from the Church. Two thousand persons resigned their livings rather than conform, and they had to endure many sore trials afterward, as a "Conventicle Act" forbade more than five persons besides the family to assemble in any house for religious worship, and the

Five Mile Act, which forbade any clergyman, under pains and penalties, from taking up his residence within five miles of any town where he had been a minister. These acts were gradually repealed.

NON-JURORS (non-ju'rorz). This name was given to that portion of the English clergy who held that they were bound by the oath of allegiance to James II., and consequently they could not recognize the validity of the title of William and Mary. Eight bishops, together with Sancroft the Primate and about four hundred of the clergy, were accordingly excluded from their benefices. The bishops thus deprived were Ken, of Bath and Wells; Turner, of Ely; Frampton, of Gloucester; Lloyd, of Norwich; White, of Peterborough; Thomas, of Worcester; Lake, of Chichester; and Cartwright, of Chester. They continued to minister privately among their adherents, and they consecrated bishops and ordained ministers. The party gradually declined, and it was supposed that Dr. Gordon was the last non-juring bishop. He died in 1779, leaving a few presbyters behind him. The Scottish Episcopal Church was considered to be non-juring until the death of Prince Charles Stuart, in 1788, when a resolution was adopted to recognize and pray for the reigning family.

NON-RESISTANCE, THE DOCTRINE OF, is that which inculcated the unlawfulness, on religious grounds, of resistance by force to the commands of a prince or magistrate. In England it was understood to mean unqualified obedience



NIOBE—AN ANCIENT BUST.—See NIOBE.

to any and all commands of the prince or supreme magistrates, whether lawful or not; and thus the doctrines of divine right and passive obedience were combined. These views were sanctioned in 1622 by the university of Oxford. After the civil wars men's minds were led to consider these questions more intelligently. The celebrated "Essay on Civil Government" by Locke did much to lead men to clearer views, but in 1683 the university again endorsed these views. The Revolution of 1688-89 produced a decided change in the nation;

and it is believed that few in Great Britain, and perhaps none in these United States, hold that conscience is bound to submit to the orders of magistrates when they evidently violate known law.

NOON. The Hebrew word which is translated "noon," Gen. xliii. 16, 25, is a dual form; it signifies, therefore, double light—*i. e.*, the strongest brightness. It is metaphorically used for great prosperity or happiness, Job xi. 17. The phrase, "Let us go up at noon," Jer. vi. 4, probably means unexpectedly; an attack would be rarely made in the heat of the day.

NOPH, Isa. xix. 13. See **MEMPHIS.**

NOPHAH (no'fah), a Moabite town, Num. xxi. 30.

NORBERT (nor'bert), the name of two persons eminent in the Roman Catholic Church:

1. A saint in the Roman calendar, and founder of the Premontré order of Augustinian monks, was descended from some of the most illustrious families of Germany, and was born at Santen, in the duchy of Cleves, in 1082. He was educated in the palace of the archbishop of Cologne; and



NISROCH AND THE SACRED TREE.—See NISROCH.

having made choice of the ecclesiastical life, he received deacon's and priest's orders in the same day, and was made canon of his native place. The bishop of Laon, in Picardy, bestowed upon him a sequestered dale named Premontré, to which he retired in 1120, and there founded an institution of canons-regular, which took its title from the name of the secluded spot. Hither he attracted vast crowds by the popularity of his sermons, and gained many disciples. Soon after, he founded eight other monasteries, which adopted his discipline. He died at Magdeburg in 1134. Gregory XIII. placed him in the catalogue of saints in 1584.

2. A French Capuchin friar, famous for his adventures and his hostility to the Jesuits, was born at Bar-le-Duc, in 1697. He embraced the monastic life at the abbey of Saint Michael, in 1716. In 1736 he went to Pondicherry, in the East Indies, where he quarreled with the Jesuits; upon which he removed from the East Indies to this country. In 1744 he returned to Rome and employed himself in drawing up an account of the religious rites of the Malabar Christians. To escape from the hostility of the Jesuits, which he had provoked by his strictures upon the proceedings of their missionaries, he retired to Venice, whence he went to Holland, and from that country to England, where he established, near London, two manufactories of tapestry. Afterward he went to Prussia, and thence to Brunswick, where he re-

ceived, in 1759, a brief from the pope, which permitted him to assume the habit of a secular priest. He then went to France, and thence to Portugal, where the quarrel with the Jesuits and their hatred of him recommended him to the court. Having completed in this asylum his great work against the Jesuits, he revisited France, where he committed it to the press. Afterward he re-entered the order of Capuchins at Commercy. He died in 1770.

NORFOLK (nor'fok), an illustrious English family descended from the Plantagenets. Those who were specially distinguished in ecclesiastical matters were—

1. **ROGER BIGOD**, who was head of the embassy of the king and the barons to the Council of Lyons in 1245 to make formal complaint of the unjustifiable claims and intolerable exactions of the pope, Innocent IV., in England. He also took part in the armed Parliament of 1157-8 to compel Henry III. to confirm the Great Charter and redress the grievances of the nation, but he subsequently went over to the king's side. He died in 1270.

2. **THOMAS HOWARD**, was born in 1473. He was one of the few witnesses present at the marriage of Anne Boleyn, who was his niece, to Henry VIII. But he was a steady opponent of the Reformation, and looked on as the head of the Romish party. He presided at the trial of Anne Boleyn, and pronounced the sentence of death on her. The merciless law called the Act of the Six Articles was promoted by the influence of the duke of Norfolk, who also urged the king on in the path of persecution. He was again employed in Scotland and in France, and then, becoming an object of the king's suspicion, he was suddenly arrested and committed to the Tower, December, 1546. The duke was sentenced to death, but the king died at the very time, and he was left in prison till the accession of Queen Mary, who restored him to his dignities and estates. He died at Kenninghall, in Norfolk, July 18, 1554.

NORIS (nor'is), **ENRICO**, a learned prelate of the Romish Church, was born at Verona, in 1631. He entered the Augustinian order, and devoted himself wholly to study and piety. The Jesuits accused him of Jansenism, but he was protected against their attacks by the grand duke of Tuscany, who appointed him professor at Pisa, by Queen Christina of Sweden, and by Pope Innocent XII., who made him cardinal in 1695. He left, besides a number of historical and archæological dissertations, a valuable history of the controversy against Pelagius. He died at Rome in 1704.

NORMAN (nor'man) **ARCHITECTURE**, or the Anglo-Norman style, was first used about the time of the Norman conquest of England, for the specimens which exist of the time of Edward the Confessor, or earlier, are so very rude that they can scarcely be called Norman. In the early stages this style was plain and massive, with few mouldings, and those principally confined to small features, such as the string, impost, abacus and base, the arches being plain or formed with a succession of square angles, and the capitals of the pillars were generally devoid of ornament. Sculpture was rarely used before the twelfth century, but earlier buildings, when repaired, were often

ornamented. As the style advanced, greater lightness and enrichment were introduced, and many of the later specimens exhibit a profusion of ornaments. A very common mode of decorating buildings in this style was with rows of small shallow niches or panels which were often formed of intersecting arches, and some of them were frequently pierced to form windows. The doorways were often deeply recessed, and they had small shafts in the jambs which, when first introduced were cut on the same stones with the other parts of the work and built up in courses, but later in the style they were set in as separate columns, like the early English. The windows were not usually of large size, and in general appearance they resembled small round-headed doors. They had no mullions or perpendicular shafts dividing the windows into two or more lights. Sometimes the

were placed in pairs when much light was required, and often they were surmounted by an arch. In this style the pillars were heavy and often exceedingly massive, and sometimes they were channeled or moulded in zigzag or spiral lines, as in Durham Cathedral. The buttresses were commonly broad and of small projection from the wall, often uniting with the face of the parapet or terminating just below the cornice. When ornament was introduced into the style, small shafts were frequently worked on the angles of the buttresses. Spires and pinnacles were not in early use, but at a late date towers with conical tops, as at the west end of Rochester Cathedral, were used. In Normandy, several small church towers have steep pyramidal roofs of stone. It was not till toward the end of the Norman style that groining on a large scale was practiced; and when introduced, the vaults of churches were groined without bosses or diagonal ribs; and many of the old Norman churches, even of large size, had horizontal ceilings or plain cylindrical vaults, as at the chapel in the White Tower of London.

A marked feature of Norman architecture was the round arch of the window-head, and the round arch from the head of one column to the head of another. Doorways, windows and arches, whether in cathedrals or churches, are known to belong to this style by the round or semicircular arch, no matter how much ornamented the arch may be. This peculiarity distinguishes the Norman from the Early English, the style which succeeded it



NISROCH.—See article.

with its sharp-pointed lancet arch, the Decorated still later, and the Perpendicular later still, in all of which the arch is pointed, though the tracery and filling in of the heads of the windows differ in these later styles.

When the Norman style began to give place, in the latter part of the twelfth century, to the Early English, the pointed arch was introduced; but in this transition period the ornaments and many of the members were still of pure Norman character. It only remains that reference may be made to a few edifices which serve as specimens of this style, at the date of their erection: William the Conqueror, A. D. 1066-1087—the dormitory of Canterbury Cathedral; Rochester Cathedral, tower on north side; London, the keep in the Tower. William II., 1087-1100—the transepts of Ely Cathedral, Durham Cathedral, Norwich Cathedral, part of Carlisle Cathedral, the transepts of Winchester Cathedral and Colchester Castle. Henry I., 1100-1135—the choir of Peterborough Cathedral, the nave of Durham Cathedral, of Norwich and of Rochester. Stephen, 1135-1154—the choir of St. Cross, Hampshire, the nave of Hereford Cathedral, the doorway of Kenilworth Priory Church. Henry II., 1154-1189—the period of transition into the Early English, the nave and transepts of Peterborough Cathedral, the nave of Ely Cathedral, the Galilee of Durham, the Temple Church in London and the choir of Canterbury, as rebuilt by William of Sens, 1175-1184.

The reader of this Encyclopedia will find examples of Norman work by referring to the illustrations on pages 27, 128, 138, 139, 140 (141 TRANSITION), 180, 181, 183, 356, 379, 446, 607, 621, 817, 844, 845, 935, 1060, 1061, and elsewhere throughout this work. These specimens will enable any intelligent person to understand all the peculiarities of this style.

NORRIS (nor'ris), JOHN, an eminent Mystic divine and Platonist, was born in 1657, at Collingbourne Kingston, in Wiltshire, England, and was educated at Exeter College, Oxford, and became rector of Bemerton, near Salisbury, where he died in 1711. He ranks as one of the most eminent of the English Platonists, and was a good man, though a visionary. Among his works are—"The Theory and Regulation of Love," "Reflections upon the Conduct of Human Life."

NORTH. A Hebrew, when speaking with reference to the points of the compass, was considered as having his face to the east; the north consequently was on the left, and thus "the left hand" designates the north, Gen. xiv. 15. The north also was considered higher than the south,

hence those traveling from north to south went down, Gen. xii. 10, while those who traveled from south to north went up, Gen. xlv. 25. The lands of the north denote Chaldaea, Assyria, Media, etc., Jer. i. 14; Ezek. xxvi. 7—not that they were precisely to the north of Palestine, but that the course in proceeding from those countries would be from north to south in order to enter Judea, instead of taking the straight direction across deserts.

century, when the most beautiful of all the forms of ecclesiastical architecture had begun to prevail. He found that the choir of the cathedral, as finished by Bishop Hotham, extended only three arches, and terminated by a circular apse; and in 1235 he removed the apse, added six splendid arches to the choir, thus lengthening it and finishing it as it now stands, leaving as his memorial one of the most perfect choirs to be found either



NOAH'S SACRIFICE.—See NOAH.

NORTH SIDE. In the English Prayer-Book a rubric requires the officiating minister to stand at the "north side" of the table in the early part of the communion service. In the United States, where all churches are not placed due east and west, the minister stands at the side which would be the north if the church were so placed.

NORTHWOLD (north'wold), HUGH DE, was one of the most eminent of the bishops of Ely. He lived in the beginning of the thirteenth

century, when the most beautiful of all the forms of ecclesiastical architecture had begun to prevail. He found that the choir of the cathedral, as finished by Bishop Hotham, extended only three arches, and terminated by a circular apse; and in 1235 he removed the apse, added six splendid arches to the choir, thus lengthening it and finishing it as it now stands, leaving as his memorial one of the most perfect choirs to be found either

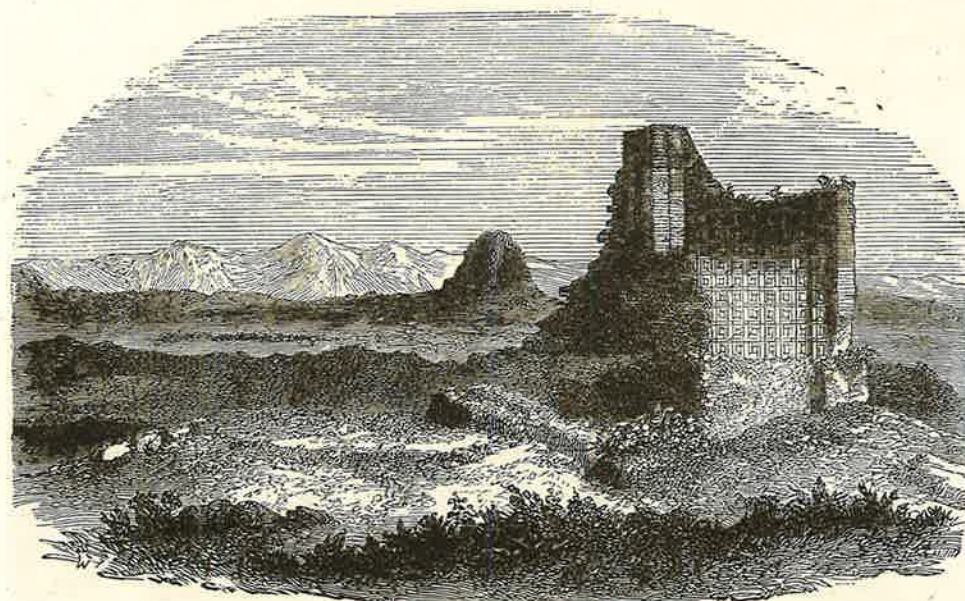
NORTON (nor'tun), JOHN, was born in 1606, at Stortford, in Hertfordshire, England, and was educated at Peterhouse College, Cambridge. A vigorous but unsuccessful effort was made to convert him to Popery. He displayed very brilliant

powers at the university, and he was urged to accept a fellowship, and his uncle offered to present him to a Church benefice; but he declined both, and in 1634 he resolved to leave England for New England. The vessel in which he sailed from Yarmouth was driven back; but in October, 1635, he reached Plymouth harbor, and here he preached during the winter. In 1636 he removed to Boston, where he attracted great notice, especially in a discussion with a French friar. In 1638 he consented to settle at Ipswich, where he was joined by several families that emigrated from England. His learning was recognized by his brethren on two important occasions—one touching doctrine, when he aided in showing the errors of the Antinomians, and the other in answering questions on Church government which had been sent from Holland to ministers in England, and which they referred to their brethren in New England. The work which he prepared on the subject was in Latin, and it was the first Latin treatise ever written in this country. In 1645 he took a leading part in the synod which met at Cambridge to draw

and curb various animals, as buffaloes and camels, Ezek. xxix. 4. Hence we find a metaphorical expression used to signify the subduing of an enemy, Isa. xxxvii. 29.

NOSE-JEWELS, literally "rings of the nose," are mentioned by the prophet Isaiah, ch. iii. 21, among the female ornaments which were esteemed marks of pride and luxury by the daughters of Judah, to be visited by the judgment of Heaven. They were essentially the same with those used for the ear.

NOTRE DAME (no'ter dahm) is the title of the most important of the great ecclesiastical edifices of Paris, in France. (See engravings on pages 150 and 151.) The words signify "Our Lady," and intimate that the church is dedicated to the Virgin Mary. Paris is celebrated for its churches, among the most prominent being St. Germain l'Auxerrois, St. Eustache, St. Roch, the Madelein, St. Vincent de Paul, St. Jean Baptiste, St. Sulpice, but over and beyond them all in the elements of dignity



NOAH'S TOMB.—See article.

up the celebrated Platform of Church Discipline, and in 1652 he obeyed a request to prepare a work on "The Sufferings of Christ," in opposition to prevailing errors. John Cotton, when on his deathbed, pointed to him as a worthy successor to his pulpit; and so ardent were the desires of the people of Ipswich and of Boston to secure his services that he was on the point of returning to England to free himself from the difficulty in which he was placed, when a council determined that he should settle in Boston. He was sent to England along with Governor Bradstreet on the affairs of the colony, and there he died of apoplexy, in April, 1663. He was a fine scholar, an acute theologian, a laborious pastor and a voluminous author. In addition to the works published in his lifetime, he left behind him a "Body of Divinity" and other uncompleted writings, which are now preserved in the archives of the Massachusetts Historical Society.

NOSE. The Hebrews generally placed anger in the nose because of the hard breathing of an angry person, 2 Sam. xxii. 9. The idea is used as applied both to men and to the Deity. Further, hooks or rings were placed in the nostrils to secure

and commanding appearance stands Notre Dame, which occupies a part of the Cité island of the river Seine. It was commenced in the twelfth and completed in the fourteenth century, and it takes rank with the great European cathedrals of the first class. Its dimensions are on a grand scale. It extends four hundred and sixteen feet in length, and at the transept it is one hundred and fifty-three feet wide. Like all French cathedrals, it is lofty, as the vaulting rises one hundred and nine feet from the floor. The western front is very imposing, stretching one hundred and thirty-six feet, and terminated by two imposing massive towers, which rise two hundred and seventeen feet, while the new spire rises to the altitude of two hundred and ninety-eight feet. The interior observes the usual cathedral form. It consists of a nave and choir, with four aisles and side chapels. The pillars of the nave support pointed arches, resting on decorated capitals. There are three magnificent rose windows, and they contain all the remains of the splendid stained glass which is coeval with the foundation of the cathedral. It is placed in an unfavorable position, and the exterior is disappointing in consequence of the manner in which at different times it has been changed and

"embellished," thus destroying the harmony and beauty of the original style.

The storm of the Revolution marred it greatly, and it was then turned into a "Temple of Reason." So far as architectural style is concerned, the most attractive part of the great edifice is decidedly the west façade, with its three deeply recessed entrances. The rose window is thirty-six feet in diameter, and the sculpture is good and abundant. It is intended to portray the last judgment.

There are several other churches in France and elsewhere which are called Notre Dame, as Notre Dame de Lorrette in Paris, Notre Dame de Bon Secours and Notre Dame de Toutes Joies in Nantes, Notre Dame at Chalons (page 726), Notre Dame, the great cathedral, in Chartres (pages 150 and 153), Notre Dame du Port at Clermont, a splendid specimen at Poitiers called Notre Dame la Grande; and very generally the title is applied to great ecclesiastical edifices which were dedicated to the Virgin Mary.

NOTT, ELIPHALET, LL.D., was born in 1773. He was brother to Samuel Nott, D.D., and like him he was a man of great worth and eminence. He was licensed to preach in 1795, and settled at Cherry Valley, where he ministered to the church, and presided over an academy. From 1799 to 1804 he was pastor of the Presbyterian church in Albany, and in 1804 he was made president of Union College. In 1854 the semi-centennial anniversary of his presidency was held, and above six hundred persons who had graduated under his administration assembled to do him honor. He died at Schenectady, in January, 1866.

NOTT, SAMUEL, D.D., was born in 1754, at Saybrook. In early life he had to encounter great difficulty, and after severe toil he accumulated so much as enabled him to advance himself in scholarship; and to increase his knowledge he began to act as a teacher. In 1776 he succeeded in entering Yale College, where he supported himself by ringing the bell and acting as a waiter at commons. The struggle of the Revolution told on him severely, and again he had recourse to teaching; but eventually he procured license to preach, and in 1781 he was invited to Norwich as a candidate, and he was ordained there in 1782. Dr. Sprague says: "In 1842 he preached his sixtieth year sermon, at which time there was not an individual living who was a legal voter at the time of his settlement in the parish." He continued preaching until 1849, in which year a colleague was associated with him in his charge. In 1850 he suffered so severely from an accident in which his dressing-gown was burned that he died. His publications were sermons preached on important occasions, which were published from year to year. Dr. Nott was one of those examples which testify to the value of long pastorates. He was a man of indomitable energy, as he not only educated himself, but by his tender affection and great labor he succeeded in educating his brother, Eliphalet Nott, D.D., who became president of Union College.

NOVATIAN (no-va'sh'an, or **NOVATIANUS** (no-va-she-a'nus), called also **NOVATUS** (no-va'tus), a celebrated heresiarch of the third century, founder of the sect named after him. He adopted the doctrine taught by the presbyter Novatus, that it was sinful to admit persons who had once lapsed to idolatry to communion—a practice then universal in the Church. This produced

schism, in which Novatian had many partisans. He adopted a practice which was calculated to advance his cause by calling his followers "Cathari," or Puritans, because of their strictness. In 251 Novatian got himself elected bishop of Rome, in opposition to Cornelius, and he was ordained by some country bishops, but his election was soon annulled. His sect, after the Council of Nice, fell into disrepute in the Western empire, though it continued to prevail for a much longer period in the East. He must be distinguished from Novatus of Carthage. (See the next article.) He has been called the first antipope in consequence of the dispute which prevailed between him and his followers on the one side, and Cornelius and his supporters on the other side, being terminated in favor of Cornelius. He had become a presbyter of the Roman Church, in which he acquired fame by his uncommon learning and eloquence. A vacancy having occurred in the bishopric of Rome upon the death of Fabianus, which, owing to great dissensions, continued fourteen years, eventually a successor was chosen with the approbation of a great majority of the clergy and people of that Church. Several of the clergy and of the people dissenting, they chose Novatus bishop. After their ordinations, both Novatus and his rival sent letters and deputies to foreign bishops and churches, notifying their election, and Novatus found many supporters in various places. As, however, his rival was approved of as the legitimate possessor of the Roman see, Novatus is esteemed the first antipope. The council at Rome which condemned Novatus and his doctrines also degraded the bishops who had assisted at his ordination. With respect to the time and manner of his death, nothing can be affirmed with certainty.

NOVATUS (no-va'tus), a presbyter of the Church of Carthage in the third century. Saint Cyprian accuses him of perfidy, adulation, arrogance, extreme covetousness, and of pillaging the funds of the Church, as well as the property of widows and orphans. He maintained, in opposition to Cyprian, that such persons as fell from the faith through the fear of persecution ought to be



PISTACHIO TREE.—See NUT.

restored to Church communion, without undergoing the long course of penitential discipline enjoined by the ecclesiastical canons. Upon the return of Cyprian to Carthage, whence he had fled on the breaking out of the Decian persecution, he procured the excommunication of Novatus and

his adherents; but they, despising the sentence, formed a new sect.

NOVICE (nov'is), a newly-converted person. Such a one was not to be ordained to the ministry, 1 Tim. iii. 6. The precept is reasonable, and might well apply to all the churches which St. Paul had planted, the Epistle in which it occurs not being of very early date.

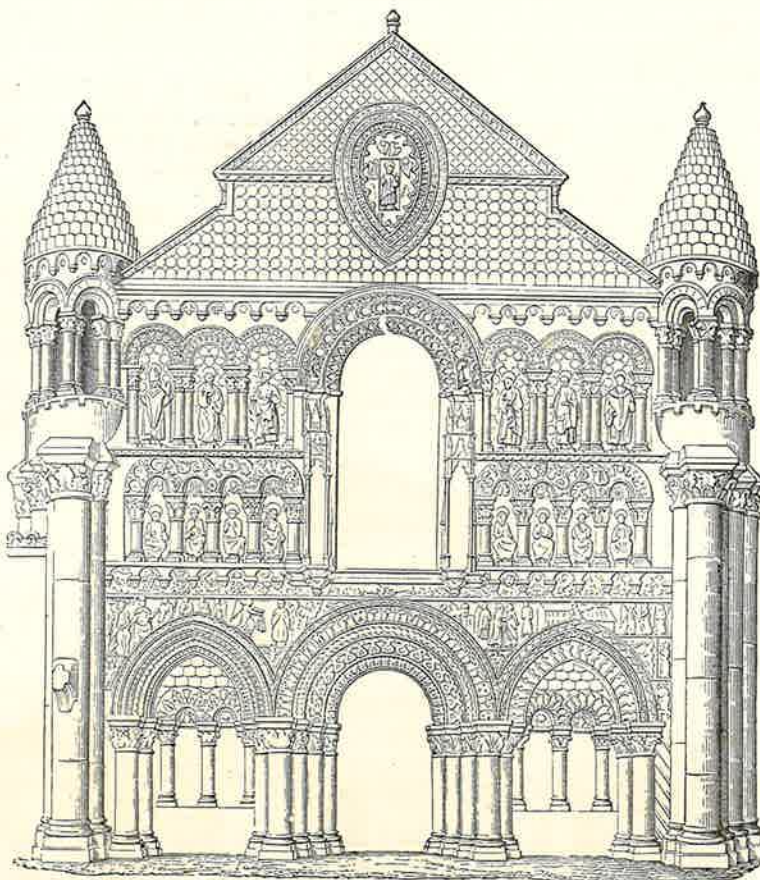
NOVICE, a person who is admitted into a religious community for the purpose of preparing to become a member, and the state of preparation is termed the "novitiate." Before it closes the novice may change his purpose and retire from the establishment.

NO WELL (no'el), **ALEXANDER**, an eminent divine, and the last surviving Father of the English Reformation, was born in the parish of Whalley, Lancashire, in 1507, and educated at Brasenose College, Oxford, where he resided for thirteen years. He was licensed as a preacher in 1550. In 1551 he held an interesting conference with Redmayne, master of Trinity College, Cambridge, then on his deathbed, respecting the principal articles which separated the English from the Romish Church. In that year, also, he succeeded Redmayne as one of the prebendaries of Westminster. In 1553 he found it necessary to join his countrymen who were exiles in Germany from the popish persecution of Queen Mary's reign. On the accession of Elizabeth, Nowell returned to England, and was appointed one of the commissioners for visiting the various dioceses, in order to introduce such regulations as might establish the Reformation. In 1560 he was made dean of St. Paul's, and collated to the prebend of Willand, in the same church. When the memorable convocation in which the Articles of Religion were revised and subscribed met, in 1563, Nowell was appointed prolocutor of the lower house, and he took a conspicuous part in the discussions of that body. In 1572 he completed the endowment at one and the same time of a free school at Middleton, in Lancashire, and of thirteen scholarships in Brasenose College; and in the following year he was elected principal of that institution. He died February 13, 1602.

NOYADES (noy'ad), a name given to a peculiar punishment during the first French revolution. A plug was drawn out of a hole in the

bottom of a boat, and the persons in the boat were gradually submerged and drowned.

NOYES (noiz), **GEORGE RAPALL**, D.D.,

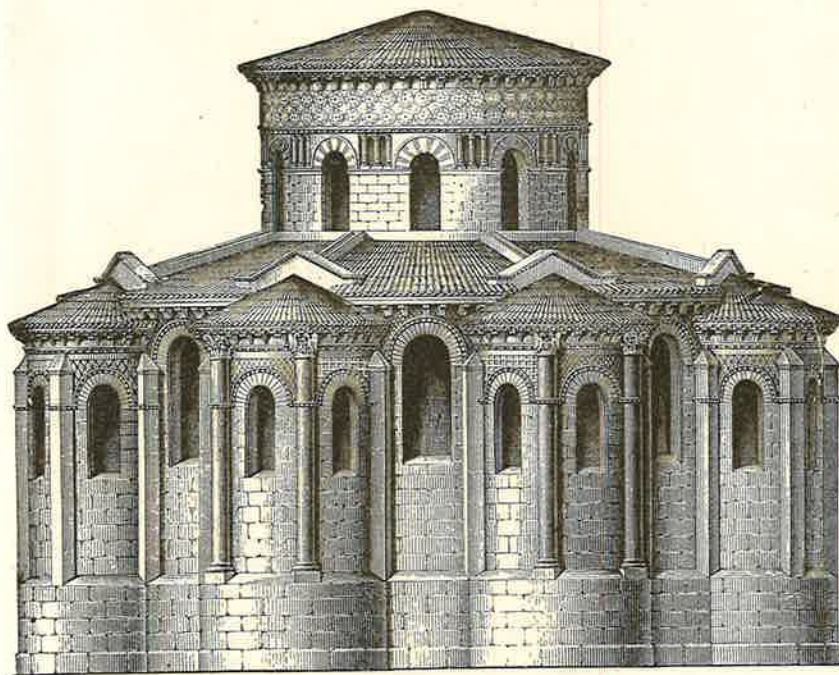


NOTRE DAME LA GRANDE, AT POICTIERS.—See NOTRE DAME.

who was born in 1798, at Newburyport, became a tutor in Harvard University. He was licensed to preach in 1822, and became pastor at Brookfield, Massachusetts, whence he removed to Petersham. In 1840 he was made Hancock professor of Hebrew and Oriental languages, and also Dexter lecturer in Biblical literature, in Harvard University, which offices he held until 1868. He was a voluminous writer, producing translations of the book of Job, the Psalms, the Prophets, Proverbs, Ecclesiastes and Canticles. He wrote frequently for theological journals, and he prepared an excellent Hebrew Reader, which is justly esteemed. He died at Cambridge, in 1868, greatly regretted.

NOYES, **JAMES**, was born at Chaldrington, Wiltshire, England, in 1608. He was educated at Brasenose College, Oxford. Under the ministry of his cousin Mr. Parker and the celebrated Dr. Twisse he was brought to the knowledge of the truth; and thinking himself unable to enter the Established Church, he emigrated and came, with Mr. Parker and a younger brother, Nicholas Noyes, to New England. He differed in many points from his brethren, inasmuch as he would have admitted a moderate episcopacy. He held that a profession of faith and repentance, with submission to Church ordinances, was sufficient to admit to Church-fellowship, and that the children of baptized persons might be baptized without any covenant on the part of the parents; and he believed that the Sabbath began on Saturday evening. He died in 1656, having been minister of Newbury for more than twenty years.

NUBIA (nu'be-ah) is the name given, in a more or less restricted sense, to the countries on and around the valley of the Nile south of Egypt as far as Abyssinia, and the hilly regions which are occupied by the dark-skinned descendants of the early settlers of Africa. The name, as now used, is not to be found in ancient geography. The Ethiopia of Greek and Roman writers began immediately above Egypt, and the Nubæ, or Nubatæ, of Strabo and Ptolemy were evidently the natives of Kordofan. The name appears to have originated in Egypt, where the word *nûb*, or *nób*, which signifies *gold*, was applied to those countries whence the precious metal was derived. The Romans, under Diocletian, deserted this part of Africa, and in the sixth century Christianity spread through the population. In the next century the Arab conquerors of Egypt found a nation on the Nile to the south of Egypt called Nubah, and the modern form of the name has been extended, without regard to race or government, to all the states on the river which have any form of



NOTRE DAME DU PORT, AT CLERMONT.—See NOTRE DAME.

Christianity, including Nubia proper, or the valley of the Nile; the ancient Meroe, which may be considered as extending along the Nile from Dongola to the confluence of the Blue and White rivers; and Sennaar, which lies still farther south. Nubia is celebrated for the numerous and extensive remains which indicate the ancient civilization of the country. They are chiefly north of Dongola, and many of these are displayed in this work. The inhabitants, who are called Beráber, or Berbers, in Egypt, are a handsome people, of dark brown complexion, cheerful, bold, frank and free from the corruption of the tribes that lie to the north and the south of their country.

NUMBER (num'ber). In expressing numbers the Hebrews used, at all events in later times, the letters of the alphabet. Hence the facility of errors of transcription, different letters having a near resemblance. Certain numbers frequently occur as indicating perfection. See SEVEN. Multiples of these are also used, in the way in which we use "round numbers." Thus, in enumerations we often find only multiples of ten or a hundred.

NUMBERING. See POPULATION.

NUMBERS, BOOK OF. See PENTATEUCH.

NUMENIUS (nu-me'ne-us), 1 Macc. xii. 16, 17, a person sent on embassy in the Maccabæan times to Rome and Sparta.

NUN, an Ephraimite, the son of Elishama, prince of Ephraim in the wilderness, and father of Joshua, Ex. xxxiii. 11. He is also called Non, 1 Chr. vii. 27.

NUNC DIMITTIS (nunk de-mit'tis), two Latin words in the Latin form of the Song of Simeon, Luke ii. 29, which in the English Prayer-Book is appointed a part of the evening service. In its stead the American service-book designates a part of the one hundred and third Psalm.

NUNCIO (nun'se-o), the title given to an envoy sent by the pope to any sovereign to settle

ecclesiastical affairs. Previous to the Council of Trent, nuncios acted as judges in matters which came under their jurisdiction, but since then questions come before them only on appeal from the decision of bishops in all places which recognize the decretals of the Council of Trent.

NUNS, female devotees who, like monks, devote

themselves to a life of seclusion or residence in a community. They make a vow of chastity and bind themselves to observe the rules of their order.

NUNCUPATIVE (nun-ku'pa-tiv) **WILL**, an oral or word of mouth testament declared before witnesses by a dying person and afterward reduced to writing. In Great Britain such wills are declared to be illegal except in the case of soldiers in actual service and mariners at sea.

NUREMBERG (nu'rem-berg), **DIET OF.** In 1523 the first diet of Nuremberg was held, where the nuncio of Adrian VI. demanded the execution of the bull of Leo X. and the edict of Charles V. against Luther. Instead of yielding to the nuncio, a list of grievances was drawn, in which one hundred points were set forth on which reform was demanded, and the authority of the pope on several points was assailed. The second diet of Nuremberg was held in 1524, and it was decreed that, with the consent of the emperor, the pope should convene a council in Germany, and to prepare for it an assembly should first be held at

Spire. This, Charles emphatically prohibited, and enjoined that the edict of Worms should be strictly observed.

NURSE. The Hebrew term for this is used both in the masculine and feminine, and denotes any one who sustains and nourishes another. Moses applied it to himself in relation to Israel, though only to express his inability to fulfill what it required, or his sense of oppression under the responsibility involved in it, Num. xi. 12. But more commonly it is applied to women, and much, apparently, in the same manner, and with the same regard, that is usual among ourselves. The nurse, especially in patriarchal times, appears to have been treated with great kindness and respect, Gen. xxiv. 59.

NUT. The "nuts" of Gen. xliii. 11 are Pistachio nuts. The Pistachio tree is frequently found in Palestine and Syria. It thrives best in a dry and rocky soil, but it is of slow growth. It attains a height of twelve to twenty, sometimes thirty, feet. The stem is not thick, but the branches are numerous and much divided. It is in full bloom in April, and the blossoms are whitish and in clusters. The shell of the nut is odoriferous. These nuts are a favorite fruit in the East; they have a spicy taste, and are eaten either dry or preserved. It has been imagined that the kernel strengthened the stomach, and was a specific against the bite of serpents. In India the seeds are eaten with sweetmeats or fried with pepper and salt. Another word is translated "nuts" in Song Sol. vi. 11. Possibly walnuts may be there intended.

NYE (ni), **PHILIP**, an eminent English non-conformist divine of the Commonwealth, was born in Sussex, about 1596. He graduated at Oxford, entered the Church, and after officiating three years in a London parish, he had to flee into Holland to escape persecution. Returning in 1640, he was presented to the living of Kimbolton, in Huntingdonshire. He actively promoted the taking of the Solemn League and Covenant, sat in the Assembly of Divines and officiated in St. Margaret's Church, Westminster, on occasion of the taking of the covenant by the two houses of Parliament and the Assembly. For his services he was presented to the rectory of Acton, near London. Nye took part in various other political affairs, was named one of the "tryers" for examining ministers, and was one of the leaders in the assembly of Congregational churches at the Savoy, in 1658. Deprived of his living after the Restoration, he spent the rest of his life in retirement. He was the author of numerous works, mostly of temporary interest. He died at London, in 1672.

NYMPHAS (nim'fas), a Christian, it would seem at Laodicea, who had a church in his house and whom St. Paul saluted, Col. iv. 15.

NYMPHS, female beings in Grecian mythology partaking of the nature of gods and men. They peopled all the regions of the earth and water, and were called after the places of their abode. Thus, the Naiades lived in the streams, the Oreiades the mountains, the Hamadryades the trees, and the Dryades the woods, to each of which they were confined. They lived and died in them. They were very beautiful, and they attended the higher divinities, especially Diana, and they were also the muses of many of the gods, as Jupiter and Pan.

O.

OAK, a well-known tree of which there are a vast number of species. The oak is frequently mentioned in Scripture, but it is not easy to decide which species in the various places is meant. There are several Hebrew words used, *él, élah, élon, élah, allah, allón*, all implying the idea of strength. In our version the meanings "oak," "teal tree," Isa. vi. 13, "elm," Hos. iv. 13, are given, and one of the words, *élon*, is constantly but incorrectly ren-



OAK OF PALESTINE.—See OAK.

tered "plain"—*e. g.*, Gen. xii. 6. It has been imagined that some of the terms designate the terebinth and others the oak, but then critics are not agreed which terms should describe the one and which the other. And it is very doubtful whether the terebinth is ever really referred to.

Dr. Thomson argues strongly for the oak. "The Hebrew writers," he says, "seem to use these names (*élah* and *allón*) indiscriminately for the same tree, or for different varieties of it (one probably deciduous, the second evergreen), and that was the oak. For example, the tree in which Absalom was caught . . . was the *élah*, not the *allón*, and yet I am persuaded it was an oak. . . . There are thousands of such trees still in the same country, admirably suited to catch long-haired rebels, but no terebinths. . . . I do not believe that Abraham's celebrated tree at Hebron was a terebinth, as many now affirm without qualification. It is now a very venerable oak, and I saw no terebinth in the neighborhood." Elsewhere the same writer remarks that the so-called Abraham's tree cannot be more than one thousand years old. He concludes, "Until we have more light on this particular matter, and more decisive, let us continue to read out bravely the good old word *oak*, and never fear the smile of over-wise critics."

OAK, COUNCIL OF THE, the title of a council of thirty-six bishops held near Chalcedon A. D. 403, at which the enemies of Chrysostom succeeded in deposing and banishing him. He was soon recalled, as the injustice of the procedure was recognized.

OAKES (ôks), URIAN, was born in England, in 1631. He was educated at Harvard, and returned to his native land, where he settled as pastor of Titchfield, in Hampshire. In 1668 a messenger was sent to England in order to induce him to become pastor of the church at Cambridge.

He yielded to the request, and in 1675 was placed at the head of the college. In 1680 he was induced to devote himself exclusively to the affairs of the college, and he was formally inducted as president. By his contemporaries he was esteemed as a man of undoubted piety and of wide erudition. In Latin he especially excelled, and his literary remains justify this estimate of his attainments. He died in 1681.

OATES (ôts), TITUS, the contriver of the popish plot, born about 1619, was the son of an Anabaptist preacher, received his education at Cambridge, and afterward entered into holy orders. In 1677 he pretended to be a convert to the Roman Catholic religion, but subsequently declared himself a Protestant, and gave information of a pretended popish plot for the overthrow of the Protestant faith, falsely accused several Catholic lords and other persons of quality of being concerned in it, and having excited a popular ferment, brought several innocent men to the scaffold. On the accession of James II. he was thrown into prison and indicted for perjury, and being convicted, was sentenced to stand in the pillory five times a year during his life, and to be whipped from Aldgate to Newgate, and thence to Tyburn. Though the whipping was very severely inflicted, he recovered from its effects; and in the reign of William III. this execrable tool of faction obtained his liberty and a pension. He died in 1705.

OATH, a solemn appeal to the Deity or some superior being in token of the good faith of him who declares or promises anything. We find oaths taken in patriarchal times, Gen. xiv. 22, 23, regulated by the Mosaic law, forbidden when unnecessary in the New Testament, but used by God himself to seal his promise as most trustworthy, and thereby to end all disputation, Gen. xxii. 16-18; Heb. vi. 13-18.

Oaths were usual on occasion of contracts, covenants, agreements or stipulations, Gen. xxiv. 2, 8, 9; in making vows, Lev. v. 4; as confirming promises, 2 Ki. xxv. 24; and in denouncing imprecations, 1 Sam. xiv. 24, 26-28. These were voluntary; as also were those more common asseverations when God was called to witness the firm purpose of him that expressed it, Ruth i. 17. But sometimes oaths were exacted, as by a sovereign from his subjects, or by a superior from a vassal, 2 Chr. xxxvi. 13; akin to which were the oaths laid upon a people to obey the laws of God or of the land, Ezra x. 5. Of the same nature were judicial oaths, persons on trial being obliged to clear themselves by oath, Ex. xxii. 10, 11. Witnesses, too, were probably put on oath, Lev. v. 1.

Certain ceremonies were frequently used in taking an oath in order to increase the solemnity of it. Such were the lifting of the hand, Gen. xiv. 22; Rev. x. 5, 6, analogous to which was the laying of witnesses' hands on a criminal's head, Lev.

xxiv. 14, and the placing of the hand under the thigh of another who required the oath, Gen. xxiv. 2, 3, 9; the passing between the pieces of a divided victim, Jer. xxxiv. 18. Oaths, too, were sometimes taken before the sacred altar, 1 Ki. viii. 31.

Perjury and the non-fulfillment of an oath were regarded as great crimes. According to the law, he who had given false witness was to suffer the same penalties to which his injustice had exposed the man against whom he testified, Deut. xix. 16-21. Even if any one had sworn to his own detriment, he must perform his oath, Ps. xv. 4. This could not, however, be held to justify a sin. Herod was not excused by his rash oath for the Baptist's murder, Matt. xiv. 9.

We find in the New Testament prohibitions against swearing, Matt. v. 34-37; James v. 12. It cannot be supposed that it was intended by these to censure every kind of oath. For our Lord himself made solemn asseverations equivalent to an oath, and St. Paul repeatedly calls God to witness the truth of what he was saying. The intention was, to show that the proper state of Christians is to require no oaths; that, when evil is expelled from among them, every yea and nay will be as decisive as an oath, every promise as binding as a vow.

OATH EX-OFFICIO, an oath whereby any person may be obliged to make any presentment of any crime or offence, or to confess or accuse himself or herself of any criminal matter or thing whereby he or she may be liable to any censure, penalty or punishment.

OATH OF ALLEGIANCE, an oath taken by public officers and ministers of the Church established in Great Britain, whereby they swear to be faithful and loyal to the reigning sovereign.

OATH OF SUPREMACY, an oath taken by minis-



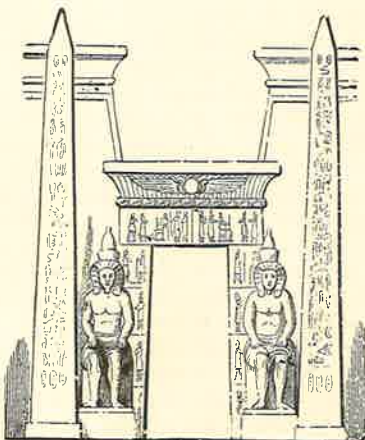
OLD OAK IN WINDSOR FOREST, ENGLAND.—See OAK.

Known as the Wickliffe Oak, from a tradition that the great Reformer used to preach under it.

ters of the Established Church in England, whereby they swear to bear true allegiance to the reigning sovereign, and in which they declare their belief that the pope of Rome has no supremacy in temporal and ecclesiastical affairs in England. By the Act of 10 G. 4, c. 7, s. 10, Roman Catholics are qualified for offices on taking a declaration which is substituted for former oaths.

OBADIAH (o-ba-di'ah), the name of several persons mentioned in Scripture, none of whom

were of any importance except the prophet, who was the author of the shortest prophetic book in the canon. Of his personal history nothing is known. The date of his ministry was probably between the destruction of Jerusalem by the Chaldeans, in the year 588 B. C., and the conquest of Idumæa by Nebuchadnezzar, which took place about five years afterward. At this time Edom



OBELISKS AT AN EGYPTIAN TEMPLE PORTAL.—See OBELISK.

was an independent nation, priding itself upon its mountain fastnesses and the wisdom for which it was proverbial.

The jealousy which had existed between Esau and Jacob was perpetuated among their posterity. The Edomites refused the Israelites a passage through their territory, Num. xx. 14-21. They also joined zealously in the great confederacies formed against David, until they were for a time completely subdued by him, 2 Sam. viii. 14. They were among the first to revolt in the latter days of Solomon; but though they made many attempts to regain their independence, they did not succeed till the time of Jehoram, 2 Chr. xxi. 10. From that period they were among the bitterest of Israel's enemies, and when the whole race of Jacob was humbled triumphing maliciously in its fall, Ps. cxxxvii. 7. So bitter and persevering was their hostility that they are often introduced by the prophets as representing the earthly powers that oppose God and his kingdom, Isa. xxxiv., lxiii.; Ezek. xxxv.

Such aggravated and obstinate wickedness could not pass unpunished, and Obadiah was commanded to announce to the Edomites their ruin, and to give as the reason for it not only their pride and presumptuous confidence in their own strength and wisdom, but chiefly their bitter enmity to the people of God.

But the chosen race themselves had just been carried into captivity, the Holy Land was deserted, and the chastisement denounced against the Edomites might therefore appear not to differ from that which had already been inflicted upon the seed of Jacob. The prophet, however, goes on to declare that Edom shall be as though it had never been and shall be swallowed up for ever, while Israel shall rise again from her present fall, shall repossess not only her own land, but also Phillistia and Edom, and shall finally rejoice in the holy reign of the promised Messiah.

OBAL (o'bal), a son of Joktan, or a tribe of the Joktanite Arabs, Gen. x. 28. Nothing is certainly known of their place and history, as the name only is given in the text.

OB DIA (ob-di'a), 1 Esd. v. 38, a corrupted form of Habaiah, Ezra ii. 61.

OBED (o'bed), son of Boaz and Ruth, and father of Jesse the father of David, according to the apparently incomplete genealogical list, Ruth iv. 17; 1 Chr. ii. 12. The name occurs in the genealogies of Matthew, Matt. i. 5, and Luke, Luke iii. 32. Other persons of this name are mentioned, 1 Chr. ii. 37, 38; xi. 47; xxvi. 7; 2 Chr. xxiii. 1.

OBED-EDOM, a Levite in whose premises and under whose care the ark was deposited when the death of Uzzah caused David to apprehend danger in taking it farther. It remained here three months, during which the family of Obed-edom so signally prospered that the king was encouraged to resume his first intention, which he then happily carried into effect, 2 Sam. vi. 10-12. The family of Obed-edom remained in the service of the temple, and are found as guardians of its treasures in the reign of Amaziah, 2 Chr. xxv. 24.

OBEDIENCE (o-be'd'ens), compliance with the requirements of law. Even inanimate things and irrational creatures may be said to pay obedience when they fulfill the purpose for which they were created, and are subservient to divine authority, Ps. cxlviii. 6-8; Matt. viii. 27; James iii. 3, 4. But this is not the moral obedience which reasonable beings are to render to those who have the just control of them. The pure angels do exactly God's commandments, Ps. ciii. 20; and men ought to show an equal obedience, as their paramount duty, to their Creator, 1 Sam. xv. 22. Our blessed Lord, having become man, paid obedience to the law of God which was laid on man. Christ's obedience was perfect; he entirely fulfilled his Father's commandments, becoming "obedient unto death," Phil. ii. 8, his death being, so to speak, the acme of his willing compliance and entire performance of the work given him to do. It is this, the fulfillment of the law in his life, which, together with the endurance of its penalty in his death, completes that work, for the virtue of which those who believe in him are saved, Rom. v. 12-19.

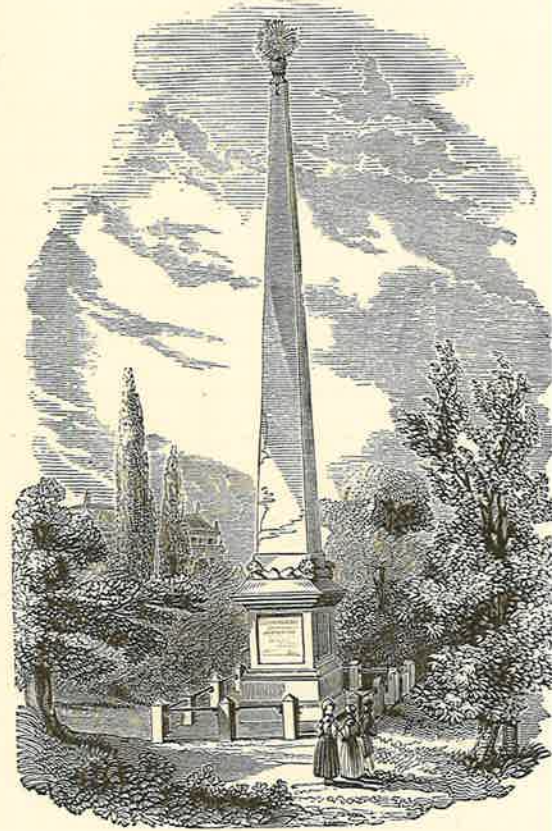
OBELISK (ob'e-lisk), the name of a lofty quadrangular, monolithic column, "diminishing upward, with the sides gently inclined, but not so as to terminate in an apex at the top." Egypt was the land of obelisks, and they are among the oldest of their monuments. No reliable information has been reached as to their original use; that they were raised in honor of the sun, that they were intended for sundials and for other uses, have all been asserted. Usually they were adorned with hieroglyphics, and inscriptions on them recorded matters of public import. The two largest were erected by Sesostris, in Heliopolis, measuring one hundred and eighty feet in height. Augustus removed them to Rome. The Lateran obelisk in Rome is one hundred and five feet high, and that in the piazza of St. Peter's is one hundred and thirty-two feet high. In 1833 the obelisk of Luxor was removed to Paris. (See engravings on pages 142 and 143). Another celebrated one, known as Cleopatra's Needle, is still standing, and, exclusive of the base, it is sixty-three feet high.

OBERLIN (ob'er-lin), **JOHANN FRIEDRICH**, an eminent Lutheran divine, was born at Strasburg, in 1740. In 1767 he succeeded to the pastorate of Ban de la Roche, in the north-east of France. He was known as a zealous clergyman and a warm advocate of education. He founded the first infant schools, and was the first correspondent of the British and Foreign Bible Society. He also took a considerable interest in agriculture, and in 1818 received the gold medal from the Royal Agricultural Society of Paris. He died in 1826.

OBETH (o'beth), 1 Esd. viii. 32, identical with Ebed, Ezra viii. 6.

OBIL (o'bil), an Ishmaelite who had charge of David's camels, 1 Chr. xxvii. 30.

OBLATES (ob'lates), **OBLATI** (ob-la'te), In ecclesiastical language the term "oblate" signifies—1. A person who, on embracing the monastic state, has made a donation of all his goods to the community. 2. One dedicated to a religious order by his parents from an early period of his life. 3. A layman residing as an inmate in a regular community to which he had assigned his property, either in perpetuity or during the period of his residence. 4. A layman who had made dona-



ANCIENT EGYPTIAN OBELISK AT ARLES.—See OBELISK.

tion, not only of his property, but of his person, to a monastic community. In France the king anciently possessed the privilege of recommending as "oblats" a number of invalided soldiers to monasteries, where they were maintained. The Oblates of Mary Immaculate is the name of missionary priests founded, in 1815, at Aix, by M. Mazenod, the bishop of Marseilles. St. Francis of Rome founded an order of female oblates, who are called "Collatines."

OBLATION (ob-la'shun). There is an ecclesiastical usage of the word which requires notice. 1. In the Romish Church the "greater oblation" is the offering to God the Father of the body and blood of our Lord in the mass. 2. The lesser oblation in Romish usage means the offering to God of the unconsecrated elements and of the alms at the eucharist. 3. Oblation of boys is their dedication by their parents to a monastery in order that their capacity for a monastic life may be tested. 4. Oblation, Prayer of, the prayer in the mass at the offering of the elements, and at the offering of the sacrifice, as it is called, to the eternal Father. See OFFERINGS.

OBLIGATION (ob-li-ga'shun), DAYS OF, the name given in Romish usage to those days on which the faithful are bound to attend mass. They are—all Sundays in the year, Christmas, the Circumcision, the Epiphany, the Ascension and All Saints' Day, and to these have been added the festivals of St. Peter and St. Paul, the Assumption and Corpus Christi day. Feasts of obligation are the feasts connected with these occasions.

OBOOKIAH (o-boo-ki'ah), HENRY, deserves a place in this work. He was born in 1792, in Hawaii, where he came under the influence of Christian teaching from the American missionaries. So much did he commend himself by his talents and piety to those who had him under their care that in 1809 he was brought to New Haven and educated for the ministry. He began the great work of rendering the Bible into his native dialect; but when he had finished the book of Genesis, his labors closed, at Cornwall, Connecticut, in the year 1818. A memoir of his life was published in the same year.

OBOOTH (o'both), one of the stations of the Israelites, to the east of Edom, not very far from the southern extremity of the Dead Sea, Num. xxi. 10, 11.

OBSEQUIES (ob'se-kweez), the different ceremonies which are observed in different countries and ages at the interment of the dead.

OBSERVANTINES (ob-serv'ant-eenz). In France and Belgium this branch of the Franciscan order is called Recollets, in distinction from the Conventuals. They were founded in 1250, modified in 1316, and in 1414 by St. Bernardine of Siena. Their habit is a reddish-brown cassock of coarse cloth, a narrow hood, a girdle of cord, a short cloak and wooden shoes, from which they are called Sabotiers.

OCCAM, or **OCKHAM** (ok'am), WILLIAM, an English philosopher of the order of the Franciscans, in the fourteenth century. He was a pupil of Duns Scotus, whose views, however, he opposed, and he became the head of the so-called Nominalists, denying that ideas had any existence than what they possess in the understanding by which they are contemplated. He held further that God is known by his attributes, wisdom, goodness, power, etc., for there can be no immediate perception of God. In Paris he taught theology, attaining the highest reputation as a scholar, for he was dignified by the title of the Invincible Doctor by the pope, while by others he was admirably called the Venerable Preceptor, the Singular Doctor, and even the Unparalleled

Doctor. When he rendered himself noted by opposing the assumption of temporal power by the papacy, and incurring the hostility of Boniface VIII. and John XXII., the latter of whom excommunicated him, he was protected by the king of France and by the emperor of Germany. He gave a decided blow to the power of the papacy, for he questioned the infallibility of the pope in judging even of doctrinal matters, and he was unwilling even to accept a general council as an ultimate court of appeal, while he very earnestly contended that the distinction between civil authority as vested in the hands of the civil magistrate, and spiritual things in the hands of spiritual officers, would keep them to their respective jurisdictions, and so rebuke the assumptions of the pope to rule over king and temporal magistrates. He was the only schoolman whom Luther studied or kept in his library. The greatest of his works is the "Summa totius Logice."

OCCIDENTALS (ok-se-den'talz), a name given to the Christian Church in Western nations to distinguish it from the Greek and other Eastern branches of Christianity.

OCCUM (ok'um), SAMPSON, who was ordained as an Indian preacher, was born at Mohegan, near Norwich, Connecticut, in 1723. In his youth Mr. Jewett, of New London, was accustomed to preach to his tribe, and in 1739 and 1740 several ministers labored at Mohegan with success. No sooner was his mind affected than he desired to become a teacher, and he began to learn to read. In the Indian school of Mr. Wheelock he made progress, and in 1766 Mr. Wheelock had him sent to England, where he attracted great notice and procured large donations, which enabled the Indian school to be removed to Hanover, New Hampshire, and to be connected with Dartmouth College. He began to preach among the Indians at Brotherton, near Utica, and he ministered very earnestly among the Indians of Connecticut, Long Island and Rhode Island, closing an earnest, active life in 1792, aged sixty-nine years. He left a sermon behind him which he had preached at New Haven, in 1772, at the execution of an Indian.

OCHIEL (o'ke-el), 1 Esd. i. 9, a corrupt form of Jeiel, 2 Chr. xxxv. 9.

OCHIM (o'kim). See OWL.

OCHINO (o-ke'no), BERNARDINO, a celebrated Italian Reformer, was born in 1487. His earnest devotion as a monk and extraordinary power as a preacher made him one of the most marked men of the Roman Church, and in 1538 he was elected general of his order. He had, however, already begun to doubt the purity of his creed in relation to Christian truth, and he undertook in his preaching to unfold doctrines which were akin to those of the Reformers. Persecution followed immediately. In 1541 he preached in Venice, and hardly escaped the interference of the Inquisition. He resolved, therefore, to go to Geneva. There he was hospitably received by Calvin, who expressed his gladness for such an acquisition to Melancthon. Ochino, however, had too much of the skeptical

tendency in his mind to please the Reformers. The freedom of his opinions and his controversial asperity soon put him in opposition to the leaders of the Protestant churches in Switzerland and Germany. After having been successively pastor of the Italian exiles at Geneva and at Augsburg, he joined Peter Martyr at Strasburg, and went with him to England, where he resided as an Italian pastor in London till the accession of Mary. He subsequently returned to Switzerland, and was appointed at Zurich minister of an Italian congregation of exiles from the Ticino. At this period of his life he adopted some of the views of the Socini, and gave offence by the publication of some dialogues in which he maintained the doctrine of



AN EGYPTIAN ORCHESTRA.—See MUSICAL INSTRUMENTS.

polygamy. Beza, Bellingier and other leading Reformers rose against him. He was compelled to leave Zurich, took a temporary refuge in Poland, then in Moravia, where he ended his days in sorrow and in poverty, in 1565.

OCCIDELUS (o-si-de'lus), 1 Esd. ix. 22, a strangely-corrupted form of Jozabad, Ezra x. 22.

OCCINA (o-se'na), Judith ii. 28, probably Accho.

OCCRAN (ok'ran), the father of Pagiel, prince of Asher, Num. i. 13.

OCTAPLA (ok'ta-pla), the Septuagint arranged in eight columns by Origen in the third century, containing the Hebrew text and various Greek versions of it.

OCTATEUCH (ok'ta-teuk), the first eight books of the Old Testament. The word is derived from two Greek terms which signify eight bindings or eight rolls connected together.

OCTAVE (ok'tav), eight days after a feast, the eighth day being termed the octave day. All the great movable feasts of the Church have octaves, as also certain fixed ones.

ODED (o'ded). 1. The father of the prophet Azariah in Asa's reign, 2 Chr. xv. 1-8. 2. A prophet in Samaria in Pekah's reign, 2 Chr. xxviii. 9-11.

ODENATUS. See **TADMOR** and **ZENOBIA**.

ODIANS (o'de-anz), **AUDIANS** (au'de-anz). About the time of the Council of Nice, Audius (or Audæus) formed a sect. He was a

reputation which the monastery of Clugny acquired by his discipline, doctrine and sanctity of manners rendered it the most celebrated in France, and induced the most exalted personages to cultivate the acquaintance of this abbot. He was the founder of the annual service of the Church of Rome in commemoration of the dead. He died in 1048.

ODIN (o'din), a Scandinavian deity who seems, like the Jupiter of the Greeks, to have formed the connecting link between the ancient and the more recent systems of their mythology. Odin appears to have been a conquering chieftain who led the Asi (the Goths) from the confines of Asia to Northern Europe. When deified by public adoration, the attributes of an earlier deity seem to have been transferred to him. Odin is the chief of the gods; by his wife Freya he has two chief sons, Thor and Balder; and as the Scandinavian gods are not all immortal, the death of Balder has furnished many legends to the northern mythology. Among the Romans, Odin was regarded as a representative of the god Mercury.

ODO (o'do), the name of two noted prelates who are associated with the ecclesiastical history of England.

1. Archbishop of Canterbury in the tenth century, was the son of a Danish chieftain who took part in the invasion of England in 870. Converted to Christianity, he was adopted as son by an Anglo-Saxon noble, who had him well educated and induced him to enter the Church. Odo was made bishop of Ramsbury in 926, and was selected by Dunstan, then minister to King Edmund, to be archbishop of Canterbury, in 942. Odo made great improvements in the cathedral, and set himself to effect three measures of reform—the separation of the clergy from their wives, the expulsion of the secular clergy

from the cathedrals and the introduction of the Benedictine rule into the monasteries. In carrying them out he showed himself the soldier and barbarian to the last. The climax of his cruelty was reached when, in 955, shortly after the coronation of Edwy, he divorced the young king and Elgiva, and had the queen forcibly carried off and branded in the face with hot irons. He died June, 958, and was buried at Canterbury.

2. Bishop of Bayeux and earl of Kent, was born in Normandy about 1032. He was the brother of William the Conqueror, and was named by him bishop of Bayeux in 1049. He took a very active part in the preparations for the expedition to England in 1066, blessed the troops on the morning of the battle of Hastings and took part in the battle. He was rewarded with a grant of the town of Dover, and on William's return to Normandy Odo was charged with the government of England, William Fitz-Osborn being associated with him. Odo amassed immense riches, and had a large share of power during the greater part of

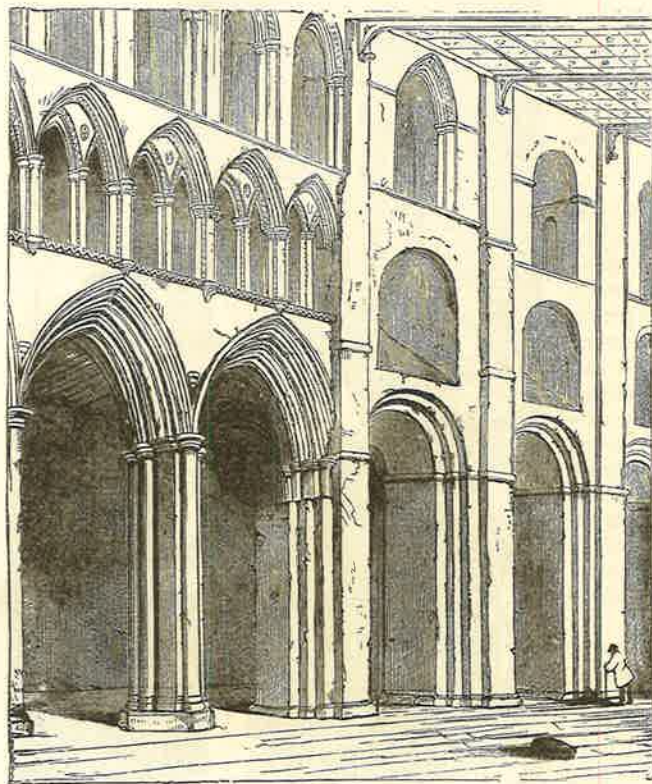
William's reign; but not satisfied with his almost royal power and wealth, and irritated by the appointment of Lanfranc to the see of Canterbury, he cherished the hope of getting by craft, money or power the papal chair. He had a palace built at Rome, sent his agents there with rich presents for bribes, and resolved to go himself, attended by several powerful barons. The king, however, heard of the project, and ordered the arrest of Odo. He was deprived of his dignities and estates, and kept a prisoner at Rouen till William's death, in 1087. Odo assisted at several councils, and in 1096 set out for the Holy Land, but died at Palermo early in the following year. The famous Bayeux tapestry was given to the cathedral by Odo.

ODOCEUS (o-do'se-us) is the name of an ancient bishop of Llandaff Cathedral who was celebrated in his day for his great sanctity. Dubritius, the first bishop, died A. D. 522, and his successor, Eliud, was famed for his piety. According to Usher, Odoceus followed Eliud, and was consecrated in A. D. 604. During his time several synods were held in Llandaff; and owing to the great esteem in which Odoceus was held, he was made president at least of one of these assemblies. The piety of these early bishops led to the bestowal on Llandaff of great amounts of property, which would have sufficed to endow many churches, but recklessness and unfaithfulness have made sad havoc in these endowments.

ODOLLAM (o-dol'lam), 2 Macc. xii. 38, the Greek form of Adullam.

ECOLAMPADIUS (e-ko-lam-pa'de-us), **JOHANNES**, vernacularly **HEUSSGEN** (heus'-gen), a learned German Reformer, was born at Weinsberg, in Wirtemberg, in 1482. He went to the university of Bologna to study law; but his inclinations not favoring legal studies, he removed to Heidelberg, where he studied theology and the humanities. He afterward pursued other studies at Tübingen and Stuttgart, and then returned to his native town and entered on clerical duties there. Not long after he was invited to Bâle, and there he assisted Erasmus in preparing his edition of the Greek New Testament. He left Bâle in 1518 and became preacher at Augsburg. Whilst there he surprised his friends by becoming a monk in April, 1520; but as his leanings were strongly toward the Reformation party, it was not long before he found his position in the cloister uncongenial and regretted the step he had taken. In February, 1522, he made his escape from the bonds under which he had brought himself, and after residing for some time at Heidelberg and other places, he returned to Bâle, October, 1522. Here the rest of his life was spent. Having been appointed a teacher in the university, he set himself to expound the prophecies of Isaiah, and his efforts in this direction were so successful that not only multitudes of students crowded to his prelections, but many of the clergy and citizens were found amongst his hearers. Having now openly joined the Reformers, he, in 1525, became pastor of one of the churches in Bâle, and this gave him the opportunity of carrying forward the work of the Reformation by abolishing the Romish ceremonies in his church and instructing the people in the doctrines of the gospel. He died November 24, 1531.

His contributions to Biblical literature are numerous. Besides editing and translating Theophy-



NAVE OF THE ABBEY OF ST. ALBAN'S.—See **OFFA** and **NAVE**.

Syrian of Mesopotamia. He became a censor of church morality and reproved all the clergy whom he found living luxuriously. He soon became the subject of personal violence, and he separated himself from the Church, and his followers adopted a monastic life. He held to the tenets of Anthropomorphism and Quartodecimanism, the first being the views of those who believed that the Almighty has a material body of human shape, and the second being the belief of those who celebrated Easter on the fourteenth day of the month Nisan, whatever day of the week that happened to be, whereas the Councils of Nice and Antioch ordered Easter to be kept on the first Sunday after the full moon, which was observed by the churches of the West of Palestine, Jerusalem and Cæsarea, but the churches of Asia Minor followed the Jewish rule.

ODILO (o-de'lo), a saint in the Roman calendar and an illustrious abbot of Clugny, in Burgundy, was born in Auvergne, in 962. The

lact on the Gospels, the Homilies of Chrysostom and other patristic writings, he issued commentaries on Genesis, Job, Psalms, Isaiah, Jeremiah, Ezekiel, Daniel, most of the minor prophets, Matthew, John and the Epistle to the Hebrews.

ECUMENICAL (e'keu-men'i-kal), that which concerns the whole Church. The title ecumenical bishop is assumed by the popes, but was first taken by John the Faster, the patriarch of Constantinople, in the sixth century, and Cyril his successor also claimed the title.

An ecumenical council is an assembly of the hierarchy of the whole Church, called by lawful authority, with freedom of speech and voting to decide on matters of faith and practice. The value of a general council has been a subject of much discussion in the Church of Rome, some holding that a council is above the pope, and others holding that the decree of a council requires the confirmation of a pope before it can be received as infallible. Among Protestants the authority of councils has been admitted when their decisions do not contradict Scripture, and importance is attached to the decisions of the first four councils, viz., of Nice, Constantinople I, Ephesus and Chalcedon, but they hold that a council to be general should include and represent the laity as well as the clergy of the Church.

Touching the infallibility of councils they ask—

1. Where is the proof that infallibility has been vested by the Head of the Church in a council?
2. If this were proved, where is the infallible rule to indicate how a council should be called, and who the constituent members should be?
3. How can it be shown that infallibility resides in a bare majority, rather than in the minority, when a difference exists?
4. If the decision of a council be right, then the confirmation of a pope does not make it right; and if the decree of a council be wrong, the approval of a pope cannot make it right; and if the pope by his own authority has a right to set aside the deliverance of a council, then the infallibility rests not in the council, but in a single man who for the time being is pope.

It has been well observed by Jortin that councils "were a collection of men who were frail and fallible. Some of these councils were not assemblies of pious and learned divines, but cabals, the majority of which were quarrelsome, fanatical, domineering, dishonest prelates who wanted to compel men to approve all their opinions, of which they themselves had no clear conceptions, and to anathematize and oppress those who would not implicitly submit to their determinations."

The Greek and Roman Churches agree on seven councils, and to these the Romish Church adds twelve, making the number nineteen, and to these must be added the late council at Rome, under Pius IX., which has proclaimed the doctrine of the infallibility of the pope. The synod of the apostles, Acts xv., held at Jerusalem, determined by the action of inspired men the questions which were brought before that assembly. Then at various intervals followed the councils which in history have been described as general.

1. The Council of Nice, A. D. 325, in which the views of Arius were condemned.
2. The first Council of Constantinople, A. D. 381, in which the doctrine of the Church on the Holy Ghost was discussed.
3. The first Council of Ephesus, in which Nestorianism was condemned.
4. The Council of Chalcedon, in which the union of the divine and human natures in the person of Christ was asserted, and the heresies of the

Eutychians and the Monophysites were condemned. 5. The second Council of Constantinople, A. D. 553, when Origen, Arius, Macedonius and others were condemned. 6. The third Council of Constantinople, A. D. 681, when the Monothelite heresy was condemned. 7. The second Council of Nice, A. D. 787, held to establish the worship of images. 8. The fourth Constantinople, A. D. 869, when Photius was removed from the see of that city and Ignatius, its former occupant, was restored. 9. The first Lateran Council at Rome, A. D. 1123, to settle the Investiture. 10. The second Lateran Council, A. D. 1139, when the views of Arnold of Brescia and others were condemned. 11. The third Lateran Council, A. D. 1179, when the Albigenes and the Waldenses were condemned. 12. The fourth Lateran Council, A. D. 1215, when the dogma of transubstantiation was asserted and ratified. 13. The Synod of Lyon, A. D. 1245, to promote the Crusades. 14. The second Synod of Lyon, A. D. 1274, to promote

supreme universal jurisdiction and infallible teaching of the pope. On July 13, 1870, four hundred and fifty-one voted "placet," and eighty-eight voted "non placet," sixty-eight votes were conditional, while ninety-one members abstained from voting at all. The minority bishops handed in a protest and left Rome before July 18th, when the final vote, as a matter of course, was all but unanimous.

National councils are assembled to determine affairs connected with national churches, and provincial councils attend to matters which are considered worthy of adjudication by a section of the Church especially concerned in their settlement.

The Church of England speaks with respect of "those six councils which were allowed and received of all men," viz., Nice, A. D. 325; Constantinople, A. D. 381, A. D. 553, A. D. 680; Ephesus, A. D. 431; and Chalcedon, A. D. 451; and in article xxi. it is declared that general councils may not be gathered together without the command-



SIN-OFFERING.—See OFFERINGS.

- the union of the Greek and Latin Churches. 15. The Synod of Vienna, in Gaul, A. D. 1311, to suppress the Knights Templars. 16. The Council of Constance, A. D. 1414, which continued for four years, declared the authority of an ecumenical council to be superior to the pope, and condemned the views of John Huss and Jerome of Prague, who were both burned. 17. The Council of Basle, A. D. 1430. It continued nearly ten years, aiming at reforming the discipline, and even on some points changing the constitution, of the Romish Church. It was formally dissolved by the pope, and all its acts are regarded by Romanists as null and void. 18. The celebrated Council of Trent, which sat from A. D. 1545 until A. D. 1563, when discipline was settled and the doctrines of the Romish Church declared, as set forth in the canons of that memorable assembly. 19. The Vatican Council assembled by Pope Pius IX., December 8, 1869. Two "schemata," or papers to be voted on, were prepared and handed in to the council, one "Schema de Fide" and the other "Schema de Ecclesia." They excluded the chapters on the

ment and will of princes. . . . They may err, and sometimes have erred, even in things pertaining unto God, wherefore things ordained by them as necessary unto salvation have neither strength nor authority unless it may be declared that they be taken out of Holy Scripture.

OFFA (of'fa) was one of the most eminent of the Mercian kings, and the founder of the great abbey of St. Alban's. St. Alban's had long been celebrated as the scene of the sufferings of the first British martyr. He had suffered much in mind because of the murder of Ethelbert, king of the East Angles, and to make all right he determined to build a monastery. He was directed, of course miraculously, to the place where the relics of St. Albanus had been buried. They were raised and deposited with great honor in a shrine in a church, around which the monastery was subsequently erected. This religious house was of vast size, and it was endowed with lavish abundance. In every respect the abbey of St. Alban's was characterized by all the elements of greatness

which belonged to the first-class monastic houses. Great in its wealth, in the rank and power of its abbots, in their influence both in Church and State, in the promotion of literature, as well as in the vast proportions of its church, it deserved all the fame that ages have associated with its name. The church was in the form of a cross, extending from east to west about six hundred feet, and the transepts were more than two hundred feet long. It displayed every style from the heavy, rude period of the Saxons down to the fifteenth century. Originally, heterogeneous materials were used in its construction, such as tiles, brick, flints and the débris of the old Roman city of Verulam, but the additions of future years exhibit the taste of the age when the edifice was enlarged.

OFFERINGS (*off'er-ingz*), various kinds of sacrifice. In the earlier ages of the world it appears to have formed a part of divine worship; and there was a certain distinction between those

the burnt-offering, the peace-offering, with the meat and drink-offerings, each having its peculiar signification.

The sin-offering is commanded and the order of it prescribed in Lev. iv. 1-v. 13; vi. 24-30. This betokened abasement in the most express sense, and was to be offered for special acts of sin, not those merely which had been unconsciously committed, but all which arose from that want of care which men to whom the will of God was revealed were bound to exercise. In this offering there was a gradation of victims, more or less costly, to mark the more or less offensive character of the sin, according to the position of the offender or other circumstances. The blood of these victims was to be variously dealt with. If the victim were of an inferior kind, for a poor person, some of it was to be sprinkled on the side of the altar and the rest poured out at the altar foot. If the victim were of a higher degree, for a private person or a ruler, then in addition some of the blood was to be put

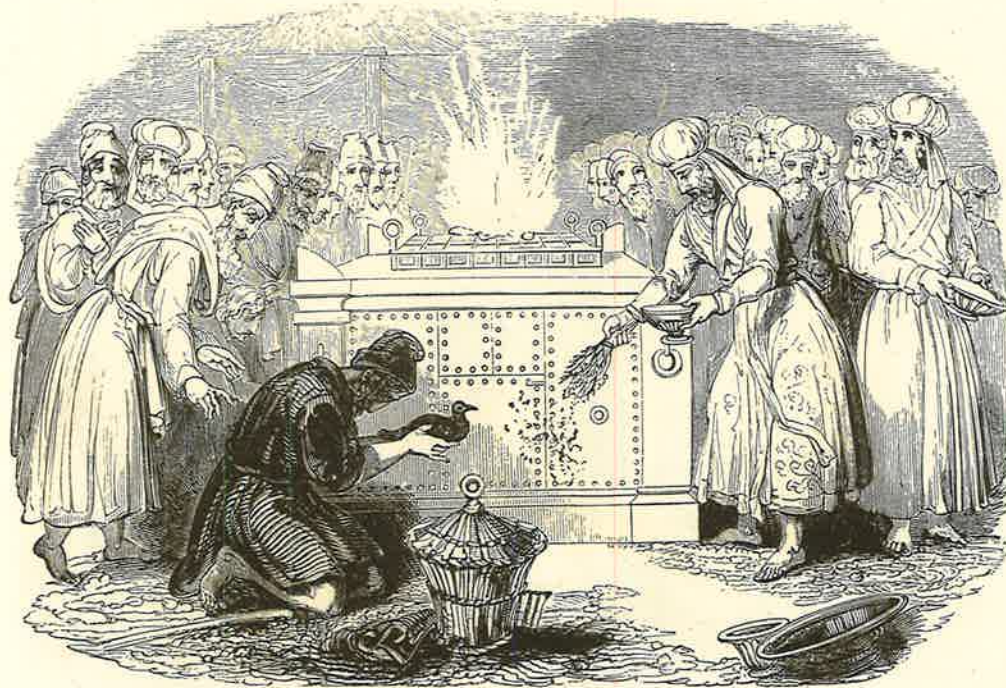
be a burnt-offering. The burning, therefore, took place without. Thus most clearly through the whole was the prominent idea exhibited—the identification of the offering with the sinner's guilt, the completeness of the satisfaction and the entire removal of the iniquity.

The trespass-offering is the next to be considered. The regulations in regard to it are given in Lev. v. 14-vi. 7; vii. 1-7. The trespass or, as it might be called, the debt-offering was a supplement or appendage to the sin-offering; it represented sin in a fresh light, as an injury for which there must be recompense. The injury was twofold—against the Lord, whose rights had been violated, and against a fellow-creature, whose property or person had been maltreated. In all such cases there must be a trespass-offering. The rites prescribed were these: that the victim should be killed, but the blood only poured around the altar, not sprinkled on the horns or carried into the sanctuary; the same parts as in the sin-offering were to be burnt on the altar, and the rest to be eaten in the holy place. Then, too, in respect of the injury done or debt incurred, estimation of value was to be made, and a fifth part added thereto; this, where the Lord was wronged, was to be given to the priest, where a neighbor, to him that had so suffered. Here we see a dealing with sin, not for its sinful nature, but for the evils that flow from it; and there was a great lesson inculcated, pressing home upon the conscience the moral debt incurred, and the consequent necessity of satisfying the divine justice and making restitution to the brother who had been injured.

The burnt-offering must be now examined. The statutes respecting it are found in Lev. i.; vi. 8-13. It differed from the two kinds of offering before spoken of in this: they were for special sins which, unatoned for, excluded the transgressor from covenant blessings. But when the conscience was so purged, then God's servant might approach him on the general ground of his promise, seeking in such an offering as this the large remission, not of this or that specified offence, but of all his shortcomings and imperfections and sins. It was a voluntary service, and the offerer laid his hand on the head of the victim; the blood was to be sprinkled round about upon the altar, and the sacrifice to be entirely burnt, the skin alone being given to the priest. The entire consuming betokened the unlimited self-dedication of the offerer to God; and as this would express itself in the fruits of a holy life and conversation, a meat and drink-offering must accompany the burnt-offering.

The law of the peace-offerings is given in Lev. iii.; vii. 11-21. There were three different kinds of these, viz., of thanksgiving, the adoring gratitude of a full heart, expressing its sense of rich spontaneous mercy; for a vow, when some benefit had been granted as in consideration of a promise made; and a freewill-offering, when something was devoted to the Lord, but without any special purpose or occasion. Of these the first-named would seem to stand in highest estimation.

Portions of the peace-offerings were reserved for the priest, Lev. vii. 31-34, being consecrated by "heaving" or "waving." According to Jewish tradition, the parts were placed on the hands of the offerer; and then the priest, putting his hands underneath, moved them in a vertical direction for the heaving, in a horizontal one for the waving. This ceremony must have implied a presentation of the parts to God, and they became



TRESPASS-OFFERING.—See OFFERINGS.

animals which might and those which might not be thus offered to the Deity, Gen. viii. 20. In the Mosaic law minuter details were given, and various offerings were prescribed which, while they were graciously accepted as an act of service from the worshiper, inculcated also lessons most instructive for all future time, and had their full significance and completion in the great Christian Sacrifice, the one offering of the Lamb of God once for all. The type contains less than the antitype. To convey all the lessons, therefore, that were intended, several forms of offering were commanded. And it is only by putting them together that we can at all grasp the entire purpose of God in them.

It was the first demand of the Israelites that they might be permitted to leave Egypt to offer sacrifices to Jehovah, Ex. v. 1-3; and we find them very soon after their departure making offerings on various occasions, Ex. xviii. 12; xxiv. 5. One of the first directions also given them was for an altar to be constructed for the different kinds of sacrifice, Ex. xx. 24, 25. Somewhat later we have the whole code of regulations for offerings, Lev. i.-vii., the sin-offering, the trespass-offering,

upon the horns—the most prominent part—of the altar. If, still further, the offering were for the congregation or for the high-priest, then also a portion of the blood must be taken into the sanctuary and sprinkled seven times before the inner veil, some being put upon the horns of the altar of incense. In each case the offerer had to lay his hand upon the victim before it was slain; and thus the blood-shedding with the sprinkling was taken as an atonement for his sin. Certain portions of the victim were then burnt upon the altar, while the rest, if the offering were for an individual, was to be eaten by the priest within the precincts of the sanctuary; if for the congregation or for the priest himself, then it was to be carried forth and burnt in a clean place. The full acceptance of the offering was thus shown; the flesh had become most holy; it was God's; by his priests, therefore, it was eaten, in his more immediate presence, except when the priests were directly, for their own sin, or indirectly, as members of the congregation, concerned; then the priests could not eat the flesh, else it would have been a peace-offering; neither could it be consumed upon the altar, else it would

the property of the priests as God's officers. This view is confirmed by the fact that the same ceremony was practiced in some other cases, Num. xv. 19-21; hence the term "heave-offering."

The meat-offering is prescribed in Lev. ii.; vi. 14-23. It was an unbloody offering, and therefore it was not to be presented alone; it accompanied the burnt-offering and the peace-offering. The meat-offering consisted of flour or cakes, prepared with salt, oil and frankincense, salt being the preservative against decay, oil the symbol of spiritual influence and frankincense betokening the pleasant savor of a pure offering to the Lord. So that, as the meat-offering was to teach that God's servants were to be fruitfully engaged in good works, those good works must, it was shown, be incorrupt, unwrought by the divine Spirit, and must be presented before God with the incense of grateful prayer.

The offerings which have been enumerated might be made as occasion should require, or were the voluntary expression, the freewill-offering, of a loving heart. But there were particular seasons when sacrificial rites were necessary to be performed; these were daily, weekly, monthly and annual. The daily sacrifice was a burnt-offering, consisting of two lambs, offered every day, morning and evening, at the third and ninth hours, Ex. xxix. 38-42. They were burnt as holocausts, but by a small fire, that they might continue burning the longer, a bread-offering and a drink-offering accompanying each. Incense also was to be burned every morning and evening, Ex. xxx. 7, 8. The weekly offering on the Sabbath was equal to the daily offering, and was in addition to it, Num. xxviii. 9, 10. The monthly sacrifice at the new moon consisted of two young bullocks, one ram and seven lambs of a year old, for a burnt-offering, with a suitable meat- and drink-offering, together with a kid for a sin-offering, Num. xxviii. 11-15. There were, besides, the yearly offerings, at the passover, on the day of pentecost, on the first of the seventh month or beginning of the civil year, on the tenth of the same month or day of expiation, and at the feast of tabernacles. The offerings for these are carefully prescribed, Num. xxviii. 16-31; xxix.

There were besides perpetually other occasions when offerings were to be made. Families seem sometimes to have had yearly sacrifices, 1 Sam. xx. 6, 29. There were the purification-offerings for women after childbirth, Lev. xii., at the cleansing of the leper, Lev. xiv. 1-32, and of other persons who had been unclean, Lev. xv. 13-33, by the Nazarite, Num. vi. 9-21, those at dedications, marriages, etc.; there was also the offering of the shewbread, rites being continually prescribed in which some of the great lessons of the law were impressed upon the mind.

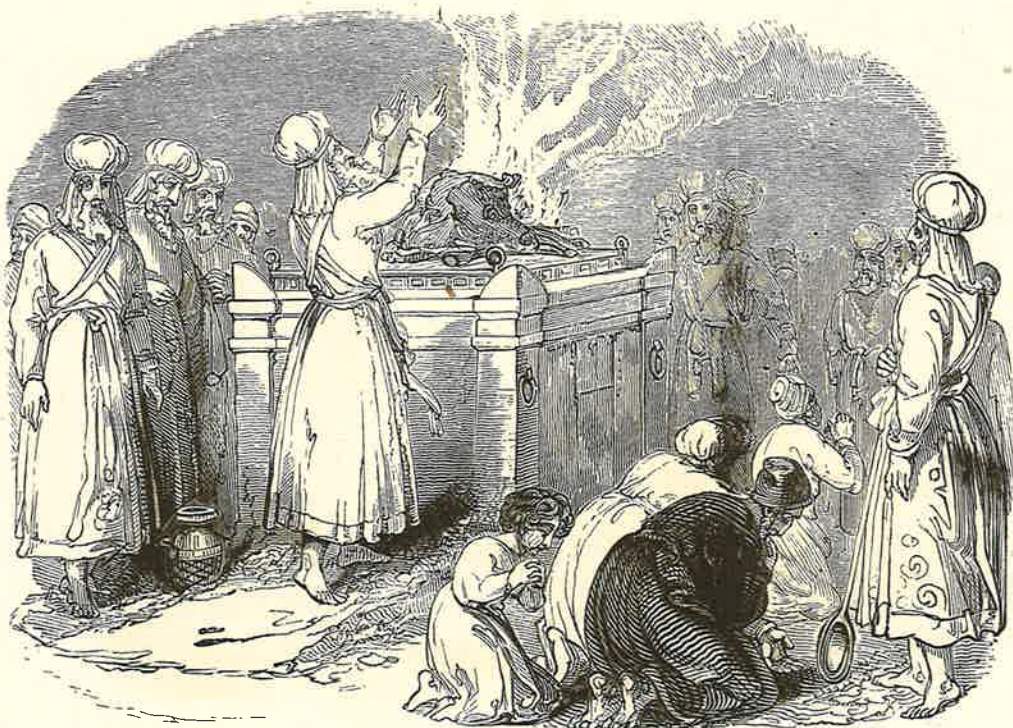
Such, briefly, were the ceremonial offerings of the first dispensation, not a mere collection of unmeaning burdensome services, but full of instruction, intended and adapted to prepare for the better covenant wherein the shadows would have their abiding substance. Doubtless devout Israelites looked onward to this, the prophets testifying to the inutility of mere formal offerings, Isa. i. 11-15. And believers now may argue, from the legal offerings which fulfilled their purpose, to the full efficacy of the Redeemer's offering of himself, Heb. ix. 13, 14. Let no man, moreover, forget that he is to be himself "a living sacrifice, holy, acceptable to God," Rom. xii. 1.

OFFERINGS, ECCLESIASTICAL, small sums presented by persons when receiving the Lord's Supper, at marriages, baptisms, churchings and burials. These were also called oblations and obventions. Easter offerings were of this nature.

OFFERING DAYS, four days on which royal offerings were formerly made, viz., Christmas, Easter, St. John the Baptist's day and Michaelmas.

OFFERTORY, a name for the lesser oblation of—1. The elements in the eucharist; 2. The alms; also 3. A verse from the Psalms which precedes the oblation.

OFFERTORY VEIL, a silken veil which the deacon or subdeacon used to throw over his shoulders, and in which he received the oblations of the faithful. It is also used to hold the paten at mass, as in some places acolytes performed this office, who, in common with subdeacons, were not formerly allowed to touch the sacred vessels. It is also called a "humeral" and a "consecration veil."



BURNT-OFFERING.—See OFFERINGS.

OFFICE (of'fis), any position of trust, honor or service. The ecclesiastical usages of the term only demand notice.

OFFICE, CONGREGATION OF THE HOLY, a name usually applied to the Romish Inquisition, founded by Pope Paul III., 1542. See INQUISITION.

OFFICE, EUSEBIAN, a form of service introduced by Eusebius, bishop of Vercellæ, but afterward abandoned for the Roman form in 1572.

OFFICE, HOLY. See INQUISITION.

OFFICE, LITTLE, the office or service of the Virgin Mary introduced by Peter Damiani, and sung by his monks after canonical hours.

OFFICE OF THE JUDGE PROMOTED, the institution of a suit in the court of Arches by sending letters of request signed by the bishop of the diocese in which the cause originated.

OG, an Amoritish king of Bashan, Num. xxi. 33. In form he was a giant, so that his bedstead [or rather sarcophagus] was preserved as a memorial of his huge stature, Deut. iii. 11. He was

defeated by the Israelites under Moses, Num. xxi. 33, and his country, which contained many walled cities, was assigned to the tribe of Manasseh, Deut. iii. 13.

OGDEN (og'den), UZAL, D.D., was born in 1744, at Newark, New Jersey, and educated by the Rev. Dr. Chandler. He entered the Episcopal Church, and was ordained a priest in 1773 at the chapel of the palace at Fulham, near London, in England. His first publication was a Masonic sermon in 1784. After it followed "The Reward of Iniquity" and "Antidote to Deism," in 1795, together with several sermons, which were printed from year to year. In 1798 he had been elected bishop of New Jersey, when he was rector of Trinity Church in Newark, New Jersey, but his consecration never took place, and the result was his passing into the Presbyterian Church, in 1805, after an exciting controversy. He died at Newark, in 1822, in the seventy-ninth year of his age.

OGEE ARCH (o'je arch), a pointed arch the sides of which are each formed of two contrasted curves. It is made from four centres, two in or near the springing and two others above it reversed, hence it is sometimes called the contrasted arch.

OGILBY (o'g'l-be), JOHN DAVID, D.D., was born in Dublin, Ireland, in 1810. In early life he was brought to New York, and entered in Columbia College, and so remarkable were his gifts and attainments that he was placed by the president, Dr. Harris, as rector of the grammar school, while he was in the junior class. He graduated in 1829, but his excessive labor produced a disease which affected him through life. He now began the preparation and issuing of classical works; and when only twenty-three years of age, he was made professor of languages in Rutgers College, New Brunswick. In 1838 he was ordained by the Protestant Episcopal bishop of New York. In 1841 the chair of ecclesiastical history in the General Theological Seminary of the

Episcopal Church, and he forthwith began the preparation of text-books, but next year he was obliged to seek relaxation by a voyage to Europe, and in 1846 he had to cross the ocean again. On his return he was appointed rector of Grace Church, Newark, New Jersey, but the influence of his friends prevailed, and he was retained in the seminary. Declining health continued to interfere with his labors; and having gone to Europe again, he died in Paris, in February, 1851, greatly regretted. He was wonderfully learned, incessant in his application to duties, and his mental activity was greater than his bodily frame could endure. His piety and geniality commended him to all who knew him, and he was greatly beloved.

OGILVIE (o'g'l-ve), JOHN, D.D., was born in New York city, in 1722, and was a descendant of the old family of Ogilvie, the head of the house being the earl of Findlater and Seafield. He was educated at Yale College, ordained to the Episco-

ceremony. In order to prevent idolatry, the queen commanded him not to elevate the host, and on the point of his compliance there is a controversy. It seems that he reproached himself for his compliance, and he subsequently refused to obey the queen, who ordered him to attend a public disputation, whereupon he was fined £250 by the council, and shortly afterward he was expelled from his see.

OGYGIAN (o-gi'je-an) **DELUGE**, the name given to a great inundation mentioned in fabulous history, supposed to have taken place in the reign of Ogyges, in Attica, whose death has been held to be fixed at 1764 B. C. This deluge is said to have taken place before that of Deucalion, and Ogyges is reported to have been the only person saved when all Greece was covered with water. He evidently belongs to the mythical period. Varro places the deluge of Ogyges, which he calls the first, four hundred years be-



PEACE-OFFERING.—See OFFERINGS.

pal ministry, and in 1749 he began his labors among the Mohawks, near Albany, among whom he spent ten earnest years of his life. The war with France, in 1755, deranged his plans, and he accepted a chaplaincy in the royal American regiment and served during the war. In 1764 he became an assistant minister of Trinity Church, New York, a position which he held until his death, in 1774. In the vestry of Trinity Church there is a portrait of him by Copley, the father of the late Lord Lyndhurst. He left behind him the character of an excellent preacher, a faithful, resolute missionary, a devoted minister and a truly pious man.

OGLETHORP (o'g'l-thorp), OWEN, a well-known bishop of Carlisle. He is a memorable character in English history as being the person who consented to officiate at the coronation of Queen Elizabeth when all the other bishops had refused. Canterbury was then vacant, but Heath, the archbishop of York, had refused, and the bishop of Carlisle consented to perform the

fore Inachus, and consequently sixteen hundred before the first Olympiad, and this would place it 2376 B. C. Now, the deluge of Noah, according to the Hebrew text, occurred 2349 B. C., there being only twenty-seven years of difference. These facts go far to show how widely, and even accurately, tradition has carried the fact of the deluge, though different names were of course connected with it in different ages and countries.

OHAD (o'had), one of the sons of Simeon, Gen. xlvi. 10.

OHEL (o'hel), one of David's descendants, 1 Chr. iii. 20.

OIL. Much use was made of oil by the ancient inhabitants of Palestine, and many allusions to it are found in their sacred and other writings. It was employed as an article of food, serving to a large extent the purposes of butter in this country; in meat- or bread-offerings, sometimes poured on them, at other times mixed with them; as a cos-

metic for the refreshing and adorning of the person, as the special instrument of consecration to holy offices, as a healing medicament, as the chief source of artificial light, and partly also as a perfume in the last offices of affection and respect for the dead. But as all these subjects are treated under their proper heads, it is unnecessary to go into further details here.

OILLY (oil'le), ROBERT D', who had been lord high constable in the reign of Henry I., was the founder of the priory at Oseney, which was built in 1129 on one of the islets made by the rivers adjoining the castle of Oxford. The house was dedicated to the honor of the Blessed Virgin, and was placed under the rule of St. Augustin. His wife induced him to undertake the pious work by telling him how she had heard a miraculous chattering of birds, and how a friar had interpreted to her their speech. Such knowledge served the purposes of monks and friars in the twelfth and later centuries, and the priory which was thus founded became an abbey, and it in time changed its character; for when Henry VIII., in 1542, founded the see of Oxford, the abbey church became the cathedral of the diocese, and it also serves the purposes of the chapel of Christ Church, the largest of the colleges in the university of Oxford.

OIL TREE, Isa. xli. 19. See OLIVE TREE.

OILS ECCLESIASTICAL are of three kinds—1. Chrism oil; 2. Oil of catechumens; 3. Oil of the sick. In the West these are all consecrated by the bishop on Maundy Thursday, but in the East the chrism alone is; whilst any priest may consecrate the oil of catechumens, and seven priests that of the sick. The oil of catechumens is used in baptism, consecration of altars, ordaining of priests and in coronations. That of the sick is used for extreme unction and the benediction of bells.

OINTMENT. See ANOINTING.

OLAMUS (ol-a'mus), 1 Esd. ix. 30, identical with Meshullam, Ezra x. 29.

OLD BELIEVERS, a sect of dissenters from the Russian Church who separated two hundred years ago, in the time of Czar Alexei Michaelovitch, on the ground of the State's interference, as the Free Church of Scotland left the Established Church. The difference of the two bodies lies in usages more than in essentials or in necessary doctrines.

OLDCASTLE (old'cas-tle), SIR JOHN. See COBHAM, LORD.

OLD CATHOLICS. See under ROMAN CATHOLIC CHURCH.

OLD FAST NIGHT, the first Sunday in Lent, a relic of the ancient commencement of Lent on the following day, before the additional four days were added to complete the forty now included in the Lenten season.

OLD FOUNDATION CATHEDRALS, THE, nine cathedrals in England whose incorporation is earlier than the time of Henry VIII., and which were not reorganized at the Reformation. See NEW FOUNDATION CATHEDRALS.

OLD LIGHT ANTI-BURGHERS, OLD LIGHT BURGHERS. See under PRESBYTERIAN CHURCH.

OLD STYLE, a style of computing the year in use until October, 1582, when Gregory XIII. introduced the new or Roman style. The old style prevailed in England until September 2, 1752. Also called Julian style. See NEW STYLE.

OLD TESTAMENT. See TESTAMENT.

OLIN (o'lin), **STEPHEN, D.D.**, was born in 1797, at Leicester, Vermont. His early training was for the legal profession. For the sake of his health he was sent to South Carolina, and there he became principal of an academy at Abbeville. His mind was awakened by Methodist influences to the importance of religion; he became a probationer, was received into full communion, and he began to exhort and preach. In 1824 he was admitted to the South Carolina Conference. Delicate health interfered with his services very seriously; and from 1826 to 1828, and again from 1831 to 1833, he acted as professor of belles-lettres in Franklin College, Georgia; and he then entered the Georgia Conference. He accepted the position of president of Randolph-Macon College; but his health obliged him to seek relaxation in foreign travel, and he sailed for Havre in 1837. He visited England, Ireland, Holland, Prussia, Austria, Italy, Egypt, the Sinaitic Peninsula and Palestine, whence, by way of Smyrna, the Danube and London, he returned to his native land. He published his "Travels in the East" after his return. In 1842 he became president of the Wesleyan University of Middletown, Connecticut, and this office he held until his death, in 1851. His travels and other works show him to have been a man of fine parts, capable of great things, had his physical strength enabled him to labor as he earnestly desired. He was greatly beloved by all the members of the denomination who knew him.

OLIVE (ol'iv), **OLIVE TREE.** The olive grows plentifully almost everywhere near the shores of the Mediterranean, and is abundant in Palestine, Deut. vi. 11; viii. 8. Olive-yards are therefore commonly mentioned as a considerable part of a man's property, 1 Sam. viii. 14. This tree flourishes in Syria, in warm and sunny situations, on a rocky soil, at a height not greater than about three thousand feet above the level of the sea. It increases slowly to a moderate altitude of twenty or thirty feet, with a knotty trunk and numerous extended branches. The leaves grow in pairs, of a pale dusty color, and are not deciduous. The white flowers appear in June, and the fruit is an oblong berry, first green, and when fully ripe a blackish-purple. The wood is something like box, but softer, with dark gray veins. The olive tree lives to a great age.

This tree is mentioned very early in Scripture. It was with an olive leaf in her mouth that the dove returned to Noah, apprising him thereby that the waters of the flood were abated, Gen. viii. 11. The high estimation in which the olive tree was held is seen by its being placed first in Jotham's parable, Jud. ix. 8, 9. And it is often mentioned as indicating plenty, prosperity and strength, the allusion taking its force from the products, from the evergreen character and the protracted existence of the tree, Ps. lii. 8. And various ap-

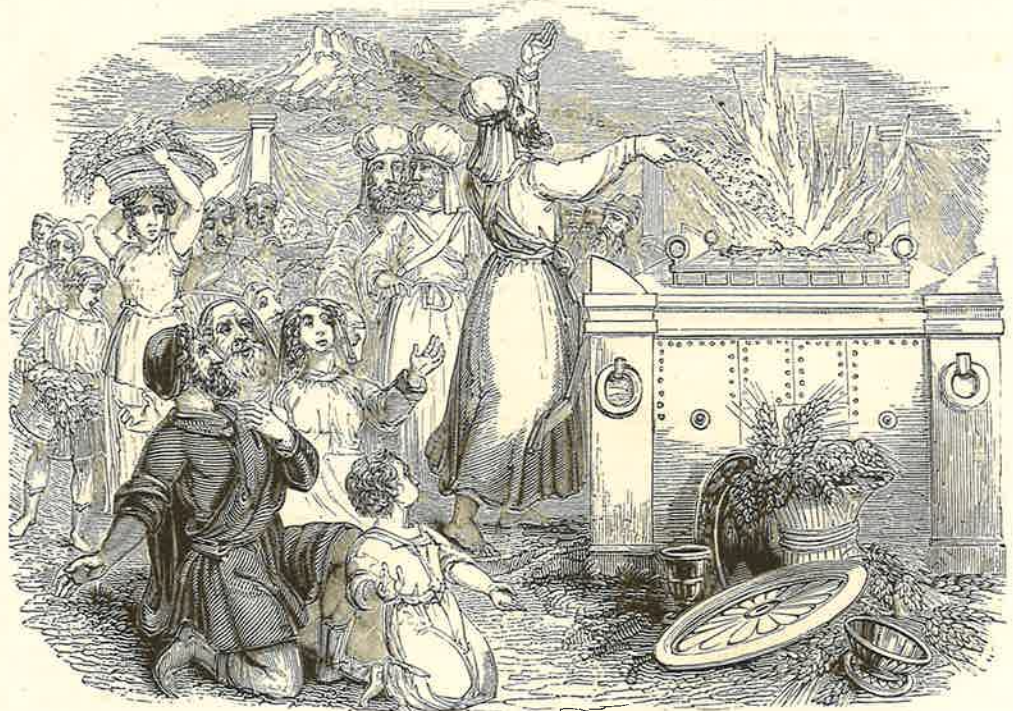
plications are referred to of the berries, Deut. xxiv. 20, the oil, Lev. xxiv. 2, which was an article of commerce, 1 Ki. v. 11, and the wood, 1 Ki. vi. 31-33.

For obtaining the oil, the olives were ground to a pulp in a kind of stone basin, a heavy stone roller being passed over them; and the oil was received in stone presses, the best being that which flowed first. Many of such presses, with their floors, gutters, troughs and cisterns, may still be seen almost perfect in a ruin above Tyre, called *Em El-Awamid*. They consist of upright posts, two feet apart, in the inner faces of which are grooves. A plank moved in these, forced down by a lever on the masses of olives. The oil flowed into a stone trough. In the large basin the olives were ground to a pulp by the stone wheel. In the other perhaps they were trodden with the feet, see Mic. vi. 15.

OLIVES (ol'ivz), **THE MOUNT OF, OLIVET** (ol'i-vet), **MOUNT,** a mountain ridge to

at whose treacherous information Saul destroyed the city, was "detained before the Lord," 1 Sam. xxi., xxii. And this may explain the singular phrase, "where David worshiped God," 2 Sam. xv. 32: David's feet were treading in sorrow the precincts of that sanctuary where he had been accustomed, ere its desolation, to worship in joy. And it has been suggested that it was hither David brought the giant's head, 1 Sam. xvii. 54. The towers of Jebus were so close to Nob that at a distance they seemed one city. Even now to the spectator, in some positions, the buildings on Olivet are mixed with those in Jerusalem.

It is from the New Testament, however, that this mount derives its most touching interest. Hither the Lord was wont to resort. From Olivet he looked down upon the rebellious city and wept bitter tears over its perverseness and its fate. Over Olivet he passed to and fro visiting Bethany. On the side of Olivet was Gethsemane. From Olivet, when all was done, the great atonement made,



MEAT-OFFERING.—See OFFERINGS.

the east of Jerusalem, from which it is separated by the valley of Jehoshaphat. It is generally described as having three summits or peaks. It derives its name from the olive trees which clothed its sides. Some of these still remain (see GETHSEMANE), and on part of the hill are corn-fields, and in a few half-cultivated gardens are fig and pomegranate trees.

Little mention is made of Olivet in the Old Testament, save that it was up its slopes that David, when fleeing from Jerusalem for fear of Absalom, went wearied and weeping as his faithful guards filed on before him. Here he met Hushai and Ziba, 2 Sam. xv. 30-xvi. 4. It is also referred to by Zechariah, Zech. xiv. 4. And yet it may very well be that there were other deeds done on Olivet recorded in the Old Testament, though the well-known name is not mentioned in connection with them. On the northern summit there is great reason to believe stood Nob, that city of the priests where David and his men ate the shewbread, where the sword of Goliath was kept, and where Doeg, the evil-minded Edomite

the victory over death achieved by the glorious resurrection, the last charge given to the disciples, who were thenceforth to build up the impregnable fortress of the Christian Church, Christ ascended to reign till every enemy should be subdued beneath his feet, Matt. xxiv. 3; xxvi. 30.

Christ did not ascend from the spot whereon now stands the church of the Ascension; it was rather from some point over the summit, near upon Bethany, Luke xxiv. 50, 51. The views from this mount in different directions are extensive; you look into Jerusalem on one side, while on another there are the dreary hills over which the road passes to Jericho, with the northern end of the Dead Sea visible and the mountains of Moab beyond.

OLIVETAN (o-leev-tong'), **PETER ROBERT,** born at Noyoa, toward the end of the fifteenth century, was the first who published a version of the Scriptures in the French language, from the Hebrew and Septuagint, for the use of the inhabitants of the Valais, by whom he was engaged to execute that task. He was a townsman and relation of

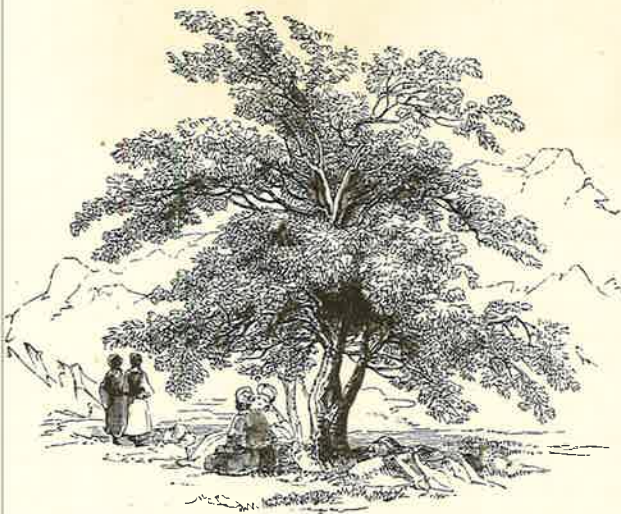
Calvin, and produced the first impressions on his mind in favor of the new doctrines advanced in Germany. His translation was the foundation of the Geneva version in common use after it had undergone various revisions by Calvin and others. It is said that he was poisoned at Rome in 1536.

OLSHAUSEN (ôls'how-zen), **HERMANN**, a German exegetical writer, was born at Oldesloe, August 21, 1796. He finished his preparatory studies at the universities of Kiel and Berlin, and in 1821 was appointed an extraordinary and in 1827 an ordinary professor of theology at Königsberg. Here he remained, enjoying a great reputation as an academic teacher, till 1834, when he removed to Erlangen; and after five years more of work, he expired, September 4, 1839. His principal works are "Genuineness of the Four Gospels" and "Commentary on the New Testament." The latter work was completed only to the end of Second Thessalonians. It is highly esteemed for its spiritual insight into the meaning of the sacred writers and a deep sympathy with them. As a commentator he is justly valued for his judgment as well as his erudition.

OLYMPAS (o-lim'pas), a Christian at Rome whom Paul salutes in his Epistle to the Romans, Rom. xvi. 15.

OLYMPIAD (o-lim'pe-ad), a period of four years, was reckoned from one celebration of the Olympic games to another, and constituting an important epoch in history and chronology. The Olympiads were reckoned from the victory of Coræbus in the foot-race which took place in the year 776 B. C.

OLYMPIC (o-lim'pik) **GAMES**, solemn games among the ancient Greeks, dedicated to Olympian Jupiter, celebrated once in four years, at Olympia, or Pisa, in Elis. They had fallen into disuse, but in 776 B. C. they were revived, and the Olympiads were dated from that epoch. None



THE OLIVE-TREE.—See OLIVE.

but Greeks who were free men were permitted to contend. Successful contestants in oratory, music, poetry and athletic games were crowned with garlands, which were held in the highest estimation. See **GAMES**.

OLYMPIUS, JUPITER, 2 Macc. vi. 2. See **JUPITER**.

OMAERUS (o-ma-e'rus), 1 Esd. ix. 34, corrupted from Amram, Ezra x. 34.

OMAR (o'mar), one of the descendants of Esau, Gen. xxxvi. 11, 15.

OMAR, caliph of the Saracens, was born in 581. He was at first an opponent and then became the disciple and ardent supporter of Mohammed. He carried the sword and the Koran into Syria, took Jerusalem, built a splendid mosque on the site of Solomon's temple, subdued Persia and conquered Egypt, destroying the great library of Ptolemy Philadelphus in Alexandria. He was assassinated by a Persian slave in the midst of his victorious career, in 644.

OMEGA. See **JESUS CHRIST**; **NAMES, TITLES AND APPELLATIONS OF JESUS**; and **ALPHA** and **OMEGA**.

OMER. See **MEASURES**.

OMISH (o'mish) **CHURCH**, the name of a sect of strict Mennonites. The name is derived from Jacob Amen, a Swiss preacher of the seventeenth century, and they were originally called "Amenites."

OMRI (om'ri). 1. The captain of the host of Israel who, when Zimri had killed King Elah and occupied his throne, marched with the army to Tirzah, besieged Zimri and reduced him to such straits that after a miserable reign of seven days he fired the palace and perished in the conflagration. Omri was supported in his pretensions to the vacant throne, it would seem, by the army, but a competitor, Tibni, had a large part of the people with him. The struggle continued for some years, from 928 to 925 B. C.; then Omri prevailed, and Tibni died. From this time Omri reigned with full authority till 918, twelve years in all. His conduct was ungodly, and he left his crown to his weak and wicked son Ahab. It was this king who, having purchased the hill Samaria from its owner Shemer, built thereon the splendid city which was ever after the capital of the kingdom of the ten tribes, 1 Ki. xvi. 16-30. It appears from the treaty of Ben-hadad with Ahab that Omri had been engaged in an unsuccessful war with Syria. 2. A Benjamite, 1 Chr. vii. 8. 3. A descendant of Judah, 1 Chr. ix. 4. 4. The ruler of Issachar in the time of David, 1 Chr. xxvii. 18.

ON, a Reubenite who joined with Dathan and Abiram, Num. xvi. 1. As his name is not again mentioned, it has been supposed that he separated himself in time from those who persisted and perished in their rebellion.

ON, "light," or specially "the sun," an ancient and celebrated city of Lower Egypt in which was a famous temple of the sun. Joseph married the daughter of one of the priests of On, Gen. xli. 45, 50; xlv. 20—an alliance which must have contributed greatly to his credit with the Egyptians. From the worship paid at On to the sun, the city

was called Beth-shemesh, "house of the sun," by the Hebrews, Jer. xliii. 13. It was rendered Heliopolis, "sun-city," by the Septuagint translators, and was known under that name to Greek writers as one of the four great Egyptian cities which were centres of religious solemnities. This city suffered



THE FRUIT OF THE OLIVE.—See OLIVE.

much from the Persian invasion, and works of art were carried from it to enrich first Rome and afterward Constantinople. In the time of Strabo it was but a mass of splendid ruins, among which some of those halls could be traced in which Greek sages as well as Egyptians had studied. The site is still marked by low mounds enclosing a space of about three-quarters of a mile long and half a mile broad. The only remnant of ancient magnificence amid the utter desolation is an obelisk of red granite, sixty-eight feet high, attributed to the reign of Osirtesen I. The ruins lie two hours, or nearly ten miles, north-east of Cairo, six hours from ancient Memphis.

ONAM (o'nam). 1. One of the descendants of Seir the Horite, Gen. xxxvi. 23. 2. A descendant of Judah, son of Jerahmeel, 1 Chr. ii. 26, 28.

ONAN (o'nan), one of the sons of Judah who died by God's visitation for his criminal evasion of the Levirate law, Gen. xxxviii. 4, 8, 9.

ONESIMUS (o-nes'e-mus), the slave of Philemon who had fled from his master, but was converted by means of St. Paul, who sent him back from Rome with a letter to Philemon, Col. iv. 9; Philem. 10.

ONESIPHORUS (o-ne-sif'o-rus), a Christian who had been serviceable to St. Paul at Ephesus. He also sought him out when a prisoner at Rome and ministered to him, 2 Tim. i. 16-18; iv. 19.

ONIARES (o-ni'a-res), 1 Macc. xii. 19. This word is a corruption; with a slight alteration it would be "Areus to Onias."

ONIAS (o-ni'as). 1. A Jewish high-priest, successor of Jaddua, about 330-309 B. C.; it is he most probably who is referred to in Ecclus. i. 1 as the father of Simon the Just, who was the father of

a second Onias. 2. Another high-priest, the third of the name, about 198-171 B. C., grandson of the Onias son of Simon the Just. It must have been with him that the correspondence of the Lacedonians and the Jews commenced, 1 Macc. xii. 7, 8, 19, 20. He was unjustly deposed and murdered, 2 Macc. iv. 33-38. He is said to have appeared in a vision to Judas Maccabeus, 2 Macc. xv. 12-16. His brother bore the same name, but exchanged it for Menelaus.

ONION (un'yun), one of the plants which the Israelites in the wilderness regretted. They had eaten it in Egypt, and they murmured for want of it, Num. xi. 5. The common onion has been cultivated in Egypt from time immemorial, and there attains its greatest excellence.

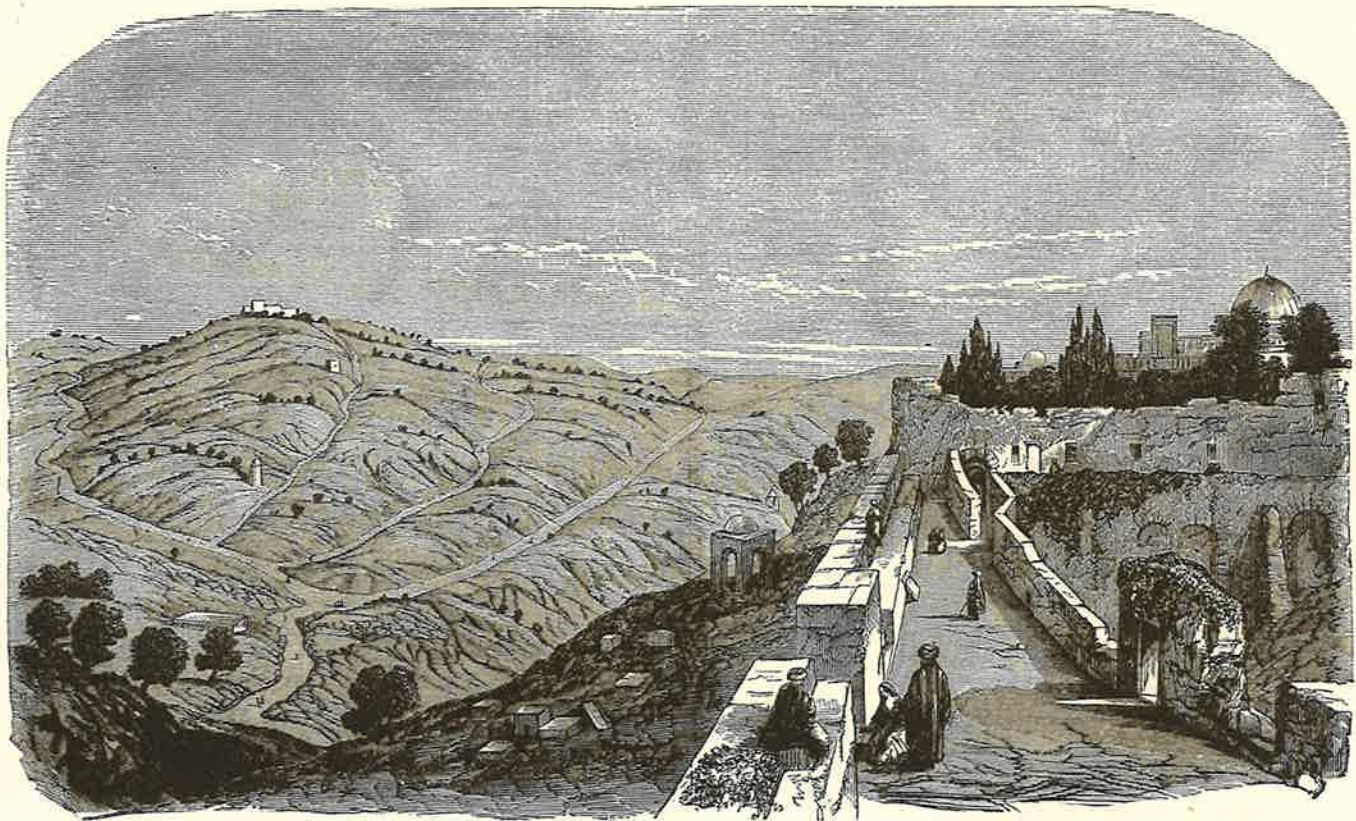
ONKELOS (ong'ke-los), a celebrated rabbi,

tical, and some depression or broad torrent-bed in the plain of Sharon may have been meant by the sacred writers.

ONYCHA (on'e-ka), one of the ingredients in the sacred perfume, Ex. xxx. 34. It is the shell of a species of mussel found in the waters of India, in the Red Sea and on the Arabian coast. When burned, it emits a sweet musky odor.

ONYX (on'icks). The Hebrew word *shóham* is thus rendered, Gen. ii. 12; 1 Chr. xxix. 2. Opinions differ as to the gem intended by this word; some prefer translating it "beryl." The onyx has its particles arranged in parallel layers; white, alternating with blue, gray or brown. It was much used by the ancients for cameos, the device being cut out of the opaque white, while the darker part formed the ground.

is often placed on the African coast, and identified with Sofala or Zanguebar, where it is said there is a gold district called Fura. But this district is two hundred miles from the coast, and the name Sofala cannot at all be connected with Ophir, the significations being quite different. Besides, Ophir is named, Gen. x. 29, between Sheba and Havilah—that is, in Arabia. And, indeed, there is at present an Arabian town Ophar, in the province of Oman; though, to be sure, the names are not so closely allied in the original as they appear to be in English. The long time consumed in the voyage to a country comparatively so near as Arabia may be accounted for by the slowness of ancient coast navigation; and besides, commodities might be exported, as well as others imported, and thus a longer delay be necessary at the ports. Neither is the fact that some of the articles imported are not now found in Arabia decisive. Ophir might



THE MOUNT OF OLIVES, OR OLIVET.—See article.

was the author of the Chaldee Targum, or paraphrase on the Pentateuch. The Babylonian Talmud states that he was contemporary with Gamaliel; this would place him about the time of our Lord. From the mention made of him by the Babylonian Talmud, and from the purity of his language, it would seem that he was a native of Babylon. The Targum is a faithful version, and corresponds so exactly with the Hebrew text that it used to be chanted to the same notes, alternately with the Hebrew, in the Jewish synagogues, down to the beginning of the sixteenth century.

ONO (o'no), a town of Benjamin built, together with Lod, by the sons of Elpaal, 1 Chr. viii. 12. It was reoccupied after the captivity, and is again grouped with Lod, Ezra ii. 33. It appears that there was a plain near it called by the same name, Neh. vi. 2. A valley is also mentioned in connection with it by Nehemiah, Neh. ix. 35. The plain and valley may, perhaps, have been iden-

OPHEL. See JERUSALEM.

OPHIR (o'fer). 1. A descendant or son of Joktan, of the family of Shém, Gen. x. 29.

2. A country peopled by the posterity of Joktan's son. There is much difficulty in determining the region designated in Scripture by this name. It was a place whence the navies of Solomon and Hiram, sailing from a port on the Red Sea, brought gold, precious stones, ivory, almug trees, apes and peacocks, 1 Ki. ix. 26-28. The gold procured from this region was peculiarly valued, 1 Chr. xxix. 4, so that "gold of Ophir" was proverbial for gold of the most precious kind.

Now, as to the situation of this country, no difficulty need be felt on account of its being said that ships of Tarshish were engaged in the Ophir trade, as if Tarshish and Ophir were near. Large vessels were called "ships of Tarshish;" besides, the vessels used might be those that had been employed in voyages to Tarshish or Tartessus. Ophir

be an emporium where trade from the east and west might meet, and thus Indian treasures might be procured there. These reasons are very strong for identifying Ophir with some part of Arabia. Still, the Septuagint translators frequently render Ophir by a word understood to mean India, and Josephus favors this interpretation. And the argument of Professor Max Muller is most weighty. He observes that the Hebrew expressions for apes, peacocks, sandal-wood and ivory are clearly of a foreign cast, that there is every reason to believe that they are Sanscrit or of Sanscrit origin; hence he concludes that these things must have come from the country from which they brought their names. Ophir, therefore, is India. Still, that some of the commodities imported came from India is not proof that Ophir was in India. It is conclusive for the country from which the commodities originally came, not for the place where the Hebrews obtained them. As above stated, Ophir might be an emporium where Indian and Hebrew merchants met.

OPHITES (of'ites), or **OPHITÆ** (of'e-tay), a heretical sect that prevailed about the middle of the second century who held a number of Oriental Gnostic tenets, to which they added the strange notion that the serpent by which our first parents were deceived was either Christ himself or the *Æon Sophia* concealed under the form of that reptile. Hence they kept a number of serpents about them, and paid them a kind of divine honor. The system of the Ophites was nearly allied to that of the Valentinians. Some have thought that the serpent was the symbol of the *Sophia* or wisdom, the soul of the world, and hence viewed as an object of worship, and thus the name of the sect originated.

OPHNI (of'ni), a town of Benjamin, Josh. xviii. 24. Perhaps the modern *Jifna*, two or three miles north-west of Bethel.

OPHRAH (of'ra). 1. A person of the family



THE FRUIT OF THE PISTACHIO TREE.—See NUT.

of Kenah, son of Meonothai, 1 Chr. iv. 14, but otherwise unknown.

2. A town belonging to the tribe of Benjamin, Josh. xviii. 23. This has been supposed identical with Ephraim or Ephron, 2 Chr. xiii. 19, and Ephraim, John xi. 54. See **EPHRAIM**. Perhaps it may be the village *et-Taizibeh*, on a hill north-east of Bethel.

3. A city in the territory of Manasseh west of the Jordan, the residence of Gideon, Jud. vi. 11, 24. It has not been satisfactorily identified.

ORACLE (or'a-k'l). This word is sometimes used to denote the sanctuary of the tabernacle and of the temple, where the special presence of Jehovah dwelt, 1 Ki. vi. 16; viii. 6. Divine communications were made to persons inquiring of the Lord; hence "the counsel of Ahithophel" was accounted so judicious, "as if a man had inquired at the oracle (or word) of God," 2 Sam. xvi. 23. In the New Testament the revelations of God in his holy word are denominated "oracles," Acts vii.

38; 1 Pet. iv. 11. They were the true testimony of Him who cannot lie.

But by oracle ordinarily is understood that power of utterance ascribed to heathen deities when interrogated by their worshipers, the word being loosely applied sometimes to the response itself, and sometimes to the place where the response was delivered. The Greek oracles were of chief note. The mind of the Greeks was specially inquisitive into futurity, and the multiplicity of the gods they worshiped would furnish facilities for communications with them. The most celebrated oracle was that of Apollo at Delphi. Here the Pythia—in early times a young maiden, later a woman of fifty, of low origin and uneducated, but of unsullied moral character—was supposed to have the divine inspiration. She prepared herself by chewing laurel leaves and drinking from the Castalian fountain. She then mounted a tripod, placed over a chasm, from which ascended an intoxicating vapor which she received, and under its influence uttered incoherent words. These were arranged and interpreted by a prophet and five assistants, and formed the oracular response. Other noted oracles were three, also of Apollo, in Asia Minor, at Didyma, Claros and Patara, that of Zeus or Jupiter at Dodona, and that of Ammon in Libya. Unquestionably imposture was practiced; dubious replies were given, which the superstition of inquirers disposed them to accept when the result did not agree with their anticipation, and it is likely that oracles were not always inaccessible to bribery. But after every allowance of this kind, the whole mystery of them is not solved.

The Greek oracles decayed or were extinguished in the last days of the Roman republic and those of the early emperors. In the time of Adrian, indeed, and of the Antonines, with the convulsive struggle of paganism, oracles in some measure revived, ere long entirely to pass away. The fact of their gradual extinction is puzzling. May we suppose that He who had winked at earlier ignorance, see Acts xvii. 30, was now resolved, on the promulgation of Christ's gospel, that the vanity of all opposing power should be manifested, when he "commanded all men everywhere to repent"?

ORANGE TREE OF PALESTINE.

Of all the varieties of the orange tribe the citron is the most common species in Palestine. It is a native of Media, and it is known as the orange in Palestine. The leaves are larger than those of the common orange, and the blossom is pale purplish, like the lemon, instead of white, like the orange. The fruit is much larger than the lemon, of an oblong shape, and it is mostly used as a conserve. In the synagogue a citron is handed round and smelled by the worshipers as they go out, when they thank God for all good things and sweet odors given by him.

ORATOR (or'a-tor). So Tertullus is called in Acts xxiv. 1. Here is an example of a hired advocate being employed, according to the forms of the Roman law. In Isa. iii. 3 the word may be used in a bad sense, perhaps with reference to divination.

ORCHARD. See **GARDEN**.

ORDAIN (or-dain'). This term in a general sense means to command or appoint, Num. xxviii.

6. Our translators have used it to express several different words of the original. With regard to some of them, the theological meaning has caused much discussion. Thus the apostles are said to "have ordained elders in every church," Acts xiv. 23; Tit. i. 5, implying that certain persons were solemnly set apart for ecclesiastical purposes.

Again, there are passages, Acts xiii. 48; Jude 4, in which some have found a predetermination of God influencing men's eternal destiny for life or death. It may be sufficient on the first of these texts to cite a few sentences from Dr. Alford's note upon it: "The meaning of this word must be determined by the context. The Jews had judged themselves unworthy of eternal life; the Gentiles, 'as many as were deposed to eternal life,' believed. By whom so disposed is not here declared, nor need the word be in this place further particularized. We know that it is God who worketh in us the will to believe, and that the preparation of the heart is of him." In Jude 4 the word properly means "before written," with a reference probably to the Old Testament prophecies.

ORDINANCE (or'di-nans), a word used for general laws, whether of God, Isa. xxiv. 5, or of civil governors, 1 Pet. ii. 13, to which due obedience must be paid. It also sometimes occurs in our version for the ceremonies or regulations of divine worship, Heb. ix. 1, 10.

OREB (o'reb). 1. One of the two princes of Midian whom the Ephraimites took and slew, sending their heads to Gideon, Jud. vii. 25; viii. 8. 2. A rock, so called because Oreb was slain there, Jud. vii. 25; Isa. x. 26. It is probable that it was to the west of the Jordan. 3. Occurs 2 Esd. ii. 33, and is identical with Horeb.

OREN (o'ren), a descendant of Judah, 1 Chr. ii. 25.

ORGAN. See **MUSICAL INSTRUMENTS**.

ORIENTAL (o-re-en'tal) **ARCHITECTURE**. This term in a wide sense includes the architecture of the East, both ancient and modern, and thus Babylonish, Assyrian, Chinese, Japanese, Indian, Egyptian, as well as the styles which followed each other in Greece, would all fall to be described in a treatise on this subject. The term, however, is usually applied to the prevailing styles which came into existence after the fall of the Roman empire, and which began to appear in the East in the hands of Moorish or Saracenic builders.

On the structures of the ancients little need be said. The prevailing idea in Egypt was solidity, massive grandeur and heavy shade, all of which were secured by the vast temples with their columns of huge size, which sustained deep colonnades and cool recesses, where priests and worshipers could be safe from the glare and heat of the torrid sun. Like the pyramids erected to last for all time, so was the great temple, the various stones of which were so great that the power of an earthquake would scarcely serve to separate them. In distant India the temples also assumed a pyramidal form. Different in shape and size from the Egyptian model, and ornamented with turrets and pinnacles that pointed toward heaven, still the mass of the structure affected the pyramidal form. Altogether different were the great brick mounds of the valley of the Euphrates and Tigris, the ideal being seen in the remains which

yet can be deciphered in the regions of Nineveh and Babylon. Among the Chinese and the Japanese, as well as among the inhabitants of Thibet, the prevalence of the use of wood affected their style, and the older forms continue to the present day, displaying in the shapes of their roofs, verandahs and entrances a type essentially different from that which can be found to the south and west of the Himalayan range.

As mentioned in the article on architecture, the structures of Palestine were fashioned from the models on the banks of the Nile, and not for many centuries after the Jewish temple was built did the principles of the Greek styles find their way into Palestine. When Rome rose into power and subdued Greece, the Romans received their philosophy, their architecture and much of their religion from the people whom they had conquered; and thus Greek buildings, especially of the Corinthian order, prevailed under the dominant period of the sway of Rome. When the Mohammedan conquerors started from the East in their march toward the Atlantic Ocean, their presence and their power soon became associated with the peculiar style of structure which they raised, and which has been known as Moorish or Saracenic, from the people who introduced it. In Africa and Spain, where their empire became firmly established, the great edifices which they erected showed how diligently they had cultivated the arts and sciences. At Cordova, the mosque, which extended six hundred by four hundred feet, was exceedingly gorgeous. It had nineteen naves, formed by seventeen rows of columns from north to south, and thirty-two narrower naves from east to west. Each of these naves was sixteen feet wide by four hundred feet long. Thus the intersection of the naves produced eight hundred and fifty columns, which, with the fifty-two columns of the court, made a total of nearly one thousand columns in this great edifice.

The Alhambra at Granada was perhaps the most remarkable Moorish edifice in the world. It served the purposes of a fortress and a palace, and its arrangements and adornments made it like a fairy palace. The principles of this architecture do not bear investigation. The style, though highly decorated, wanted the solidity of the Egyptian, the Etrurian or the Greek. Their domes were not lofty, the span of their peculiar arches was narrow; and as their religion forbade them to represent the figures of men and animals, they covered their walls with an incrustation of mosaic, gilding and foliage which was lavish even to profuseness. Specimens of this style are scattered very profusely through this work.

ORIENTAL CHURCH. This term includes all the different communities into which Christianity is divided in the East, such as the Greek Church, the Armenian, the Nestorian, the Coptic, the Maronites, the Syrian Christians on the Malabar coast in India, all of which except the first will be found treated of under their respective heads.

The Greek Church is by far the largest branch of the Oriental Church. It embraces all who hold to the Christian faith who follow the Greek or Græco-Slavonian forms, and who receive the first seven General Councils, and who do not acknowledge the supremacy of the Roman bishop and the later Councils which have been received by the Western Church. Respecting the propriety of the title Palmer has well said: "A communion embracing several other nations and languages be-

sides the Greek, each performing divine worship in its own tongue, and in which out of sixty-six millions of Christians perhaps fifty-nine millions are Slavonians, and pray in the Slavonian tongue, cannot properly be called *Greek*, merely because its ritual is derived in great measure—by no means exclusively—from Greek sources, and because it was once united with the Græco-Roman empire." The Western or Latin Church is united under one head, the Roman pontiff, but the Greek Church comprises eleven different groups, independent of each other so far as administration is concerned; they fully accord in doctrine.

As soon as the imperial residence was removed to Constantinople the foundation was laid for the

feeling his ground comparatively safe, assumed the title of œcumenical patriarch. When Acacius, the patriarch of Constantinople, sustained the "HENOTICON" (which see), A. D. 471, 489, he and the emperor, together with the patriarch of Alexandria, were excommunicated by Felix III., who charged them with assailing the prerogatives of the patriarchs of Antioch and Jerusalem, thus producing a strange state of affairs, for intercourse was suspended between Rome and Constantinople for fourteen years, while the majority of Eastern bishops took the side of Acacius. And yet in Illyria, and even near Constantinople, many parties took sides with Rome. Then, again, the patriarchs in Constantinople sustained the empe-



THE MOSQUE OF OMAR, AT JERUSALEM.—See Omar.

alienation and divergence which afterward took place between the bishops of Constantinople and Rome. It became a matter of course that the emperors and bishops of the new capital should seek to enlarge the prerogatives and dignity of the Eastern see. In A. D. 381 it was determined in the first œcumenical council at Constantinople that "precedence in honor" next to that of the Roman bishop should belong to the bishop of Constantinople because it was "New Rome." Rome and Alexandria, foreseeing the future, did not assent to this action; but in A. D. 451 the Council of Chalcedon recognized this precedency and placed under the bishop of Constantinople the districts of Thrace, Asia and Pontus. Again the Roman see withheld its sanction. On the division of the empire the three patriarchs of the East fell under the control of the bishop of Constantinople, who,

in their crusade against images in churches; and when Photius rose to the see and found that Pope Nicholas would not recognize him, he formally excommunicated the pope, and arraigned the Western Church for having admitted the doctrine of the procession of the Holy Ghost from the Father and the Son (see FILIOQUE), for the manner in which the celibacy of the clergy was enforced, and likewise because priests were debarred from celebrating the rite of confirmation. Nicholas not only had refused to recognize Photius, but he excommunicated him. And thus the war raged between the East and West until 1054, when the mutual excommunications pronounced against each other by Cerularius and Leo IX. led to a separation. Several futile attempts were made, from time to time, at reconciliation. Even articles of agreement were signed as late as 1439, only

to be neglected again; but in 1453, when Constantinople fell, all attempts at reconciliation were abandoned.

As to doctrine, the Greek Church admits the authority of the first seven Councils; and the Confession of Mogilas, the metropolitan of Kief, which was sanctioned at Yassy, signed by the patriarchs in 1643, and sanctioned again by a synod which met in 1672, at Jerusalem, contains a faithful exhibition of the doctrines which are considered orthodox.

The Greeks and Romanists agree in making the Bible and tradition the rule of faith, and in the Bible the Deutero-Canonical Books, or the Apocrypha, are included. The procession of the Holy Spirit from the Father and the Son is denied, and the supremacy and authority of the Roman pontiff is rejected. Baptism by trine immersion is practiced, and even in the case of infants confirmation follows baptism. Priests as well as bishops administer confirmation. Communion in both kinds is administered. They receive all the seven sacraments which the Church of Rome contends for, but their ceremonies differ in the celebration. Priests and deacons cannot contract marriage after



THE ONION OF SYRIA.—See ONION.

ordination, and they cannot be married more than once, nor to a widow. They prohibit fourth marriages. Images are not admitted, and the cross is the only figured object which is permitted in the services of the Church. On the subject of the eucharist the teaching seems to approximate to the doctrine known as consubstantiation.

The constitution of the Church resembles the Roman. The superior clergy are patriarchs, archbishops and bishops, who live in celibacy. The lower clergy are divided into the regular and the secular, called, from their dress, the black and the white clergy.

The conquests of the Mohammedan power greatly affected the Greek Church, because almost all the lands in which the members of the Church resided passed under Mohammedan sway. Certain of the people fell under the rule of Austria and Poland, and Russia alone remained as the protector of the interests of the Greek Church. Religious liberty is vouchsafed in Turkey, and the corruption of the upper clergy is more injurious to the Church than any oppression which is suffered at the hands of the sultan. The services of the Church consist mostly of ceremonial observances, as preaching and reading or interpreting Scripture receive but little attention. The former

was at one period actually forbidden for a time in Russia. The mass of the people are grossly ignorant on religious subjects; and as the lower classes of the clergy are generally unlettered, the religion of the lowest body of the people differs little in many places from heathenism. The formation of the kingdom of Greece has to a considerable extent affected the state of religion in that small state, and improvement may be expected because of the influence of the school system which the government has introduced.

The Greek Church, as already stated, is scattered through eleven independent organizations, the following being a condensed view: 1. The patriarchate of Jerusalem, with six metropolitan sees. 2. The patriarch of Antioch, with six sees also. 3. The patriarch of Alexandria, with four sees. 4. Constantinople, with the large number of one hundred and thirty-five sees. 5. Russia, with sixty-five sees, of which five are metropolitan and twenty-five are archiepiscopal. 6. Cyprus, having four sees. 7. Austria, which comprises eleven sees. 8. Montenegro, one see. 9. Mount Sinai, one see. 10. Roumania, with seven sees; and 11. Greece, with thirty-one sees, the archbishop of Athens being the president of the Holy Synod of Greece.

ORIGEN (or'e-jen), a Father of the Church and one of the most learned ecclesiastical writers, was born at Alexandria A. D. 185. For several years he held the appointment of catechist or head of the Christian school of Alexandria. In this situation he distinguished himself by the austerity of his life; and taking the Scripture in the most rigid sense, he went so far as to put in practice the passage of the gospel, "There be some who have made themselves eunuchs for the kingdom of heaven." He subsequently acknowledged the literal acceptance of this saying to be a mistake. From Alexandria he went to Rome, where he began his famous "Hexapla," an edition of the Hebrew Bible, with five Greek versions of it. At the command of his bishop he returned to Alexandria, and was ordained. Soon after this he began his "Commentaries on the Scriptures;" but Demetrius, who envied his reputation, persecuted him with violence, and in a council assembled in 231 it was decreed that Origen should desist from preaching and quit the city. On this he went to Cæsarea, where he was well received by the bishop and permitted to preach. He was consulted in several episcopal synods; but in the persecution under Decius he was thrown into prison and put to the torture. On his release he applied himself to his ministerial labors and to writing. He died in 254. In his commentaries he indulged too much the fancy for allegory, and in his other works he advanced notions more agreeable to the Platonic philosophy than to the Scriptures. To his contemporaries the most offensive of his doctrines were those of the pre-existence of souls and the finite duration of future punishments.

ORION. See ASTRONOMY.

ORNAMENTS. See DRESS.

ORNAN. See AURANAH.

ORPAH (or'pa), daughter-in-law of Naomi, who remained behind among her kindred in Moab when Ruth returned with Naomi to Bethlehem, Ruth i. 4-14. See RUTH.

ORPHAN (or'fan). The fatherless and the widow were equally regarded in the Mosaic law, Ex. xxii. 22; Deut. x. 18. A fatherless child among the Jews had two guardians. He became of age at the time appointed by his father's will, Gal. iv. 2; but if the father died intestate, the minority terminated at the usual age of thirteen years and one day, if the signs of ripeness of age then appeared; if not, it might be protracted till the youth was twenty, or, it is said, sometimes thirty-five.

ORTHOSIAS (or-tho'zh'as), 1 Macc. xv. 37, a city of Phœnicia, north of Tripolis.

OSAIAS (o-si'as), 1 Esd. viii. 48, probably Jeshaiab, Ezra viii. 19.

OSEA (o-se'a), 2 Esd. xiii. 40, same as Hoshea.

OSEAS (o-se'as), 2 Esd. i. 39, or **OSEE**, Rom. ix. 25, forms of spelling HOSEA.

OSGOOD (os'good), DAVID, D.D., was a Congregationalist clergyman, who was born at Andover in 1747. He was descended from a founder of the Andover Seminary. For nearly fifty years he was pastor at Medford, an earnest Calvinistic preacher and an eminently good man. A volume of his sermons was published in 1824. He died at Medford in 1822.

OSGOOD, SAMUEL, D.D., who was pastor of the First Congregational Church at Springfield, was born in the year 1784 at Fryeburg, Maine. He was a thoroughly able and earnest preacher, and held his place in Springfield from June, 1809, until his death, in December, 1862. His published works are chiefly sermons, as his life was mainly devoted to the duties of his pastoral work.

OSHEA (o-she'a), the original name of Joshua, Num. xiii. 8, 16.

OSIANDER (o-se-an'der), ANDREAS, a celebrated German Protestant theologian, was born at Guntzenhausen, in Franconia, in 1498. He early adopted the opinions of Luther, and took an active part in preparing the Confession of Augsburg; became minister and professor at Königsberg, in Prussia, and died in 1552. He was the author of "Harmony of the Evangelists."

OSIANDRIANS (o-se-an'dre-anz), a section of the early German Protestants who followed Andrew Hosemann rather than Luther. His name, as Latinized, was Osiander. He held that the atonement was effected by the power of the divine and not the human nature of Christ, the exact counterpart of this being that of the STANCARISTS, which see. He became the head of the newly-founded university of Königsberg in A. D. 1543, but his followers were never numerous. His son-in-law, Funch, held them, but after his execution, in 1566, for treason, the views of Osiander declined and the sect was absorbed by the Lutherans.

OSMAN (os'man), an extraordinary personage of the seventeenth century, was the son of Ibrahim, emperor of the Turks. To fulfill a vow

made by his father, he was sent to Mecca, to be consecrated to Mohammed. Maltese galleys encountered the Turkish fleet on the voyage to Alexandria, engaged, captured and defeated the whole. The sultana, who had accompanied him, died at Malta, and Osman was instructed and baptized in the Christian religion. Subsequently he joined himself to a convent of Dominicans. In 1676 he became prior and vicar-general of his order at Malta, where he died the same year.

OSMUND (os'mund), who was canonized, held the office of bishop of Old Sarum, from which place, in the reign of Henry III., the seat of the see was removed to Salisbury. The see had originally been instituted at Sherbourn, in Dorsetshire, A. D. 705, and the bishop presided over the territory now embraced by the dioceses of Salisbury, Bristol, Wells and Exeter. In A. D. 905 this diocese was divided, and again, in 1056, the see was established at Sarum, the Sorbiodunum of the Romans, a place of great importance, and a cathedral was founded there by Osmund. After lying neglected and covered with earth for ages, in 1834 the foundations of the original cathedral were left bare and its extent was defined. It was in the form of a cross about two hundred and seventy feet long. The nave and aisles were seventy-two feet broad. The transept was one hundred and fifty feet, and its breadth sixty feet. It is now known that this venerable structure must have stood on the north-western side of the old fortress in a commanding position, and the place is still kept in remembrance, as it continues to give the title by which all the bishops of Salisbury sign their official name. See POORE, RICHARD.

OSPRAY (os'pray), an unclean bird, Lev. xi. 13. There is a difference of opinion in respect to it, but it very probably is the *Pandion haliaetus*. This is a very powerful bird, sometimes weighing five pounds. Its limbs are muscular and its feet adapted for retaining firm hold of its prey. It feeds on fish, and is therefore found in the vicinity of lakes and rivers. It pounces upon its prey with sudden dash and carries it off in its talons. It is found in all the various quarters of the world.

OSSENES (os-se'nez), or **OSSENIANS** (os-se'ne-anz), the name given to the Essenes, an ascetic sect of the Jews, by Epiphanius. See ESSENES.

OSSIFRAGE (os'se-fraj), "bone-breaker," an unclean bird, Lev. xi. 13. This is believed to be the bearded vulture. It is large and powerful, measuring four feet from the point of the bill to the end of the tail. This bird is bold in its predatory habits, seizing animals larger than itself—the mountain hare, the wild goat, the young chamois and various kinds of birds. It devours its prey, when it has seized it, on the spot, and refuses flesh when in a state of putrefaction; and hence, by a wise provision, its numbers are limited, while vultures, which are to clear off animal matter in a state of decomposition, largely multiply.

OSTRICH (os'trich), a large bird, the *Struthio camelus* of Linnæus, of the order *Cursores*, belonging to the family *Struthionidæ*. The Hebrew words *ya'en*, *bath-hayya'ânah*, signifying, probably, "voracious," "the daughter of the voracious," describe this bird, the flesh of which was forbidden as food, Lev. xi. 16; Deut. xiv. 15, where in our version "owl;" but in several places "os-

trices" is given rightly in the margin, Job xxx. 29; Isa. xiii. 21; xxxiv. 13; xliii. 20. There is another word, *rânân*, or *rênânâh*, implying a wailing cry, which, though our translators make it "peacocks," Job xxxix. 13, certainly denotes the ostrich. The verse is rendered by Carey, "The wing of the ostrich thrilleth joyously: is the feather and-plume [that] of the stork?" The description given in the succeeding verses, Job xxix. 14-18, has caused some perplexity. Naturalists describe the bird as the largest of the feathered tribe, exceedingly swift, employing its wings, which are useless for flight, to aid it in running. It is voracious, and will swallow any hard substance, as stones or metal. Sometimes, however, it is said that its indiscriminating appetite proves fatal to it. Several female ostriches lay their eggs in a single nest, a mere shallow hole in the sand, and then carefully cover them. In very hot climates the sun's heat on them is sufficient in the day-time without incubation by the parent birds, but in less sultry regions both male and female are said to sit upon the eggs. There are also other eggs scattered near which are apparently neglected, but are really designed for the food of the young birds when hatched. These habits are the result of the instinct with which the Deity has endowed the ostrich; but some of them are so strange as to have given rise to an Arabian proverb, "As foolish as an ostrich." And this is sufficient to justify the statement in the book of Job. Scripture must of course be composed in popular language, and the meaning here is evidently not that the bird is through stupidity unfaithful to its instinct, but that that instinct is of a kind which seems to imply want of forethought and natural care.

OSWALD (os'wald). Of all the names connected with the northern part of England none is more venerable and held in greater esteem than Oswald. He was the second son of Ethelrith, king of Northumberland. His mother and her sons had to fly to Scotland, where they received protection. The sons were brought to some extent under the influence of Christianity, but one after another of them was slain after having lapsed into idolatry. Cedwell of Cumberland was then the great enemy of Northumberland, and Oswald, seeing that the small force in his hands was quite unable to meet the army of Cedwell, is said to have erected a cross as a standard in the front of his army, holding it with his own hands until it was firmly fixed in the ground, then falling on his knees he called on almighty God, leaving himself, his army and all his interests in God's hands, and the result was a decided victory. He at once made a renewed profession of faith in God, sent to Scotland for teachers; and when the first missionary proved to be an austere man, he received Aidan of Iona in answer to a second application. Aidan fixed his abode in Lindisfarne, which ever since has been called Holy Island, and under him the nobles and the people were brought to receive Christianity. His character as given by Bede was eminent for piety, humility and earnest zeal. He became the great instrument of establishing order and prosperity in Northumberland, and thus he was the main support of Oswald's throne. Aidan died A. D. 651.

OSWALD, who was one of the greatest of the bishops of Worcester, lived in the close of the

tenth century. He was one of the great preachers and of the great builders of his age. He is reported to have had enormous audiences, to whom he preached in the open air, and in A. D. 983 he completed the cathedral, which had engrossed much of his energy to raise. This edifice was ravaged by the soldiers of Hardicanute, and it is chiefly in the crypt of the present cathedral that the style may be seen of the structure which was raised by Oswald. Like almost all the great English churches, the cathedral of Worcester is of different ages. The choir, Lady chapel and the eastern transept are of the Early English period. The great western window and the windows of the north aisle of the nave are of decorated work, while the north transept of the choir is distinctly Early English, and exceedingly pure and beautiful. The cloisters are especially dignified, showing plain windows of an early type of perpendicular work, while the jambs of the windows are elaborately decorated. Though not so large as Salisbury, the plan bears a striking resemblance to



THE ORANGE TREE OF PALESTINE.—See ORANGE.

that great model of ecclesiastical edifices. It has two transepts like Salisbury. The cloisters occupy a similar position to the south of the nave, and so also the chapter-house stands to the east of the cloisters, while a large building, the king's school, stands to the south of the cloisters.

The cathedral is four hundred and twenty-six feet long, the western transept is one hundred and eighty feet, the eastern is one hundred and twenty feet, the nave is seventy-eight feet broad, the choir is seventy-four feet and the central tower is one hundred and ninety-six feet high, thus showing that this great church takes a prominent place among the cathedrals of England. Among the eminent men who have presided over the diocese may be mentioned Julius de Medecis, who held the see for the year 1521-22. He was afterward Pope Clement VII., and he died in 1534. Hugh Latimer held the see for a few years. John Whitgift, D.D., in 1577. Edward Stillingfleet in 1689. William Lloyd, who was one of the seven bishops whom James II. sent to the Tower. Richard Hurd, 1781, and others, show the learning and eminence of the men who have presided

PAARAI (pa'a-ri), probably for Naarai, 2 Sam. xxiii. 35. See NAARAI.

PACHA (pa-shaw'), a title of honor given on the origin of the Turkish empire to the ministers and chief assistants of the sultan, whether military or learned. It is contracted from the Persian "padi-shah"—i. e., the foot of the shah. In process of time the name was given to the governors of provinces, hence called "pashaliks." The distinctions of rank were indicated between the two classes by the two or three horsetails carried on the standards before them.

PACHOMIUS (pa-ko'me-us) was an Egyptian who flourished in the fourth century, and the



OTHO III.—See article.

father of the *Cœnobites*, or brethren associated together in monasteries. The climate of Egypt, Palestine and Syria was peculiarly favorable to the indulgence of the monastic spirit, and the system soon gained great popularity. At the time of his death Pachomius is said to have had several thousands of ascetics under his jurisdiction. In addition to these *Cœnobites* of the common life and the hermits who led a solitary life were the *Sarabaites*, a species of ascetics who wandered about from city to city, trading in relics, and often attempting by jugglery and impudence to impose on popular credulity. Then, again, the *Euchile*, or the "Prayerful," who appeared in Mesopotamia about A. D. 360, displayed less impudence, but as little discretion. They refused to work, and lived by alms and beggary. The *Boskoi*, or the "Gra-

all fours, frequently almost naked, lived on roots or berries and led lives of great debasement. The "Pillar Saints," of whom Simon Stylite was the most famous, were distinct from all the others. This wretched visionary, who occupied his strange abode for thirty years, was deemed one of the lights of his age, and Roman emperors were not ashamed to solicit his counsel on important occasions.

PACIFICATION (pa-sif-i-ka'sh'n), **EDICTS OF**, the term usually applied to the edicts issued by the French monarchs in favor of their Protestant subjects, in view of arresting their terrible persecutions. The first of this nature was published by Charles IX. in 1562; but the most celebrated was the **EDICT OF NANTES**, which see, issued by Henry IV. in 1598, and revoked by Louis XIV. in 1685.

PACKARD (pak'ard), **FREDERICK ADOLPHUS, LL.D.**, was born in 1794, at Marlborough, Massachusetts. He studied law, was called to the bar, and became a member of the State Legislature. In 1829 he removed to Philadelphia, where he became editor for the Sunday-school Union. Two thousand of the publications passed through his hands, and he compiled or altogether wrote more than forty of these works. In 1849 he declined the position of president of Girard College. The "Sunday-school Magazine," "Sunday-school Journal," the "Youth's Penny Gazette," and eleven volumes of the "Journal of Prison Discipline" were also edited by him. Among his other works are—"The Union Bible Dictionary," "The Teacher Taught," "Separation of Convicts," "The Rock," "The Life of Robert Owen," "European Hospitals," "Daily Public Schools of the United States," etc., all of which have had an immense circulation. After a life of unwonted literary toil he retired from public labor, and died in 1867.

PACKARD, HEZEKIAH, D.D., was born in 1761, at North Bridgewater, Massachusetts. He entered the Revolutionary army in 1775, while yet a mere lad, but next year his military life came to a close. In 1780 he came under the influence of religious impressions, and he earnestly sought the advantages of a collegiate education, and after diligent preparation he entered Cambridge in 1783. He graduated in 1787. He was made librarian and mathematical tutor, and while he held these offices he prepared himself for the ministry. In 1793 he became pastor of the church in Chelmsford, Massachusetts, where he remained for about nine years. He remained at Wiscasset for a few years, and then took charge of a private school which eventually assumed an academic importance. Thus he continued, teaching and ministering in the Unitarian Congregational Church, until increasing infirmities obliged him, in 1836, to retire. In 1849 he died, at Salem, in the eighty-eighth year of his age. His published works consist almost altogether of sermons published at intervals, and they had been preached on important occasions.

PACKARD, THEOPHILUS, D.D., was

lege, where he graduated in 1796. He preached for some time in the region around the place of his studies, and in 1799 he was ordained and settled at Shelburne, Massachusetts, and his connection continued with this church until his death, in 1855. He was eminent as a preacher and also as an instructor, for he taught no fewer than thirty-one students, all of whom entered the ministry. He published many sermons from year to year which had been preached at special occasions.

PADAN-ARAM. See MESOPOTAMIA.

PADDY (pad'de). This name, which is vulgarly used in Ireland, is merely a contraction for **Pallady**, a modification of the name **PALLADIUS**, which see.

PADON (pa'don), one whose children, Nethinim, returned from captivity with Zerubbabel, Ezra ii. 44.

PAGIEL (pag'i-el), the prince of the tribe of Asher in the wilderness, Num. i. 13.

PÆAN (pe'an). Among the Greeks it was properly a hymn in honor of Apollo, who was called Pæan. Also a war-song before or after battle. In the first case it was sung in honor of Mars; in the second case, as a thanksgiving to Apollo.

PÆDOBAPTISTS (pe'do-bap'tists), those who hold that baptism should be administered during infancy. Churches which follow this practice are so called in opposition to those denominated *Anti-pædobaptists*, who deny the propriety of infant baptism.

PAGAN (pa'gan). This word is now used as the opposite of Christian. It is derived from the Latin word *pagus*, "a village;" and it originally obtained its modern meaning from the fact that in villages and in rural regions the people remained heathen long after Christianity prevailed in towns and cities. Gratian, who became emperor in A. D. 375, was the first of the Roman rulers who refused to permit himself to be arrayed in the official robes of the high-priest of heathenism; and under the advice of Ambrose he removed the altar of Victory from the Senate-house, confiscated the property of the temples and withdrew the privileges of the priesthood. His successor, Theodosius the Great, carried on the work, and an edict in A. D. 391 commanded the destruction of the heathen temples of Alexandria, while in other places they were pulled down without any express authority. Of all the temples consigned to ruin none attracted more regard than that of Serapis in Egypt. It was inferior to no other structure in the Roman empire. It was quadrangular in form, raised on an elevated position and reached by one hundred steps. The priests resided in outer buildings of vast magnitude. The inner square was surrounded with a range of galleries, and on the middle stood the habitation of the idol, built of marble and upheld by pillars of immense magnitude and rare symmetry. The idol itself was of human form, of colossal proportions, made of gold, silver, iron and other metals, and inlaid with precious stones.

this statue would involve the ruin of the world, and that if any one injured it, he would be swallowed up by an earthquake. When the multitude assembled to destroy it, all stood silent for a time, but a soldier, urged on by the bishop Theophilus, struck it on the knee with a hatchet; then, climbing up, he succeeded in cleaving the jaw asunder; whereupon a swarm of mice rushed out and scampered off. Forthwith the work of destruction was accomplished.

A few of the more famous of the religious edifices of the pagans were preserved as specimens of architecture, and they became Christian churches; but many were leveled to the ground. In the end of the reign of Theodosius, heathen rites were prohibited. In Rome, many of the old nobility adhered to the old system; but the public revenues being withdrawn from its support, the shrines were deserted, and the outward observances gradually disappeared.

In a wide sense, the word has been applied to the religions of India, but improperly. More correctly, it is used to designate the degraded systems which prevail in Africa and in the islands of Oceanica.

PAGODA (pa-go'da). This word is derived from the Persian "poutghad," and signifies the house of an idol. In India the pagoda is generally of three subdivisions: First, an apartment whose ceiling is a dome resting on columns of stone or marble. This part is open to all persons. The second is forbidden to all but Brahmins, and the third contains the statue of the deity enclosed with a massive gate.

PAHATH-MOAB (pa'hath-mo'ab), head of one of the families or houses of Judah which came up with Zerubbabel from Babylon, whose chief was one of those who sealed the covenant along with Nehemiah, and some of the members of which were amongst those who had taken to them strange wives, Ezra ii. 6; Neh. vii. 11.

PAINÉ (pane), **ROBERT, D.D.**, who was a native of North Carolina, was born in 1799. He united with the Methodist Church in early life, and joined the Tennessee Conference in 1819. From 1830 till 1846 he was president of Lagrange College, Alabama, and on his election as bishop he resigned this position to enter on the active duties of the oversight of the Church. He wrote the "Life and Times of Bishop McKendree," in two volumes, and a work on Hopkinsianism. He was known as a distinguished pulpit orator and an admirable administrator in every department of ecclesiastical affairs.

PAINÉ, THOMAS, a noted infidel writer, was born at Thetford, in Norfolk, England, in 1737. After a varied life of exciseman, teacher, grocer and essayist, he came to America in 1775, on the eve of the Revolution, where he engaged chiefly in literary pursuits, and published several political pamphlets. In 1787 he went to England, and in 1791 published, in reply to Burke's "Reflections on the French Revolution," his "Rights of Man," for which he was prosecuted and found guilty, but he fled to France, and being elected a deputy for Calais in the convention, voted against the death sentence of the king. He was thrown into prison by Robespierre, and during his imprisonment appeared the first part of "The Age of Reason," a blasphemous, impudent and shallow attack on Christianity. The second and third parts were

published in 1796, and consist of a savage and ignorant tirade against the Bible, yet nevertheless starting questions which are still under controversy. The latter part of his life was by no means happy; for although occupied in various mechanical and literary pursuits and possessed of decent competence, his attacks upon religion had narrowed his circle of acquaintance, and his habitual intemperance tended to the injury of his health and the production of a complication of disorders to which he fell a victim in 1809.

PAINTING (paint'ing), with respect especially to the eyes, a very common practice in the East from early times. See **EYE**.

PALACE (pal'as). The word "palace" is employed by our translators as the rendering of the Greek *prætorion*, Phil. i. 13, "so that my bonds in Christ are manifest in all the palace and in all other places." The Latin word *prætorium* originally denoted the headquarters of the *prætor* or commander-in-chief in a Roman camp; and it was naturally transferred to signify the official residence of the governor of a province, which was frequently the palace of the former kings. In this sense it is used of the former palace of Herod at Cæsarea, which had become the headquarters of Felix, Acts xxiii. 35, and of the place where the Roman procurator Pontius Pilate took up his abode when he visited Jerusalem—either the palace of Herod there or a residence in the castle of Antonia, Matt. xxvii. 27; Mark xv. 16; John xviii. 28. In these passages the word is rendered in the Authorized Version "judgment-hall" or "common-hall." Later usage occasionally applied the term to any large house or palace, much as the word "castle" has come to be applied among ourselves, and it has accordingly been supposed by many commentators that it denotes in Phil. i. 13 the palace of the emperor on the Palestine Mount.

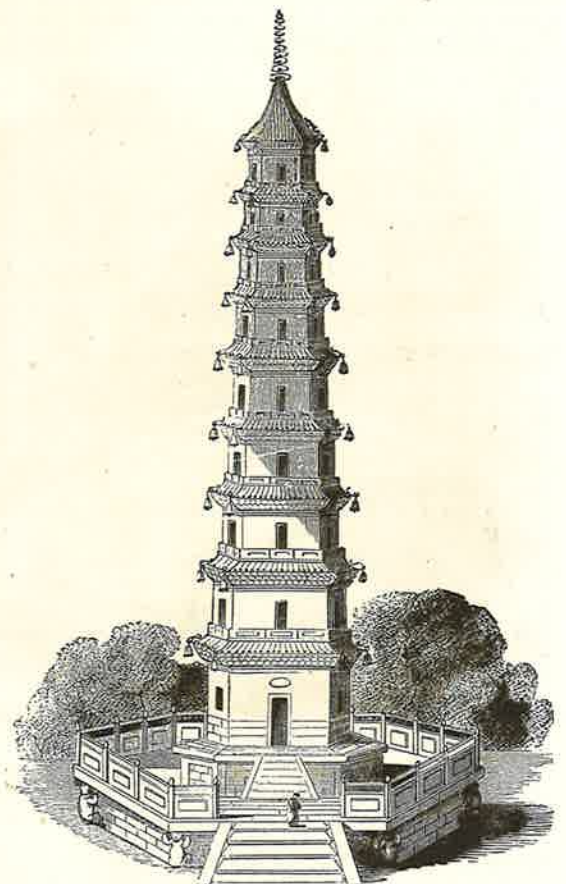
PALAL (pa'lal), one who helped to repair the wall of Jerusalem, Neh. iii. 25.

PALANQUIN (pal-an-keen'), the name of a covered chair or vehicle which is used very generally in India and the East as a carriage for travelers. Palanquins are furnished with cushions and made so large that the traveler can recline or even lie recumbent on them, and by means of curtains the glare and heat of the sun can be excluded. They are made of different degrees of lightness, but they are all borne on the shoulders of a number of men.

PALESTINA (pal-es-te'na), or **PALESTINE** (pal'es-teen), "land of strangers," or "sojourners," a region comprising the southern portion of the coast and plain of Canaan along the Mediterranean, which was hence called "the sea of the Philistines," from Ekron to the border of Egypt. The inhabitants of this district were termed Philistines, and at various times they pushed their conquests and held possession of large portions of the interior. See **PHILISTINES**. This name was frequently by ancient writers applied to the whole land of Israel, and is also the common modern appellation. See **CANAAN**,

Palestine, at the extremity of Asia, closely connected with Africa, lying on the shores of the Mediterranean, which washed many of the most important states of Europe, not far either from that extended gulf by means of which intercourse could be had with India, it yet was compact and defensible, a kind of citadel from which influence and authority might flow forth, but which, except for one weak point, the lowland near the coast, other nations could not successfully assail. In length it is about one hundred and forty miles, in average breadth not more than forty between the Mediterranean westward and the deep Jordan valley to the east, while to the north it is closed in by Lebanon and Antilibanus, and bordered on the south by the desert.

The physical structure of Palestine is peculiar. It is mountainous, the highlands of Lebanon ex-



CHINESE PAGODA.

tending (so to speak) in subordinate eminences through the whole country, but among these mountains are plains and valleys and torrent-beds. And the mountain mass which occupies the central region is bordered on each side east and west by a lowland belt. On the west the plains of Philistia and Sharon lie between the Mediterranean and the hills, interrupted by a ridge which, shooting out from the main highlands, terminates in the bold promontory of Carmel. To the north of this ridge the low plain widens and extends in one part its undulating surface quite across the country to the Jordan. And still farther to the north is Phœnicia, with headlands down to the sea. The eastern depression is much more remarkable than that just noticed on the west. It is a deep cleft in which lies a chain of lakes, connected by the Jordan. And the bottom of this cleft is not only below the mountains and the east-

PALMYRA. See TADMOR.

PALSY (pawl'ze), or **PARALYSIS** (paral'e-sis), implies a dissolving, namely of the nerves and sinews of the bodily frame, so as to render them incapable of action; but this, in contradistinction from apoplexy, only as affecting particular parts or members of the body. "Sick of the palsy" is the expression usually applied in the Authorized Version to persons under such affections, though "paralytic" and "paralyzed," which are just the Greek terms in an English form, would perhaps have been better. Many laboring under this form of disease were brought to Jesus for healing, Matt. iv. 24; and the sudden recovery to healthful and vigorous action effected by the word of Jesus naturally struck those present as one of the most palpable evidences of supernatural agency. The only feature in the representation given of the cases which appears to conflict with our notions of the disease is that once there is mentioned the accompaniment of severe pain, Matt. viii. 6. But this part of the description may have referred to the convulsions, foamings or heavy breathings under which the patient labored, and which gave the impression of heavy suffering or torment, whether he might himself be conscious of pain or not.

PALTI (pal'ti), the spy from the tribe of Benjamin, Num. xiii. 9.

PALTIEL (pal'te-el), a chief of Issachar selected to superintend the division of Canaan, Num. xxxiv. 26.

PALTITE (pal'tite), the designation—it is unknown whence derived—of one of David's warriors, 2 Sam. xxiii. 26. He is elsewhere called the Pelonite, 1 Chr. xi. 27.

PAMPHYLIA (pam-fil'e-ah), a maritime province of Asia Minor, having to the south that part of the Mediterranean called the Pamphylian Sea, Acts xxvii. 5, Cilicia to the east, Pisidia to the north; whence we find St. Paul passing through Pisidia to Pamphylia, Acts xiv. 24, and from Pamphylia to Pisidia, Acts xiii. 14. To the west it bordered on Lycia. Pamphylia was a small slip of country lying on the slope of the Taurus, which stretched in a north-westerly direction, and along the heights and in the hollows of which was Pisidia. It was fruitful, well watered and possessed some navigable rivers and considerable towns.

PAMPHYLUS (pam'fi-lus), who lived in the third century, deserves attention because of his connection with the Christian literature of his age. Origen had aimed at collecting the several versions of the Holy Scriptures into one book, and called it the "Hexapla;" but the work proving too extensive, he composed the "Tetrapla," which comprised the Greek versions only, viz., those of Aquilla, Symmachus, Theodotion and the Septuagint. The entire "Hexapla" is lost to us; but the column containing the corrected list of the Septuagint has been transcribed by Eusebius and Pamphylus, and was lately published by Montfaugon. Pamphylus also defended Origen against the charges of Methodius. He was a native of Berytus, studied at Alexandria and settled at Cæsarea, where he founded an extensive library and a theological school, where, it is believed, Eusebius was educated. Pamphylus suffered martyrdom about A. D. 309, during the persecution of Diocletian.

PAN. Several Hebrew words are thus rendered in our version; that which occurs most frequently, from a root which signifies "to cook," probably meant a cooking-pan or frying-pan, Lev. ii. 5; vi. 21; vii. 9; 1 Chr. xxiii. 29. It was sometimes made of iron, Ezek. iv. 3, and was probably a flat, or nearly flat, plate. A derivative of the same root is used, 1 Chr. ix. 31, to denote the things cooked on such an utensil. The "pans" of 2 Chr. xxxv. 13 were pots for boiling. The same original word signifies "ash-pans" which were of copper, Ex. xxvii. 3. Those in Num. xi. 8 were also pots for boiling—saucepans. We have another word in 1 Sam. ii. 14, a basin or fire-pan for cooking. The "pan" of 2 Sam. xiii. 9 was a metal pan, which probably had its name from its being kept bright. The "fire-pans," Ex. xxvii. 3, from a root implying to take up, were fire-shovels



A TERMINAL STATUE OF PAN.

in which coals were taken up or incense kindled. The "frying-pan," Lev. ii. 7; vii. 9, was a kettle or pot for boiling.

PAN, the chief rural divinity of the Greeks who presided over flocks and herds. He was said to have been the son of Mercury. He was represented with the head and shoulders of an elderly man, but he had horns on his forehead, and his lower extremities were like the hind-quarters of a goat. The name is probably derived from *pain*, to "feed" or "tend flocks;" and it is believed that Pan was a symbol of Nature feeding all who were dependent on the nourishment of the earth. It was held that Pan appeared and blamed the Greeks for neglecting him who had been so good to them; whereupon, after the defeat of the Persians, a temple was built to his honor below the Acropolis, at Athens.

PANDECTS (pan'dekts), the name by which the great compilation of Roman law published by

the emperor Justinian has been known. The word is derived from two Greek terms which signify "to receive all," meaning that the contents of scattered enactments have all been gathered up, arranged and condensed in the systematic form which was prepared by Justinian after three years' careful labor. The code appeared in A. D. 529.

PANDORA (pan-do'ra), which literally means "the all-gifted," was the name in Grecian mythology given to the first mortal female, according to Hesiod, that ever lived. She was formed of clay by Vulcan, at the request of Jupiter, and was created to punish Prometheus for his numerous impieties. All the gods made her presents; thus from Venus she got beauty; from the Graces, the power of pleasing; Mercury taught her eloquence; Minerva wisdom; but Jupiter gave her a box filled with all the evils, which she was to give to the man who married her. Prometheus detected the plan and rejected her, but his brother Epimetheus fell a victim to her charms; and when the box was opened, all the evils flowed forth which have ever since afflicted mankind. Hope alone remained at the bottom of the box as the only consolation for trouble and distress.

PANELING (pan'el-ing). Among the ancients great attention was paid to the manner in which ceilings and walls were ornamented by minute subdivisions, which exhibited great skill and accuracy in detail. In modern Egypt the walls of houses are usually plastered and whitewashed, but cupboards and recesses are frequently introduced and elaborately paneled. Owing to the heat and dryness of the climate, the wood of the panels is made of small pieces to avoid shrinkage, and the arrangement is managed to produce a fanciful effect. The illustration on page 1295 will explain the style.

PANNAG (pan'nag). Judah and the land of Israel are represented, Ezek. xxvii. 17, as conveying to Tyre as articles of commerce "wheat of Minnith, and pannag, and oil, and honey, and balm." According to the Septuagint, it was cassia, the Vulgate translates it balsam, the Syrian version millet and the Targum "sweet cakes." In the utter uncertainty as to its meaning the Authorized Version has been content to retain the Hebrew word, of which even the etymology is entirely conjectural.

PANTÆNUS (pan-te'nus) was the celebrated president of the catechetical school at Alexandria under Julianus, at the close of the second century. He had been thoroughly educated in the Stoic philosophy before he embraced Christianity. He has been considered to have been a Sicilian, an Athenian and a Jew, but his origin is not known. Clement mentions him honorably in his "Stromata." Tradition bears that he was sent to Ethiopia (India), and that he found the Gospel of Matthew in Hebrew among the people, which Bartholomew the apostle had given them. Jerome says that Pantænus wrote some commentaries on the Scriptures, but he also says that he was more powerful as a speaker than as a writer. Alexander, the bishop of Jerusalem, also highly commends him.

PANTALEON (pan-ta'le-on), a Christian martyr under Galerius, was a native of Nicomedia. His father, from whom he received his education, was a pagan; his mother, a Christian. Having applied himself to the study of medicine, he became eminent in his profession, and was appointed

physician to the emperor Galerius. He was one of the most benevolent of men and successful of practitioners. His reputation roused the jealousy of the pagan physicians, who accused him to the emperor. Galerius, finding him a Christian, ordered him to be tortured and then beheaded, which was done, A. D. 305.

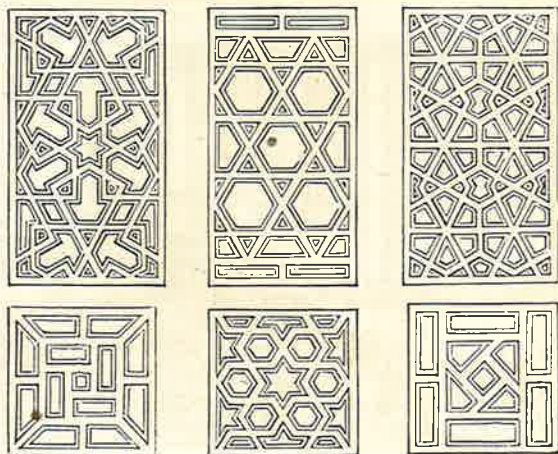
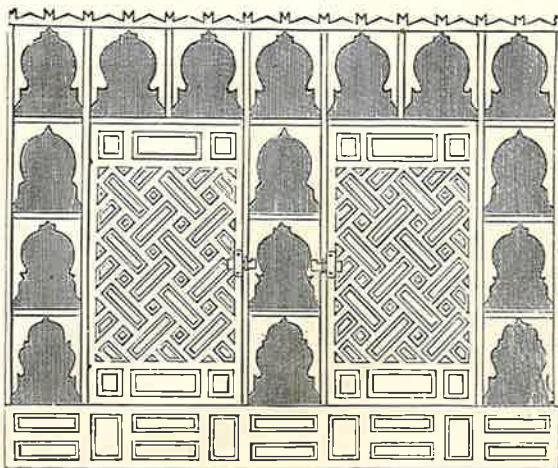
PANTHEISM (pan'the-izm). This word is derived from two Greek terms, *pan*, "all," and *theos*, "God." In metaphysical theology pantheism identifies nature, or the "to *pan*," the universe in its totality, with God. This doctrine differs from Atheism in the greater distinctness with which it asserts the unity and essential vitality of nature, parts of which all animated beings are. In this sense the ancient Greeks were pantheists, Anaxagoras being the first who distinctly enunciated the doctrine of the coexistence with nature of a reasonable creator—"a mind, the principle of all things." In this sense Spinoza, in more modern times, was a pantheist. The pantheism of Schelling and other modern Germans is of a different type, as these writers conceive of God as the absolute and original Being, revealing himself variously in outward nature and in human intelligence and freedom. Some have attempted to identify this view with that of Paul when he says of God that "in him we live and move and have our being." It is quite obvious that Paul everywhere distinguished between God and the creature, the Creator and the things created. The world is formed and sustained by God, but his separate and independent subsistence are clearly stated. God may exist without the world, but the world is inconceivable without God, as he is the Author of all phenomenal existences, and of all the laws under which they exist, as a law always involves the existence of a lawgiver.

PANTHEON (pan'the-on), a temple dedicated to all the gods. The word is made up of two Greek words, *pan*, "all," and *theos*, "god." There were two celebrated structures in antiquity thus called, one at Athens and one at Rome. The latter, which still exists, though comparatively in decay, is one of the most splendid remains of ancient magnificence. It was founded by Agrippa, the son-in-law of Augustus, and it now forms a Christian church dedicated to the Virgin Mary and all the saints, and is usually called the Rotunda from its form, which is circular. Its roof is a semicircular dome of one hundred and forty-four feet in diameter, the height to the top of the dome being exactly the same. It has a noble Corinthian portico of sixteen columns. Pliny held that this temple was one of the wonders of the world. It suffered greatly during the lapse of ages. Boniface IV., in A. D. 610, obtained by gift the Pantheon at Rome, and consecrated it to the honor of Mary and all the martyrs, as it had formerly been sacred to Cybele and all the gods. The Feast of the Martyrs was originally celebrated on May 12th, but Gregory IV., in A. D. 834, transferred it to the 1st of November because provisions can then be had more easily, and called it the Feast of All Saints.

The term pantheon has been applied to places of amusement in a loose and general sense; and it is also used to describe a work which contains a view of the mythology or a description of all the gods of the ancients.

PAPA (pah'pa). This word means "father." Originally it was the common title of all bishops, who were called fathers of the Church and fathers of the clergy. The name was also given to some of the inferior clergy, who were called *papæ pissini*, "little fathers." Gregory VII. restricted the title to the bishop of Rome alone. The Greek Church continues to give this title to its parish priests.

PAPELLARDS (pap'el-lardz), a name given in the thirteenth century to the party which uncompromisingly supported the papacy. It was applied chiefly to the begging friars and their adherents, and especially to their affectation of poverty and their arrogant pretence of humility.



EGYPTIAN PANEL-WORK.—See PANELING.

William of St. Amour (A. D. 1255) uses it not only with reference to the mendicant friars, but also to "those young men and maidens itinerating about in France, who, under pretence of living only for prayer, had really no other object in view than to get rid of work and live on the alms of the pious." When Louis IX. was almost persuaded by the Dominicans to enter their order, he was nicknamed "Rex Papellardus." The name was also given to the Beguins.

PAPER. See WRITING

PAPER-REEDS. See REEDS.

PAPHNUTIUS (paf-noo'sh'us), an Egyptian ascetic and confessor who took an earnest part in the controversies which prevailed in the Church in connection with the spread of clerical celibacy.

As soon as it was generally believed that those who led a single life were more pious than husbands and fathers, the higher orders of ecclesiastics were deterred from matrimony. The monastic system soon began to control public opinion, and at the Council of Nice, A. D. 325, a proposal was made that the married clergy should be separated from their wives. Paphnutius successfully resisted this overture, but it was ruled that bishops, presbyters and deacons, *after ordination*, should not be at liberty to enter into wedlock.

PAPHOS (paf'os), a city of Cyprus, at the western extremity of the island, and the seat of the Roman governor. That officer, when Paul visited the place, was named Sergius Paulus, who was converted through the preaching of the apostle and the miracle performed on Elymas, Acts xiii. 6-11. Paphos was celebrated for a temple of Venus, whose infamous rites were still practiced here four hundred years afterward, notwithstanding the success of Paul, Barnabas and others in preaching the gospel. Paphos is now a poor and inconsiderable place, but gives its name to a Greek bishopric.

PAPIAS (pa'pe-as), bishop of Hierapolis, a city of Phrygia, near Laodicea, was, according to Irenæus, the disciple of St. John the Evangelist. He wrote five books, entitled "The Expositions of the Discourses of the Lord," of which there are only some fragments left in the writings of Irenæus and Eusebius. He made way for the opinion which several of the ancients held respecting the millennium, or temporal reign of Christ, who, they supposed, would come upon earth a thousand years before the day of judgment, to gather together the elect, after the resurrection, into the city of Jerusalem, where they should enjoy all felicity during that period.

PAPIST (pa'pist), a word in common use to designate a member of the Romish Church. It has a shade of meaning somewhat different from the term "Romanist," indicating a more thorough subjection of the mind to the doctrines of the Church, which ascribe full authority to the Roman pontiff to exercise authority in matters of faith and civil affairs.

PAPYLUS (pap'i-lus) was a Christian martyr of the second century. The celebrated Polycarp suffered during the year 169; and in the severe persecution of the period twelve of the church at Philadelphia, and many in Pergamos, were faithful unto death. Among those who suffered at Pergamos were Carpus, Papyrus and a woman named Agathonice; and it is recorded that a man named Quintus, a Phrygian, recanted. These martyrdoms usually took place at the public games and other heathen shows.

PAPYRI (pa-pi're) is the name given to the written scrolls made of the *papyrus* which have been found in different places, but chiefly in Egypt and Herculaneum. The sheets of the *papyri* were made of the interior of the plant cut into thin slices and put at right angles over each other. They were then glued and firmly pressed, and thus they served as paper. Much interest was excited some years since by the discovery at Herculaneum of a large quantity of *papyri*, but they contained noth-

structure connected with the gates on the western side of the temple court. Gesenius supposes that it was an open porch which adjoined the temple. Probably there were at the western gates of the temple some open porches or chambers for the accommodation of guards or servants, and to these was given the name Parbar.

PARCHED GROUND. The word thus rendered, Isa. xxxv. 7, refers to a phenomenon frequent in the deserts of Arabia, Egypt, India and Persia which is usually known by the name *mirage*.

PARCHMENTS. See WRITING.

PARIS (par'is), MATTHEW, an early English historian, was a monk of St. Alban's, and flourished from 1245 to 1259. He made a journey to Norway by command of the pope to introduce some reforms into the monastic establishments of that country. He stood high in the favor of

PARK, CALVIN, D.D., was born in 1774, at Northbridge, Massachusetts, and educated at Brown University. He studied theology at Worcester, under Samuel Austin, D.D., and entered on a course of teaching in which he became greatly distinguished. His life-work, however, was in the chair of languages, and afterward of intellectual and moral philosophy, in Brown University, Providence, Rhode Island. He died at Stoughton, in 1847, at the age of seventy-two years, having borne the reputation of a vastly learned, accurate and useful professor, as well as a pious, godly man. He published little, as his life was devoted to earnest practical work.

PARKER (park'er), MATTHEW, archbishop of Canterbury, was born at Norwich, in 1504, was educated at Cambridge and entered the Church. He adopted the views of the Reformers; became chaplain to Anne Boleyn and dean of the college of Stoke Clare; after the death of Queen

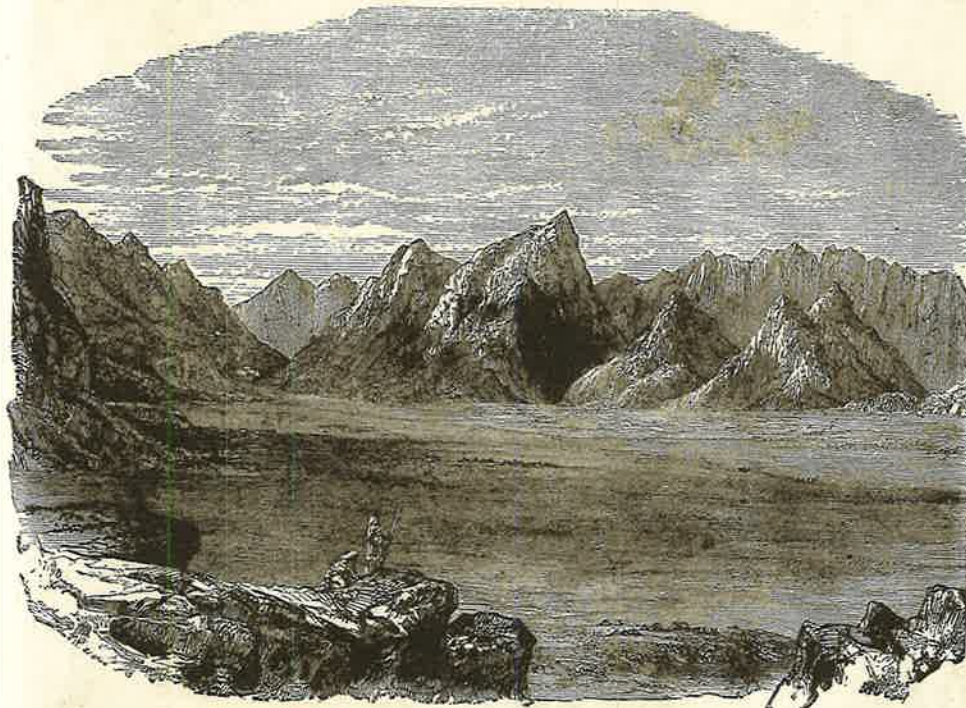
involved him in great difficulties. He held on to his post, and after the close of the war, he devoted great pains to rebuild the scattered churches of his communion. In 1803 he succeeded Bishop Bass as bishop of the eastern diocese, and shortly after his consecration at New York, in 1804, he was prostrated by gout, of which disease he died on the 6th of December of the same year. He was an earnest, laborious man, greatly respected, and acknowledged by all who knew him to have been earnest and faithful in the work of the Lord.

PARKER, THEODORE, was born in 1812, at Lexington, Massachusetts. He studied at Cambridge, and became pastor of the Second Unitarian Church at Roxbury. In 1841 his advanced views in religion gave offence to his friends, whereupon he went to Europe, where he remained for some time. On his return he involved two of his brethren in difficulties because of the sentiments which he proclaimed in their pulpits. He then established an independent service at the Melodeon, in Boston, and afterward in the Music Hall, where he enunciated his opinions to crowded audiences. His lectures and sermons were published from time to time as they were prepared, and they are exceedingly numerous, and in the London edition they amount to twelve volumes. On slavery he was exceedingly decided. In his view of Christianity he eliminated every element of the supernatural, and he aimed at merely setting forth a clear ethical system. In 1859 his health failed. He went to the West Indies; thence to Switzerland, to Rome and to Florence, where he died May 10, 1860. His library, which consisted of about thirteen thousand volumes, he bequeathed to the Boston Library. No man has ever lived in this country who has shown more boldness and power than he displayed in assailing evangelical religion and in attacking every creed which acknowledged a supernatural element as essential to its system.

PARKER, THOMAS, was born in 1595 and educated at Magdalen College, Oxford. He removed to Dublin, and studied under the celebrated Dr. Usher, and thence he went to Leyden. He returned to England, and settled at Newbury, in Berkshire, where he preached and taught a school. He came to New England in 1634, and acted as assistant at Ipswich to Mr. Ward, and next year he became pastor of Newbury, where he remained during the remainder of his life. So thoroughly had he mastered Latin, Greek and Hebrew that, though blind for many years before his death, he was able to teach them with ease. It is reported of him that when certain ministers objected in English to his views he replied in Latin; if they answered, he then spoke in Greek; if they still replied, he used Hebrew; and if they again rejoined, he took refuge in Arabic, where they were unable to follow him.

PARKHURST, JOHN, was born in 1723, at Catesby, in Northamptonshire, and educated at Rugby School and Clare Hall College, Cambridge. He was the author of a Hebrew lexicon, which was greatly celebrated in its day, but it has given place to more modern works. His lexicon of the New Testament, though much valued, has also become obsolete. He wrote on the "Pre-existence and the Divinity of Christ." He died in 1797.

PARKMAN (park'man), FRANCIS, D.D.,



THE WILDERNESS OF PARAN.—See PARAN.

Henry III., and obtained various privileges for the university of Oxford through his influence with that king. He was employed to visit the monasteries and revive their decayed discipline, and he freely censured what was wrong in all orders of people. His principal work is his "History Major," a valuable work which displays great freedom in exposing the usurpations of the Roman see.

PARISH (par'ish), a parish is that circuit of ground which is committed to the charge of one parson or vicar or other minister having cure of souls therein. It differs from the term congregation, which means the people who assemble stately in a particular place of worship whether they reside in one, two or more parishes. There is a loose usage of this word in the United States, in which the members of a congregation are called a parish, as if they were actually limited to a territorial district. In England parishes are mentioned as early as the time of King Edgar, in 970, when the whole kingdom seems to have been divided. Towns originally contained but one parish, but they are now divided as their size may require.

Anne was named chaplain to the king, and returning to Cambridge, was appointed master of Corpus Christi College in 1544. As a married clergyman he was deprived by Queen Mary, and lived during her reign in studious retirement. Queen Elizabeth, the year after her accession, appointed him archbishop of Canterbury. He filled this office with much dignity, and by his wisdom and moderation contributed to the orderly establishment of the Reformed Church. The "Bishops' Bible" was prepared under his direction, and he published editions of several early English historians. He died May 17, 1575.

PARKER, SAMUEL, D.D., was born at Portsmouth, New Hampshire, in 1744. He graduated at Harvard in 1764; and having studied theology, he became dissatisfied with his early ecclesiastical connection, and entered the Episcopal Church. He became assistant minister in Trinity Church, Boston, in 1773. In England he was ordained by the bishop of London, and on his return to Boston he entered fully on his work, but the troubles of the Revolution

tarian minister of that city. He graduated at Harvard and studied theology at Edinburgh and under Dr. Channing. In 1813 he became pastor of the new North Church in Boston, and he held this place until 1849. When difference of opinion separated the Congregational body in New England, he adhered to the Unitarian side, and his numerous writings were all devoted to the support of Unitarian views. The Parkman professorship of pulpit eloquence and pastoral care in the Cambridge theological school, was founded by his munificence. He died in Boston in 1852.

PARLOR. See HALL.

PARMASHTA (par-mash'ta), one of Haman's sons, Esth. ix. 9.

PARMENAS (par-me'nas), one of the seven deacons selected to administer the secular business of the Church, Acts vi. 5.

PARMENIAN (par-me'ne-an), **PARMENIANISTS** (par-me'ne-an-ists). Parmenian was the immediate successor of Donatus the Great, and was thus the third Donatist bishop of Carthage. He was the contemporary of Optatus, who wrote against him. After his death Augustine wrote a work in three books in reply to one of his publications. The title Parmenianists was a name given to the Donatists because of the influence of their leader Parmenian. See DONATUS.

PARNACH (par'nak), the father of a chief of Zebulun, Num. xxxiv. 25.

PARNASSUS (par-nas'sus), in mythology, a celebrated mountain in ancient Greece sacred to Apollo and the Muses, and from the numerous objects of classical interest of which it formed the theatre, it was considered "holy" by the Greeks. On its side stood the city of Delphi, near which flowed the Castalian spring, the grand source of ancient inspiration; and from this circumstance, in metaphorical language, the word Parnassus has come to signify poetry itself.

PAROSH (pa'rosh). No person of this name occurs in the early history of the covenant people, but of the families that returned from Babylon no fewer than two thousand one hundred and seventy-two are called children of Parosh, Ezra ii. 3; Neh. vii. 8. These were among the first company who returned, and still more of them at a later period joined the party of Ezra, ch. viii. 3.

PARRIS (par'ris), **SAMUEL**, was born in London in 1653. He emigrated to America and studied at Harvard, where he did not graduate. Three years after his settlement at Danvers the delusion of the Salem witchcraft originated in his family in 1692. His daughter and niece accused an Indian woman living in the family of witchcraft, and he beat her until she acknowledged her guilt. The delusion spread, and more than one hundred women were caught and imprisoned, the wife of Governor Phipps being among the number. This frenzy lasted sixteen months, during which nineteen persons were hung, and one was pressed to death for refusing to plead. Charges were brought against Parris, and in 1696 he was dismissed and left the place.

PARRY (par're), **HENRY**, D.D., who became chaplain to Queen Elizabeth, was educated at Ox-

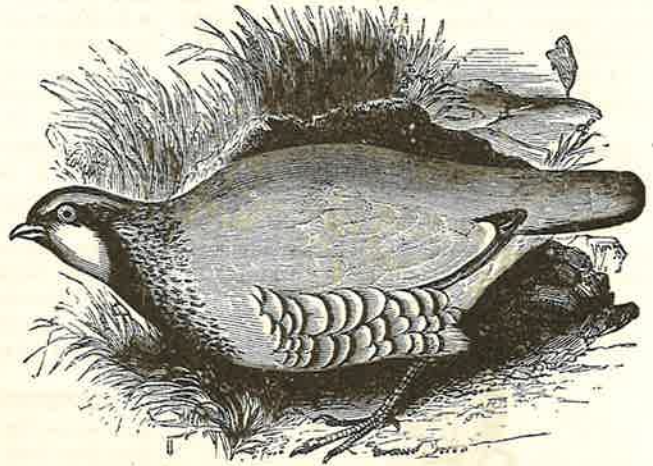
ford, where he became a Fellow in Corpus Christi College, a house which has always been celebrated for the learned men who have risen to enjoy its honors. He was made bishop of Rochester, whence he was removed to Gloucester in the year 1607, and finally to Worcester. James I. said of him "that he had never heard a better or more eloquent preacher." He was famed for his benevolence to the poor.

PARSEES (par'seez), the name given to the adherents of the ancient religion of Media and Persia, founded probably not later than 1000 B. C., by the Bactrian, Zarath-rustra Spitama, or Zoroaster. The Parsees have declined in number, at the present time numbering only about one hundred and fifty thousand persons. They are now found in the town of Yezd and the surrounding villages, in the north of Persia, but chiefly in Bombay and the neighborhood, in Gujerat and elsewhere in Hindostan. Of late years many of them have settled for the purposes of trade in Calcutta, in China and in Great Britain, owing to their experience of the safety which they have enjoyed in the East under British rule. The name "Parsees" signifies "inhabitants of Fars," or Persia. Other names by which they are known are, "Zoroastrians," from their founder; "Magians," properly the name of another religion incorporated with that of Zoroaster; "Ghebers," or "Guebers," applied in contempt by the Mohammedans to the small remnant in Persia.

The Parsee religion arose out of a schism from, and a revolt against, the primitive Aryan worship of nature-powers, known to us from the earliest portions of the Vedas. The doctrines of the Parsee religion are contained in the remains of the sacred books called the Zend-Avesta, or, more properly, Avesta-Zend. They consist of a text and a commentary equally sacred as the text, written in the language called Zend, a sister language to the Sanscrit, and, like it, now a dead language. Only a small portion of the Zend-Avesta now remains. A part, consisting of songs in metre, is the most ancient, and is plausibly attributed to the founder himself or his immediate followers. The modern Parsees also use other works, mostly of post-Christian date, though they are not canonical, and they receive the doctrines and observe the ritual and practices which are enjoined by these books.

The religion of Zoroaster, so far as it can be gathered from the earliest books, was a pure Monotheism. The supreme deity was invested with all sublime attributes except fatherhood. He was the creator and lord of the entire universe, and of earthly and spiritual life. He is to be served by purity, truth, goodness—by prayers and offerings. No images of him are allowed. The existence of evil was accounted for by the supposition of two primeval causes which, though opposed to each other, were united in every existing being, even in the highest object of adoration, Ahura Mazdas himself. The two eternal principles are regarded as coequal and coeternal in the past; neither is absolutely victorious as yet; their

strife extends through all creation; everything existing is ranged on one side or the other, for nothing can be neutral. Man was created in holiness, but through the temptation of the Devs or evil spirits, the agents of Ahriman, the principle which opposes Ormuzd, or the good, he fell, and became exposed to sin and evil. Every man is called on to decide whether he will serve Ormuzd, the good, or Ahriman, the evil, and as he chooses and acts



THE RED-LEGGED PARTRIDGE OF PALESTINE.—See PARTRIDGE.

he is rewarded or punished. There is no recognition of the doctrine of atonement, but the morality of Zoroastrianism is simple, pure and practical. Luminous bodies, such as the sun, moon, planets and fire, are revered as symbols of Ormuzd. In the temples, altars are fed by sacred fire ever kept burning, toward which worshipers turn, and which are regarded with reverence. It is disputed whether this reverence of the elements belonged



THE TUFTED PARTRIDGE.—See PARTRIDGE.

to the religion of Zoroaster, or whether it was a later addition from the Turanian elemental worship of the mountain regions of Armenia, some holding that Zoroaster was a "fire priest," and others decidedly rejecting this view. The modern Parsees are very exclusive: they will eat no food cooked by a person of another religion; they marry only among themselves, and polygamy is forbidden. The religious Jews among the ancients were more inclined to Parseeism than to the other systems with which they were brought into contact, owing to the monotheism of the system.

PARSISM (pars'izum), a system which prevailed among the Asiatic Gnostics, in which two eternal and essential principles were recognized, the good and the evil; the demi-urgos (see DEMI-URGE, GNOSTIC), they considered as the opponent of the Supreme Being. Among the Alexandrian Gnostics the Platonic philosophy predominated; they held that the Demi-urge was a willing and obedient instrument of the Supreme Being, and that the visible was an image of the invisible. The chief Gnostic heretics were—*Syrian*, Saturninus, Bardesanes, Tatian. *Asiatic*, Simon Magus, Marcion, Lucian, Cerdo, Apelles, Menander. *Alexandrian*, Basilides, Carpocrates, Valentinus.

PARSHANDATHA (par-shan'da-tha), one of Haman's sons, Esth. ix. 7.

PARSON (par'sun), in law, one that has full possession of all the rights of a parochial church. The title is derived from the Latin "persona," be-



PASHT.—See article.

cause in his person the church which he occupies is represented. He has the freehold of the parsonage-house, the glebe, the tithes and other dues. Four requisites are necessary to constitute a parson—holy orders, presentation, institution and induction. In vulgar language a parson is a clergyman of any kind.

PARSONS (par'suns), DAVID, D.D., was born at Amherst in 1749, and graduated at Harvard in 1771. He was induced to become successor to his father in his native place in 1782, and in 1795 he declined the chair of theology in Yale College, to which he was elected, and he preferred using his spare hours to the instruction of students in a private manner. He resigned his charge in 1819, and died in 1823, having laboriously and successfully served the Head of the Church in a long and faithful pastorate.

PARSONS, LEVI, was born in 1792. He graduated in 1814 at Middlebury College, and in 1819 he sailed as a missionary to Palestine. He

arrived at Smyrna in 1820, went thence to Jerusalem, and returned to Smyrna. Suffering with disease, he proceeded to Alexandria, where he died on the 10th day of February, 1822.

PARTHENON (par'the-non). See ATHENS.

PARTHIA (par'the-ah), the country of the Parthians, mentioned in Acts ii. 9 as being, with their neighbors the Medes and Elamites, present at Jerusalem on the day of Pentecost. The persons referred to were Jews from Parthia, and the passage is a strong evidence showing how widely spread were members of the Hebrew family in the first century of our era. The term originally referred to a small mountainous district lying to the north-east of Media. Afterward it came to be applied to the great Parthian kingdom into which this province expanded. Parthia Proper, or ancient Parthia, formed a part of the great Persian monarchy, but finally extended itself, in the early days of Christianity, over all the provinces of what had been the Persian kingdom, having the Euphrates for its western boundary.

PARTICULARISTS (par-tik'u-lar-ists). This name has been given to those theologians who have held the doctrine of God's particular decrees of salvation and reprobation. As a party name, it dates from the time of the Synod of Dort.

PARTRIDGE (part'rij). The original word for the bird so called implies "the crier;" and evidently the family of the grouse and the partridge is intended. These birds abound in Palestine, and the dangers to which they are exposed are set forth in Jer. xvii. 11. The red-legged partridge is also common, and the Arabs catch them in great numbers by means of a piece of canvas stretched over two reeds or sticks, 1 Sam. xxvi. 20. The partridge is partial to upland brushwood.

PARUAH (pa-ru'ah), the father of one of Solomon's officers, 1 Ki. iv. 17.

PARVAIM (par-va'im), the name of a gold-bearing region, 2 Chr. iii. 6. Of gold so denominated, however, we nowhere else read; and as the gold provided by Solomon for the house of God and his own dwellings is elsewhere said to have been chiefly derived from Ophir, Parvaim has very commonly been understood to be another name for gold of the same description.

PASACH (pa'sak), an Asherite chief, 1 Chr. vii. 33.

PASAGIANS (pa-sa'ge-anz), a sect of Judaizing Catharists which appeared in Lombardy late in the twelfth or early in the thirteenth century, and which probably originated in the East, the name being given from their wandering habits. They observed the law of Moses, except as to sacrifice, holding to circumcision, the Sabbath and the distinctions of clean and unclean food; hence they were called Cathari. They only admitted that Christ was the highest of created beings, and that he was a kind of demi-urge by whose work all other creatures were brought into being.

PASCAL (pas'kal), BLAISE, a very distinguished French mathematician and philosopher, was born at Clermont, in Auvergne, in 1623. From his infancy he showed marks of extraordinary capacity, and attained considerable celebrity

in mathematical pursuits, only equaled by the wide reputation of his scientific sagacity. When he was in his twenty-fourth year, he all at once renounced the study of mathematics and natural philosophy, as well as all human learning, and devoted himself wholly to a life of religious meditation, mortification and prayer. Yet, however abstracted from the world, he could not be entirely indifferent to all that was passing in it, and especially interested himself in the contests between the Jesuits and Jansenists. Taking the side of the latter, he wrote his celebrated "Provincial Letters," which attack upon the detestable casuistry of some of the most distinguished leaders of that dangerous body has, in the estimation of Voltaire, rendered him the first of French satirists. Of all the books published against the Jesuits, none did them more injury or inflicted greater mortification than these celebrated letters. Pascal was only thirty years of age when he produced this celebrated work, yet he had become exceedingly infirm; and conceiving his end to be approaching, he redoubled his austerities and mortifications until he became afflicted with the most melancholy hypochondria, and after languishing in a state of nervous imbecility for some years, he died at Paris, August 19, 1662. Toward the close of his life he occupied himself wholly in pious and moral reflections, which he wrote down on slips of paper as they occurred to him. After his death these pieces of paper were found filed on different pieces of string, without any order or connection; and being exactly copied as they were written, they were afterward arranged and published under the title of "Thoughts of Pascal on Religion and other Subjects."

PASCHAL, the name of a line of popes: I., a Roman by birth, succeeded Stephen IV. in 817. He quarreled with the emperor Louis the Pious, of France, and his son Lotharius, about the imperial right to approve the election of the Roman pontiff, but was compelled to submit to their power and the influence of the French party in Rome. He died in 824. II., a Tuscan by birth, succeeded Urban II. in 1099. This pontificate is chiefly memorable through the concessions of the pope to Henry I. of England in the contest with Anselm of Canterbury and his weak policy with Henry V. of Germany concerning the right of investiture. The convention he made on the matter with that monarch was annulled by the Lateran Synod of 1112. He died in 1118. III. (antipope) was set up against the pontiff Alexander III., in 1165, by Frederick I. of Germany, at the time of the war between the Lombard League and himself. He died in 1168.

PASCHAL CONTROVERSY. Very early in the Church a dispute arose between the churches of the East and the West respecting the day on which our Lord's death and resurrection should be observed. The Asiatic churches alleged that they followed a rule laid down by St. John and St. Philip, while the Church of Rome pleaded the authority of St. Peter and St. Paul. The Eastern custom was to observe the day of the year which answered to the fourteenth day of the Jewish month Nisan for the death of our Lord, and the resurrection on the third day after, or the sixteenth of Nisan, without any regard to the day of the week on which these days fell. See QUARTODECIMANS. The Western custom was to keep as Easter Day the Sunday following the fourteenth day of Nisan, and to commemorate the death of our Lord on the preceding Friday.

This question was long debated with great earnestness, and the Churches which were derived from Eastern influences, such as the Irish Church, held to the Eastern usage with great tenacity. The matter was referred to the Council of Nice, A. D. 325, and the bishops there assembled ruled that Easter day should always be observed on a Sunday, and the Council fixed on the Sunday which follows the vernal equinox, and the church of Alexandria was directed to give good notice every year what Sunday that would be on the year following. Uniform accuracy was not obtained, however, for many years; and in England, the use of one cycle in the north and west, because of the influence of Iona and the Irish Church, and of another cycle in the south and south-east, because of the Roman influence, caused Easter to be kept on different days so late even as the year 664, when a uniform custom—that of the Roman—was established by the synod of Whitby.

PASCHASIUS (pas-ka'zh'us), RADBERT, a celebrated French monk in the ninth century, to whose writings Protestant controversialists trace the origin of the doctrine of transubstantiation, was a native of Soissons, and embraced the monastic life among the Benedictines of the abbey of Corbie, of which he was elected abbot in 844. He, however, resigned his dignity and returned to the condition of a simple monk, spending the remainder of his life in the exercises of the cloister, close study and the composition of various works. He died in 865. He wrote a treatise "Concerning the Sacrament of the Body and Blood of Christ." In this work he pretended to explain with precision the doctrine of the Church on this head, maintaining that after the consecration of the bread and wine in the Lord's Supper, nothing remained of those symbols but the outward figure, under which the body and blood of Christ were really and locally present.

PASDAMMIM (pas-dam'mim), the same place which is elsewhere called **EPHES-DAMMIM**, which see.

PASEAH (pa-se'ah). 1. One of Judah's posterity, 1 Chr. iv. 12. 2. One whose descendants, Nethinim, returned with Zerubbabel, Ezra ii. 49; in Neh. vii. 51 called Phaseah. 3. The father of one who helped to repair the wall of Jerusalem, Neh. iii. 6. Perhaps the reference is to No. 2.

PASHT (pasht), the Egyptian Diana, worshipped with great expense and ceremony at Bubastis, as Isis, the Egyptian Ceres, was honored at Busiris. The worshipers went by water in great numbers, accompanied by music, and on reaching Bubastis, a great number of victims was sacrificed and an enormous quantity of wine was drunk. As many as seven hundred thousand persons, not including children, are said to have attended these festivals; but this is probably an exaggeration, although the population of ancient Egypt was very great and the gods were served with great honor.

PASHUR (pash'ur), a priest and chief overseer of the temple who smote Jeremiah and put him in the stocks for his prophecies of captivity and ruin; on which the prophet was commissioned to declare that he should be one of those to go into exile, and that he and all his friends should die in Babylon and be buried there, Jer. xx. i. 6. 2. A high officer of King Zedekiah, and one of those at whose instance Jeremiah was cast into prison, Jer.

xxi. 1; xxxviii. 1-6. A descendant of his is mentioned among the new colonists of Jerusalem after the captivity, Neh. xi. 12.

PASSALORYNCHITES (pas-sa-lo-rink'-iteś), a branch of the **MONTANISTS** (which see), who held it necessary to observe a perpetual silence, wherefore they are said (no doubt in ridicule) to have kept their finger constantly upon their mouth, and dared not open it even to say their prayers; and from this circumstance arose the denomination, the name of which, according to Broughton, is derived from *passalos*, a nail, and *rin*, the nostril, which looks as if they put their finger (or finger-nail perhaps) to their nose rather than mouth. It seems, however, that they were a prudent, cautious sect, more ready to hear than to speak.

PASSENGERS, THE VALLEY OF THE, a place where the multitude of Gog were to be buried, Ezek. xxxix. 11, so called in reference to its position, which was on the east of the Dead Sea, on the usual route to Petra and Ezion-geber. See **HAMON-GOG**.

PASSION (pas'shun), in one place, Acts i. 3, the sufferings and death of Christ; elsewhere, James v. 17, human feelings or nature.



PATEN.—See article.

PASSIONS (pas'shunz). In mental philosophy, a common classification of mental states has arranged the feelings and powers under two heads: the intellectual and active, the former including sensation, perception, memory, judgment, association, etc., while the active powers include the various emotions, such as veneration, joy, compassion, pity, love, fear, hatred, scorn, anger and the like. In all treatises on moral philosophy, the discussion of the passions, or the active powers, forms one of the most important departments of study; because of the practical results which flow in all classes of society from the exercise of these powers. An analysis of these powers is to the philosopher what anatomy is to the surgeon, and it is obvious, that while the knowledge which is gained by the study of the intellectual faculties which we possess, must be comparatively useless, if that study do not form the basis for an accurate investigation into the nature and the activities of those feelings, emotions, desires and aversions which prompt to the actions of our daily life.

PASSIVE (pass'iv) **OBEDIENCE OF CHRIST**. Among the theologians, the work of Christ as our Saviour has been viewed in two aspects. He obeyed all the injunctions of the moral law. The law said "do," and he *did*, or actively obeyed all its precepts and commandments. But men whom he came to save were exposed to the wrath, the condemnation and the pen-

alty of the law which they had broken, and he bore this penalty. He was "stricken, smitten and afflicted;" he died, "the just for the unjust," and this has been called his "passive obedience."

PASSIVE PRAYER, among the Mystic divines, is a total suspension or ligature of the intellectual faculties, in virtue whereof the soul remains of itself, and as to its own power, impotent with regard to the producing of any effects. The passive state, according to Fénelon, is only passive in the same sense as contemplation—i. e., it does not exclude peaceable, disinterested acts, but only unquiet ones, or such as tend to our own interest. In the passive state the soul has not properly any activity, any sensation of its own. It is a mere flexibility of the soul, to which the feeblest impulse of grace gives motion. See **MYSTIC** and **QUIETISM**.

PASSOVER (pass'o-ver), one of the chief yearly festivals of the Israelites. Its name expresses the great deliverance when at its first institution the Lord passed through the land of Egypt to destroy their first-born and passed over the houses in which his own people dwelt.

This was the last plague, and it forced the oppressors to let go their captives. The event was, therefore, to be commemorated for ever, and the month in which it occurred to be the first of the Hebrew year. The directions given for the observance of the passover will be found in Ex. xii. 1-28, 48-51, and need not be detailed here. The Israelites obeyed these directions, and at midnight the loud wail echoed through every Egyptian habitation, for the first-born in each family was dead. Then was Israel thrust out in haste; and the passover was ever after to be observed, a season of holy gladness.

In the post-exodus legislation on this festival several enactments were introduced at different times which both supplement and modify the original institution. For these the reader is referred to Ex. xiii. 4-10; Lev. xxiii. 5-14; Num. xxviii. 16-25; Deut. xvi. 1-8, 16.

Very many particulars in regard to the celebration of the paschal feast are enumerated by the Talmudists; some of the principal alone can be noticed here. The priests were arranged in two rows in the court of the temple, provided with basins of silver and of gold. The people were admitted in three divisions; and as each killed his lamb the blood was received into a basin, which was passed up to the priest nearest the altar, who cast the blood thereon. The lamb was then prepared for roasting, while the Hallel, or psalms of praise, were sung, the fat being burnt with incense that evening on the altar. A skewer or spit of pomegranate wood was thrust through the lamb when taken away for roasting, or, according to some authorities, two skewers crossed. The oven used was of earthenware, and care was taken that the lamb did not touch its sides. The unleavened bread was usually of wheat-flour, made quickly, that no fermentation might begin; the houses, the evening before the fourteenth of Nisan, were carefully searched for any piece of leavened bread which might remain, and all that was found was burned by the sixth hour of that day. Endive, chicory, wild lettuce, etc., were used as the bitter herbs; and a kind of sauce was made of vinegar and water, or, as some say, vinegar, dates, figs, almonds and spice, beaten into the consistency of mustard, to represent the clay in which their ancestors were made to work; this was eaten with



JOHN ON THE ISLE OF PATMOS.—See PATMOS, JOHN THE APOSTLE, and REVELATIONS, BOOK OF.

number; they might be more, twenty, even one hundred—as many as the lamb would supply with a piece as large as an olive. A cup of wine was first mixed with water, over which the master of the household or the person who presided pronounced a thanksgiving for the day and for the wine, which was then drunk. All next washed their hands, another benediction being pronounced. The different dishes of the feast, the lamb, the unleavened bread, the bitter herbs and the thick sauce were next placed on the table; and the president first, and afterward the rest of the company, dipped some of the bitter herbs in this sauce and ate them. Then the dishes were re-

moved, in order that the children might inquire the reason of such a festival, and a second cup of wine was drunk; and the dishes being replaced, the import of them was explained and a thanksgiving uttered, followed by Ps. cxiii., cxiv. The hands were again washed, with a brief prayer, and then the president broke a cake of unleavened bread, which he blessed, and all partook of it, dipping the portions with the bitter herbs into the sauce. Then the lamb was eaten, and another blessing pronounced, when the third cup, or cup of blessing, was handed round. This was succeeded by the fourth, termed the cup of Hallel or song, because Ps. cxv.—cxviii. (the rest of the Hallel) were recited with a prayer. A fifth cup of wine might be introduced, provided that was called the Greater Hallel, Ps. cxx.—cxxxvii., were sung over it. So the celebration concluded. We may believe, from many expressions used in the Gospels when describing the Last Supper, that this substantially was the mode of celebration in our Lord's time.

Besides the offering of the first-fruits of harvest, there were other certain voluntary peace-offerings, which seem to have accompanied all the festivals, Num. x. 10; these followed the general rule given in Lev. iii. 1-5; vii. 16-18, 29-34. At the passover, too, a criminal was released, Matt. xxvii. 15; Luke xxiii. 17, it is uncertain whether by Roman courtesy or by ancient Israelitish custom.

The symbolical and typical meaning of this rite is full of interest. It was instituted, as we have seen, at the deliverance from the bondage of Egypt, and the sprinkling of the blood of the lamb was a sign and an assurance of the preservation of the Hebrew first-born, while those of their oppressors were cut off. And many attendant cir-

the lamb and the other viands. There were also to be not fewer than four cups of wine; it was red, and was drunk mixed with water. Such were the materials of which the Paschal feast was composed.

The order of partaking it is thus described. The company, who had not eaten since mid-day, assembled in the evening and took their places on couches. They were usually not under ten in

removed, in order that the children might inquire the reason of such a festival, and a second cup of wine was drunk; and the dishes being replaced, the import of them was explained and a thanksgiving uttered, followed by Ps. cxiii., cxiv. The hands were again washed, with a brief prayer, and then the president broke a cake of unleavened bread, which he blessed, and all partook of it,

cumstances, as the hard bondage and the haste of the departure, were signified. The celebration was, therefore, a standing memorial of the Lord's mercy and the Lord's power, and we may well conceive the glowing triumph with which the pious Hebrew, questioned as to the meaning of such rites by his children, would describe the wonderful works done of old for their fathers. But besides the retrospective meaning, the passover had also a future aspect. It was to read lessons for the present and the coming time. It was to point to a yet greater deliverance, and to teach the befitting temper and purity of heart which God demands. These lessons are brought out by the apostle Paul, who speaks of Christ as "our pass-over sacrificed for us," and exhorts us to "keep the feast, not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth," 1 Cor. v. 7, 8. Thus, then, as the lamb without blemish was selected, slain and roasted whole, its blood being accepted as a propitiation and all its flesh being eaten by the household, so Christ, a pure and spotless victim, designated by his Father, was sacrificed for his people; not a bone of him was broken, for he was a complete offering, and his blood sprinkled is of precious power, and he is received whole and undivided by his people's faith, who feed on him and are nourished thereby to salvation and eternal life. And as bitter herbs were eaten, symbolizing the hard bondage of Israel, so the power of sin and the miserable captivity in which it leads its victims will be felt by those who are taught to appreciate the Saviour's sacrifice. Bitter will be their grief, deep their repentance, for what they have done amiss under the yoke of Satan. And as all leaven was to be cleared away, so will he who partakes the benefit of Christ's Atonement, purge out and cast off everything which defiles and swells, fermenting and festering against the holy law of God. In sincerity, and truth, and pureness, he is taught to adorn his profession. And the presentation of the first-fruits and the sacrifice of peace-offerings may also have their meaning. The believer brought nigh by the blood of Christ has peace with God, whom now, in his new position, he regards as his Father reconciled, and he will present himself, the first and best, yea, all he has and is, a thank-offering, a living sacrifice, to the Lord.

PASTOR (pas'tor), a word equivalent to shepherd, Eph. iv. 11. See FLOCK.

PASTURAGE (pas'chur-aj), **PASTURE** (pas'chure). We find it noted that the early patriarchs sowed and reaped an abundant harvest, Gen. xxvi. 12; but for the most part they are described as possessors of flocks and herds, for which they must provide pasture. Sometimes, therefore, they had to travel far for convenient places. Thus, Jacob's sons led their flocks from Hebron to Shechem and Dothan, Gen. xxxvii. 12, 17. Generally speaking, the southern parts of Palestine and the neighboring wilderness were well adapted for pasturage—hilly ranges abounding in herbage and shrubbery, on which during the moister parts of the year food for cattle was produced.

PATARA (pat'a-ra), a large seaport town of Asia Minor to which St. Paul went from Rhodes, Acts xxi. 1. It was in Lycia, lying east of the mouth of the river Xanthus. It had a celebrated temple and oracle of Apollo. Considerable ruins of it still exist.

PATEN (pat'en), the name of the stand or plate on which the "Host" is placed on the celebration of the eucharist. In early times it was made of glass; but this was forbidden about the sixth century. In England it was often made of other metals than gold and silver, such as lead and tin, and it was much larger than at present.

PATER NOSTER (pa'ter nos'ter), the Latin of "Our Father." They are the first words in Latin of our Lord's Prayer, and hence they are often used to designate it.

PATERNUS (pa-ter'nus) was the proconsul of Africa who summoned Cyprian before him; and when he held to the faith, Paternus banished him, A. D. 257, to Curubis. Here he remained eleven months, and on the arrival of Galerius Maximus, the new proconsul, in the stead of Paternus, he was recalled. Soon after, he was summoned before the proconsul, and condemned to death, "to be

ence, and reckoned as one of the Sporades. It is situated about twenty miles south of Samos and about twenty-four west of the coast of Asia Minor. On account of its stern and desolate character, the island was used, under the Roman empire, as a place of banishment, which accounts for the exile of John thither "for the testimony of Jesus," Rev. i. 9. He was here favored with those visions which are contained in the Apocalypse, and to which the place owes its Scriptural interest. The island is now called Patino. See REVELATIONS, BOOK OF.

PATRIARCH (pa'tre-ark), "head of a tribe or family." By this word are now commonly understood those eminent persons who lived in the earlier ages of the world, specially before Moses; notices of them will be found under their respective names.

PATRIARCH, an ecclesiastical term derived from two Greek words, *pater*, "father," and



THE ISLE OF PATMOS.—See PATMOS.

put to death by the sword, . . . as being an enemy of the gods and a seducer of the people." Upon which he exclaimed, "God be thanked!" and immediately he was beheaded, A. D. 258.

PATHEUS (path'e-us), 1 Esd. ix. 23, identical with Pethaniah, Ezra x. 23.

PATHROS (path'ros), "region of the south," the proper name of what is said to be the native land of the Egyptians, Ezek. xxix. 14. It is ordinarily used to signify Upper Egypt or Thebaid, as distinguished from Mazor, Mizraim, Lower Egypt, Jer. xlv. 1, 15; Ezek. xxx. 14. The inhabitants of Pathros were one of the tribes descended from Ham, and are found in the genealogical list of nations under the denomination of Pathrusim.

PATHRUSIM (pa-thru'sim), 1 Chr. i. 12, the people of Pathros.

PATMOS (pat'mos), a rocky and bare island of the Ægean Sea, about fifteen miles in circumfer-

ence, and reckoned as one of the Sporades. It is situated about twenty miles south of Samos and about twenty-four west of the coast of Asia Minor. On account of its stern and desolate character, the island was used, under the Roman empire, as a place of banishment, which accounts for the exile of John thither "for the testimony of Jesus," Rev. i. 9. He was here favored with those visions which are contained in the Apocalypse, and to which the place owes its Scriptural interest. The island is now called Patino. See REVELATIONS, BOOK OF.



PATRIARCHS OF THE EAST.

the dispersion, subjected themselves to the spiritual superintendence of the patriarchs resident at Tiberias and Babylon. The first mention of a Christian patriarch occurs about A. D. 440. They were for the most part superior to archbishops or metropolitans, being set over several provinces;

Jewish law, he would be carefully instructed from his earliest years in the elements of rabbinical lore. It is probable, also, that at this time he acquired his skill in that handicraft trade by which in later years he frequently supported himself, Acts xvii. 3; 1 Cor. iv. 12; for it was a maxim

maliei appears to have possessed a singularly calm and judicious mind, and to have exercised a freedom of thought, as well as pursued a range of study, very unlike what was common among the party to which he belonged, Acts v. 34-39. How much the instructions and the example of such a teacher

the facts of his life can be more confidently narrated. The points about which differences of opinion chiefly exist relate to the chronology of the events recorded concerning him. For a complete synoptical sketch of Paul's life see the table accompanying this article, on page 1304.



PAUL'S ESCAPE FROM DAMASCUS.

among the Jews that "he who does not teach his son a trade teaches him to steal."

At the proper age—supposed to be after he was fourteen years old—the apostle proceeded to Jerusalem to prosecute his studies in the learning of the Jews. Here he became a student under Gamaliel.

may have influenced the mind of Paul in a direction favorable to the course he was subsequently called to pursue, it is easy for us to imagine, though from the absence of all testimony on the subject it is not competent for us to affirm.

We now approach the period in Saul's history

diffusion of their doctrines, he obtained the authority of the high-priest to pursue them to Damascus, for the purpose of bringing back as prisoners to Jerusalem those who had fled thither. He probably hoped, in this way, not only to punish those whom he might seize, but by arresting

He is introduced to our notice by the sacred historian for the first time in connection with the martyrdom of Stephen, in which transaction he was, if not an assistant, something more than a mere spectator. He is described as at this time "a young man;" but this term was employed with so much latitude by the Greeks that it is impossible, from the mere use of it, to determine whether the party to whom it was applied was under thirty or between that and forty. The probability is that Paul must have reached the age of thirty at least; for, otherwise, it is not likely that he would have shared the counsels of the chief priests, or been entrusted by them with the entire responsibility of executing their designs against the followers of Jesus, Acts xxvi. 10, 12. For such a task he showed a painful aptitude, and discharged it with a zeal which spared neither age nor sex, Acts viii. 1-3; xxvi. 10, 11. Accounting it, apparently, his special vocation to uphold the Mosaic law, and to put down all who were unfaithful to it, he devoted himself to the persecution of the Christians; and, infuriated by the thought that their dispersion after the death of Stephen had only tended to the wider

to which Damascus was the door. If Aretas also, the friend of the Jews, had then an ethnarch in Damascus, he might count on his aid in carrying out his purpose against the Christians. But whilst thus, in his ignorance and unbelief, he was seeking to be "injurious" to the cause of Christ, the great Author of Christianity was about to make him a distinguished trophy of its power, and one of the most devoted and successful of its advocates. Whilst journeying to Damascus, and when he had

ox, by kicking against the goad, endeavor to exempt itself from the control of its driver—"but arise, and go into the city, and it shall be told thee what to do." This command the confounded and now humble zealot immediately rose to obey; but as the brilliancy of the light which had shone around him had dazzled him to blindness, he had to be led into the city by his attendants. Here he remained for three days and nights in a state of deep mental conflict and dejection, tasting neither

sonal evidence of the fact, in having "seen the Lord" in his heavenly state. For these ends the scene through which he passed on the road to Damascus was admirably adapted. The appearance in glory of Jesus was proof sufficient of two things—of his actual resurrection from the dead by the power of God, and of his acceptance and exaltation as the Mediator between God and man and the King of the spiritual kingdom; and in the presence of these truths the mind of Saul, sincere,



PAUL PREACHING AT ATHENS.—See PAUL and ATHENS.

almost completed his journey, he was suddenly arrested by a miraculous vision of Christ, who, addressing him from heaven, demanded the reason of his furious zeal, in the remarkable words, "Saul, Saul, why persecutest thou me?" Struck to the ground by the suddenness and overwhelming splendor of the vision, and able only to ask by whom he was thus addressed, he received for answer, "I am Jesus of Nazareth whom thou persecutest. It is hard for thee to kick against the goad"—*i. e.*, in vain dost thou resist my arrangement to make thee my servant, as in vain does the

meat nor drink, until a person of the name of Ananias appeared, at the command of Christ, to relieve his distress, and to admit him into the Christian fraternity by baptizing him into the name of the Lord, Acts ix. 1-18; xxii. 6-8; xxvi. 14-16.

The design of this extraordinary scene was, on the one hand, to turn the mind of Saul, by one decisive impulse, from his former state of enmity to the cause of Christianity to one of firm and deep conviction of its divine authority, and, on the other, to fit him for being a competent witness of the resurrection of Jesus, by having had per-

truthful and accustomed to processes of reasoning, could not hesitate as to the conclusion to be drawn in favor of the divinity of that system which he had been madly seeking to destroy. No mere mental vision, no mere verbal revelation, no mere announcement, however impressive, could have gained these ends. It was the presentation to the view of Saul of Him who could say, "I am Jesus of Nazareth whom thou persecutest," which could alone meet the requirements of the case. Such a presentation the future apostle had on the road to Damascus; and it changed the whole tenor of his

that the Epistles to the Galatians, the Romans and the Corinthians were written.

On his arrival at Jerusalem he had the mortification to find that, whilst the malice of the Jews was unabated, the minds of many of his brother Christians were alienated from him on account of what they deemed his too lax and liberal notions of the obligations of the Mosaic ritual. To obviate these feelings on their part, he, at the suggestion of St. James, joined himself to four persons who had taken on them the vows of a Nazarene, and engaged to pay the cost of the sacrifices by which the Mosaic ritual required that such should be absolved from their vows. With what success this somewhat questionable act of the apostle was attended, as respects the minds of his brethren, we are not informed, but it had no effect whatever in securing for him any mitigation of the hatred with which he was regarded by the uncon-

forced by scourging to confess his crime. From this indignity Paul delivered himself by asserting his privileges as a Roman citizen, whom it was not lawful to bind or scourge. Next day, in the presence of the Sanhedrim, he entered into a defence of his conduct, in the course of which, having avowed himself a believer in the doctrine of a bodily resurrection, he awakened so fierce a controversy on this point between the Pharisees and the Sadducees in the council that Lysias, fearing he might be torn to pieces among them, gave orders to remove him into the fort. From a conspiracy, into which above forty of the Jews had entered to assassinate him he was delivered by the timely interposition of his nephew, who, having acquired intelligence of the plot, intimated it first to Paul and then to Lysias. Alarmed at the serious appearance which the matter was assuming, Lysias determined to send Paul to Cæsarea, where

Felix the procurator was residing, and to leave the affair to his decision. At Cæsarea, Paul and his accusers were heard by Felix; but though the apostle's defence was unanswerable, the procurator, fearful of giving the Jews offence, declined to pronounce any decision, and still retained Paul in bonds. Some time after, he was again summoned to appear before Felix, who, along with his wife Drusilla, expressed a desire to hear him "concerning the faith in Christ;" and on this occasion the faithful and fearless apostle discoursed so pointedly on certain branches of good morals, in which the parties he was addressing were notoriously deficient, that Felix trembled and hastily sent him from his presence. Shortly after this Felix was succeeded in his government by Porcius Festus, before whom the Jews again brought their charges against Paul, and who, when the cause came to be heard, showed so much of a disposition to favor the Jews that the apostle felt himself constrained to appeal to Cæsar. To gratify King Agrippa and his wife Bernice, who had come to Cæsarea to visit Festus, and whose curiosity was excited by what they had heard of Paul, he was again called before the governor and "permitted to speak for himself." On this occasion he recapitulated the leading points of his history, and gave such an account of his views and designs that a deep impression was made on the

mind of Agrippa favorable to Christianity and to the apostle—so much so that, but for his having appealed to Cæsar, it is probable he would have been set at liberty. His cause, however, having by that appeal been placed in the hands of the emperor, it was necessary that he should go to Rome, and thither accordingly Festus sent him. His voyage was long and disastrous. Leaving Cæsarea when the season was already considerably advanced, they coasted along Syria as far as Sidon, and then crossed to Myra, a port of Lycia; thence they sailed slowly to Cnidus; and thence, in consequence of unfavorable winds, they struck across to Crete, and with difficulty reached a port on the southern part of that island called "The Fair Havens," near the town of Lasea. There Paul urged the centurion under whose charge he and his fellow-prisoners had been placed to winter; but the place not being very suitable for this purpose, and the weather promising favorably, this advice was not followed, and they again set sail, intending to reach Phenice, a port in the same

island, and there to winter. Scarcely had they set sail, however, when a tempest arose, at the mercy of which they were driven for fourteen days in a westerly direction, until they were cast upon the coast of Malta, where they suffered shipwreck, but without any loss of life. Hospitably received by the natives, they abode there three months, during which time Paul had a favorable opportunity of preaching the gospel and of showing the power with which he was endued for the authentication of his message by performing many miracles for the advantage of the people. On the approach of spring they availed themselves of a ship of Alexandria which had wintered in the island, and set sail for Syracuse, where they remained three days; thence they crossed to Rhegium, in Italy; and thence to Puteoli, from which place Paul and his companions journeyed to Rome. Here he was delivered by the centurion to the captain of the guard, who permitted him to dwell in his own hired house under the surveillance of a soldier. And thus he continued for two years, "receiving all that came to him, preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him," Acts xxi. 17; xxviii. 31. It was during these two years that the Epistles to the Ephesians, the Philippians, the Colossians and Philemon were written.

At this point the Evangelist abruptly closes his narrative, leaving us to glean our information regarding the subsequent history of the apostle from less certain sources. Tradition steadfastly affirms that he suffered martyrdom at Rome, and that the manner of his death was by beheading; but whether this took place at the close of the imprisonment mentioned by Luke, or after a second imprisonment incurred subsequent to an intervening period of freedom and active exertion in the cause of Christianity, has been much discussed by modern writers. Though the whole subject is involved in much obscurity, the preponderance of evidence seems to be in favor of the latter supposition. If we adopt this supposition, it will follow that Paul, during the interval between his first and second imprisonments, undertook an extensive apostolic tour, in the course of which he visited his former scenes of labor in Asia and Greece, and perhaps also fulfilled his purpose of going into Spain, Rom. xv. 24-28. He probably also visited Crete and Dalmatia.

In the apostle's own writings one or two incidents of his life are alluded to of which no notice has been taken in the preceding sketch of his history, in consequence of the obscurity in which they are involved, in some cases as to the time when they occurred, and in others as to the nature of the event itself. These are his visit to Jerusalem, mentioned in Gal. ii. 1; his rapture into the third heavens, 2 Cor. xii. 1-4; the thorn in the flesh with which he was afflicted after that event, ver. 7; and his fighting with wild beasts at Ephesus, mentioned in 1 Cor. xv. 32. As to the first of these, it does not readily synchronize with any visit of the apostle to Jerusalem noticed by Luke. That it was in the visit mentioned in Acts xv. is entirely out of the question; and the only supposition to which we can resort is that during the interval which elapsed between what are commonly reckoned the apostle's second and third visits to Jerusalem—an interval of about five years—a short visit was paid by him and Barnabas, along with Titus, probably with a view to coming to a distinct understanding with the older apostles as to their relative position and independent working.



MEMORIAL WELL AT CAWNPORE, INDIA.

Monument to the memory of missionaries, etc., victims of the Great Mutiny.

verted Jews; on the contrary, his appearance in the temple so much exasperated them that before his vow was accomplished they seized him, and would have put him to death had not Lysias, the commander of the Roman cohort in the adjoining citadel, brought soldiers to his rescue. Under the protection of Lysias, the apostle addressed the angry mob, setting forth the main circumstances of his life, and especially his conversion to Christianity and his appointment to preach the gospel to the Gentiles. Up to this point they heard him patiently, but no sooner had he insinuated that the Gentiles were viewed by him as placed on a par with the Jews than all their feelings of national bigotry burst forth in a tempest of execration and fury against the apostle. Lysias, ignorant of what Paul had been saying, from his having addressed the people in Hebrew, and suspecting, from these vehement demonstrations of the detestation in which he was held by the Jews, that something flagrantly vicious must have been committed by him, gave orders that he should be examined and

As respects the rapture into the third heavens, one thing appears very certain, viz., that those are mistaken who attempt to identify this with the vision on the road to Damascus which led to the

conclusion to which Neander has come on this subject appears to us much the most judicious: "We must regard it as something entirely personal, affecting him not as an apostle, but as Paul; though, in the absence of any information as to its characteristics, it would be foolish to decide more precisely what it was."

Respecting the apostle's fighting with wild beasts at Ephesus, the question is, whether this should be understood literally, of an actual exposure in the theatre to the assault of savage beasts, or figuratively, of dangers to which he was exposed from the attacks of savage men. It is no objection to the literal interpretation that Luke has not noticed any such event in his narrative, for from Rom. xvi. 4 we find that the apostle must have encountered many deadly perils at Ephesus of which no notice is taken by Luke. As little force is there in the objection that Paul, as a Roman citizen, could not legally be subjected to such a punishment; for, however his privileges in this respect may have availed him on some occasions, we know that they did not on all, else he would not have endured the indignity of being scourged, as he was at Philippi, Acts xvi. 23, and, according to his own testimony, often besides, 2 Cor. xi. 24, 25. Tradition is in favor of the literal interpretation.

PERSONAL APPEARANCE AND CHARACTER.—All testimony, his own included, 2 Cor. x. 10, leads to the conclusion that, in outward appearance, the apostle had nothing to command admiration or respect. His figure was diminutive, his eyesight defective, compare Acts xxiii. 5; Gal. iv. 15, and his speech such as produced little effect. An ancient writer adds, that he was bald and had a hooked nose like an eagle's beak. The combination of these features presents such a figure as one may often see among the Jews of our own day, especially in the humbler class of them. Such pictorial representations of the apostle as have come down to us in paintings and mosaics agree in the main with this, though they give more of power and dignity to the apostle's countenance than this would lead us to expect.

A diminutive and feeble body is often the tenement of a great soul and an ardent, energetic spirit. Such was the case with St. Paul. When he first comes before our view in the history, we see a man of intense energy, firm decision, iron resolution and uncompromising zeal; and these qualities, tempered by purer religious feeling, guided by higher knowledge and modified by experience, continued to characterize him so long as he appears upon the stage of life. His natural mental endowments were of the highest order. He had great breadth of view, great clearness of apprehension, a capacity of firmly grasping principles, the

power of arranging his thoughts in their proper logical order, and the ability to utter them in forcible and fitting words. The dialectician predominates in his writings; but he could also play the orator after no mean fashion, and there are passages in his Epistles which could have come only from the pen of one who had in him the faculties of the poet. In his moral development everything is great and noble. To honesty of purpose and sincerity of speech he added humility and self-distrust, generous regard for the welfare of others, a tender sympathy with those he loved, and a philanthropy that embraced the race; while the absence of everything mean, mercenary or selfish, and a noble devotedness, at whatever cost, to the interests of a great cause, combine to shed around a character, in other respects so beautiful, traits of sublimity and grandeur. We feel that here is a man at once to be admired and loved—a teacher at whose feet one might sit with unhesitating docility—a friend on whose bosom one might lean with confidence and affection. The vigorous intellect and the large heart which belonged to him by nature would have brought him distinction under any circumstances; but his highest claim to honor is derived from his having, under the constraining power of the love of Christ, consecrated himself, body, soul and spirit, to the service of God in promoting the best interests of men. In this respect he stands foremost among the Church's heroes and the benefactors of the race.

PAUL. There have been five popes of this name: I., a Roman, succeeded his brother, Stephen II., in 757. He carried on the contest of papacy against the Longobard kingdom of Italy, and endeavored to appropriate to the papal see the exarchate of Ravenna. He died in 767. II., a Venetian noble, succeeded Pius II. in 1464. His internal policy was reactionary and hostile to secular culture, as witnessed by the persecution and tortures inflicted by him upon the learned members of the Roman Academy. The chief aim of his external policy was a crusade of the Christian

princes against the Turks; but he could effect little or nothing for the purpose. He died in 1471. III. succeeded Clement VII. in 1534. Under his pontificate the moderate Catholic party made endeavors to reform the Church and bring about a reconciliation with the Protestants. The pope, however, refused to countenance these efforts, and yielding to his nature and to party spirit, adopted a policy of resistance and persecution.

In his time began the famous Council of Trent, and the Inquisition in Italy was formally organized. He died in 1549. IV., a Neapolitan nobleman and a fanatic priest, became pope in 1555. He continued with redoubled ferocity the inquisitorial system, and not only issued a bull against all heretics, but



MONUMENT TO POPE PAUL III.

apostle's conversion. The design, character and consequences of the one are so different from those of the other that it is surprising any should have imagined the two events were the same. It is not improbable that the event of which Paul writes to the Corinthians was the same as the trance referred to by him in the recapitulation of the events of his life in his address to the Jews as recorded in Acts xxii. 17. When in an ecstasy or trance, all outward perception is suspended, and the whole mind is wrapped in contemplation of the objects presented in the vision. The date, moreover, which the apostle assigns to the event mentioned in the Epistle to the Corinthians agrees very closely with that of the event mentioned in the Acts. The latter, Paul says, occurred when he was in Jerusalem for the first time after his conversion; the former, he says, took place "about fourteen years" before the time of his writing the Second Epistle to the Corinthians. Now, according to almost all the chronologers, a space of fourteen years intervened between the apostle's first visit to Jerusalem and his writing that Epistle; so that it is highly probable that the vision referred to in the two narratives is the same.

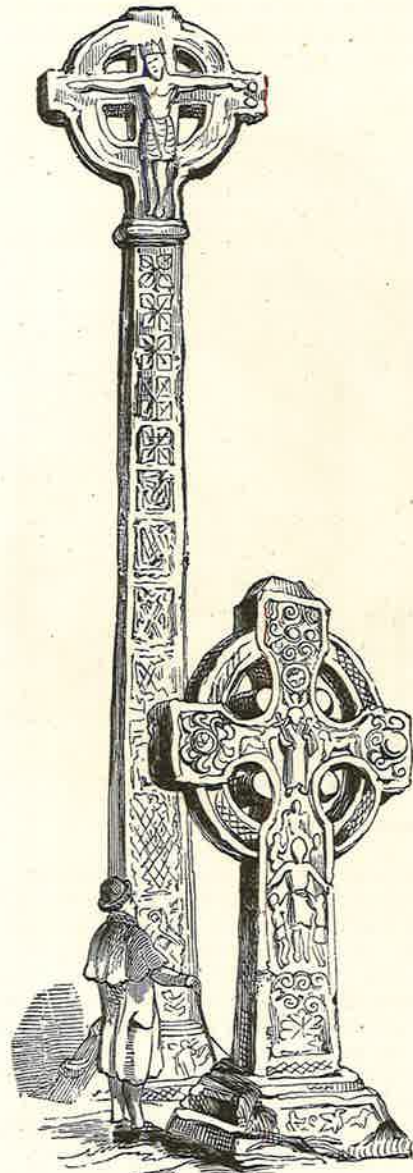
What "the thorn in the flesh" was, with which the apostle was visited after his vision, has proved indeed a vexed question to interpreters. The con-



—SAINT PAULA.—See article.

volumes of his sermons and his "Commentary on the Four Evangelists" were published.

PEARL (perl). This substance is mentioned but once in our version of the Old Testament, Job xxviii. 18; but the word so translated there is more likely to be crystal. Some have imagined that the "rubies" in the same place are pearls, but this is questionable; and Lam. iv. 7, where the same word is found, seems to offer an insuperable objection. If, then, "bdellium," Gen. ii. 12, be not pearl, of which there is some proba-



IRISH MEMORIAL CROSSES.—See MONUMENT, subhead MONUMENTAL CROSSES.

bility (see **BDELLIUM**), the Old Testament writers do not mention it at all. In the New Testament, however, we repeatedly find pearls put for jewels or precious things generally, or, possibly, wise sayings, Matt. vii. 6; as choice and sought-for articles of costly merchandise, Matt. xiii. 45, 46; as used ornamentally by females, 1 Tim. ii. 9. The gates of the heavenly Jerusalem also are described as each one several pearl, Matt. xxi. 21. The mother-of-pearl shell is from the pearl-oyster. Fisheries of this are established in various parts of the world; the principal are near Ceylon, Cape Comorin and in the Persian Gulf. Pearls hold a high place among the decorations of an Eastern monarch.

PEARSON (peer'sun), EDWARD, D.D., a very learned English divine, was born in 1756, at Norwich. In 1778 he entered Sidney Sussex College, Cambridge, where he graduated in arts in 1785. He obtained the celebrated Norrisian prize in 1786 for his well-known "Essay on the Goodness of God as seen in the Mission of Jesus Christ." He became tutor in his college, and in 1797 he was presented to the rectory of Rempstone, in Nottinghamshire. In 1807 he became Warburtonian lecturer at Lincoln's Inn, and next year he was made principal of Sidney Sussex College and raised to the status of doctor of divinity by royal mandate. His Warburtonian Lectures, a work on the "Theory of Morals" and his "Essay" are his chief writings. He died of apoplexy in the year 1811, very greatly regretted.

PEARSON, ELIPHALET, LL.D., was born in Byfield, near Newbury, Massachusetts, in 1752, and educated at Harvard College. In 1778 he became a professor in Phillips Academy, and in 1786 he was placed in the chair of Hebrew and Oriental languages at Harvard. He was ordained in 1808, and in that year he became professor of sacred literature in Andover Theological Seminary. He died in 1826, leaving sermons and other less important works behind him.

PEARSON, JOHN, D.D., who rose to be bishop of Chester, was born in 1612, at Snoring, in Norfolk. He was educated at Eton and King's College, Cambridge, where he rose to be a Fellow. Having retired from his fellowship, he became chaplain to Lord-Keeper Finch and to Lord Goring, and he subsequently held the livings Torrington and St. Clement's, Eastcheap, London. In 1661 he was made Margaret professor of divinity, and next year he was chosen Principal of Trinity College; and here he distinguished himself very greatly. He succeeded Dr. Wilkins in the see of Chester in 1673. His great work is his "Exposition of the Creed," which still continues in demand. He opposed Daillé on the Ignatian controversy, and he wrote on the "Times of Cyprian," besides a great number of minor works. Burnet called him the greatest divine of his age, and Dr. Bentley said of him that "the very sweepings of Bishop Pearson's study were all gold." He died at Chester, in 1686.

PECK, ALBERT D., was born in 1810, at Mexicoville, Oswego county, New York. In early life he passed through deep religious experiences, and in 1825 he attained to a comfortable persuasion that he had found peace with God. He became a class-leader; and having obtained license to exhort, he entered on a more public manifestation of his gifts and graces. He traveled in the Madison circuit, was received in the Oneida Conference in 1834, and in 1835 he was settled at Oswego. Having discharged the duties incumbent on him at Watertown, Syracuse and other places, his health failed, and he continued to decline in strength until 1847, when he passed away. He was an excellent, pious and devoted man.

PECK, FRANCIS, was born at Stamford, in Lincolnshire, and educated at Trinity College, Cambridge, and he became curate of King's Clifton, in Northamptonshire. In 1723 the living of Godeby Maureward, in Lincolnshire, was conferred on him, and in 1736 he was made prebend of Lincoln. He was an ardent antiquary, a most industrious and voluminous writer.

PECK, JOHN, was born in 1780, at Stanford, in Dutchess county, New York. At eighteen years of age he felt the importance of religion, and was received by baptism into the Church, after which he made several trials of his powers as a preacher. In 1804 he received a call to the First Baptist Church in Cazenovia, New York, and he was ordained there in 1806. In 1839 he became general agent of the Baptist Home Mission Society, which office he held until his death, in 1849. He was associate editor of "The Western Baptist Magazine." He wrote a history of the Baptist Missionary Convention of the State of New York, and he published a catechism, together with several discourses.

PECOCK (pe'kok), REGINALD, bishop of St. Asaph and Chichester in the reign of Henry VI., was born in Wales about the end of the fourteenth century. He studied at Oxford, became Fellow of Oriel in 1417 and was ordained priest in 1421. Having distinguished himself by his great attainments in theological learning, he was called to the Court, and in 1431 was promoted to the mastership of Whittington College, London, to which the rectory of St. Michael in Riola was attached. After filling that post for thirteen years, during which he diligently studied the controversy between the Church and the Lollards, he was made bishop of St. Asaph in 1444. Three years later he caused extraordinary excitement by a sermon he preached at Paul's Cross, in which he defended on grounds of reason the non-preaching of bishops, their non-residence and the papal bulls of provision. In 1450 he was translated to the see of Chichester, but he soon after fell into disgrace at court. In the council held at Westminster in 1457 the wrath of his enemies burst forth, and he was expelled and cited to appear before the archbishop of Canterbury. His examination took place the same year; and being condemned, and compelled either to abjure his opinions or to die for them, he made a coward's choice, signed an abjuration, and afterward read it, kneeling, at Paul's Cross in the presence of twenty thousand persons. He then handed his numerous books to the executioner, who threw them into the fire. His books were soon after publicly burnt at Oxford. He was kept a prisoner, but made his case known to the pope, who interfered in his favor, but unsuccessfully. His see was given to another, and he was confined in Thorney Abbey, in Cambridgeshire. Nothing further is known of his fate. Most of his writings have perished. Among those extant are "The Book of Faith" and "The Repressor." The last is the most important; its object is the defence of the Church of England, as it then was, against the attacks of the Lollards. Pecock maintained the supremacy of reason as well as the infallibility of the pope, advocated religious toleration, and had the singular fate to be persecuted by the party which he defended, and also to be claimed as a friend by the party against which his whole energies were directed. His influence doubtless contributed materially to the Reformation, which took place in the following century.

PEDAHHEL (pe-da'hel), a prince of the tribe of Naphtali, and the representative of his tribe in the work of dividing the land of Canaan among the tribes of Israel, Num. xxxiv. 28.

PEDAHZUR (pe-dah'tsur), father of Gamaliel prince of Manasseh, Num. i. 10.

PEDAIAH (pe-da'yah), apparently a pretty common name among the covenant people in later times, but with few exceptions found only in the genealogical lists. The father of Zebudah, who was mother to Jehoiakim, 2 Ki. xxiii. 36; the father of Joel, of the tribe of Manasseh, 1 Chr. xxvii. 20; a son of Jeconiah and brother of Shealtiel, 1 Chr. iii. 18; a son of Parosh, Neh. iii. 25; a priest who stood beside Ezra when he read the law, Neh. viii. 4; also of a Benjamite and a Levite, Neh. xi. 7; xiii. 13.

PEDIGREE, Num. i. 18. See **GENEALOGY**.

PEIRCE (peers), **JAMES**, a very learned divine and eminent minister among the Protestant Dissenters, was born in London, in 1673. Losing his parents early, he was placed under the care of Mr. Matthew Mead, of Stepney, who had him educated along with his own sons, under his own roof; after which he went to Utrecht, where he had his first academical instruction. He afterward removed to Leyden, where he studied for some time; and having passed at these two celebrated universities between five and six years, attending the lectures of Witsius, Leydecker, Grævius, Spanheim and other learned men, he returned to England. On his return he took up his abode for some time in London, and set up a Sabbath evening lecture at Miles' lane, which he continued for two years, when he accepted an invitation from a congregation of Dissenters at Cambridge to become their pastor. In 1713 he was invited by the three dissenting congregations in Exeter to succeed one of their ministers, the surviving ministers joining the people in the invitation. Accordingly, he settled in that city, where his residence for the first three years proved exceedingly agreeable to him; and during this period he published his "Vindication of the Protestant Dissenters." But a dispute arising in consequence of his refusing, in conjunction with Mr. Hallett, to subscribe certain articles of belief respecting the doctrine of the Trinity, they were both ejected, and driven to the necessity of building a chapel for themselves. A controversy ensued in which Mr. Peirce greatly distinguished himself; but he continued his ministry at Exeter to the period of his death, in 1726. His publications are numerous, amounting in all to about twenty-four. That by which he is best known, is his "Continuation of Mr. Hallett's Paraphrase and Notes on the Epistle to the Hebrews," quarto. He also gave to the public a volume containing "Fifteen Sermons on Various Occasions," and an "Essay on the Ancient Practice of giving the Eucharist to Children."

PEKAH (pe'kah), the son of Remaliah, a captain in Pekahiah's army who conspired against his master, slew him and reigned over Samaria in his stead for twenty years, 758-738 B. C. His conduct was evil; he maintained the sinful worship set up by Jeroboam I. In the latter part of his reign he allied himself with Rezin, king of Syria, against Judah, over whom he gained a great victory; but he was himself attacked and his kingdom dismembered by Tiglath-pileser, king of Assyria; and then he was slain by conspirators headed by Hoshea, who afterward obtained the crown, 2 Ki. xv. 25-38; xvi. 1-9.

PEKAHIAH (pe-ka-hi'ah), the son and successor of Menahem on the throne of Israel, who, after a short and worthless reign of two years, was slain by Pekah, one of his captains, 2 Ki. xv. 23-

25. His reign belongs to the years B. C. 760-758, and is distinguished by no memorable event.

PEKOD (pe'kod), a name allegorically given to Babylon, perhaps in anticipation of her destruction, the city to be visited and punished, Jer. i. 21; Ezek. xxiii. 23; compare Ps. cxxxvii. 8. But the meaning seems to vary in the two passages in which the word occurs.

PELAGIUS (pe-la'je-us), an eminent Church teacher of the fifth century, author of the system of doctrines called Pelagianism, was probably a native of Britain. He began to publish his doctrines about 413, having previously visited Carthage. In 415 he went to Palestine, where Jerome, still living at Bethlehem, wrote against him, and the young Orosius attacked him, but unsuccessfully, at the Synod of Jerusalem. Another synod was held at Diospolis, by which Pelagius was recognized as a member of the Catholic Church. His doctrine was soon after condemned by two North African synods, by Innocent I., bishop of Rome, and his successor Zosimus, the latter having once declared it orthodox. In 418 it was again condemned by a Council of Carthage, and through the influence of Augustine several imperial edicts were afterward published against Pelagius and his adherents. Many bishops of the West were deprived for refusing to subscribe the condemnation. Pelagius was a man of cold temperament, with a sober, clear understanding, with no capacity for such profound spiritual conflicts and experiences as those of his great adversary, with limited speculative power, but of genuine piety and spotless character. His system was in direct opposition to the leading doctrines of Augustine, and included a denial of the hereditary depravity of man, of absolute predestination to salvation and of irresistible grace. Led by a strong practical interest, he sought to guard against what he considered errors dangerous to morality. He gave prominence to the freedom of the will and the natural power of men to follow the divine commands, appealing to the examples of goodness among the heathen. The controversy to which his views gave rise was long continued, and numerous councils pronounced his condemnation. Mere fragments of his writings are now extant. It is not known when or where Pelagius died.

PELAGIUS. There were two popes of this name: I. A Roman, became pope in 555. He owed his elevation to Greek influence, but his accession was distasteful to the Church, and the French accused him of heresy. He died in 560. II. A Roman of Gothic descent and a Benedictine, became pope in 578. He endeavored in vain to reconcile the bishops of Istria and Venetia to the Church, and opposed John, the patriarch of Constantinople, who assumed the title of œcumenical bishop. He died in 590.

PELALIAH (pe-la'yah). 1. One of David's posterity, 1 Chr. iii. 24. 2. One of the Levites who expounded the law and sealed the covenant, Num. viii. 7; x. 10.

PELALIAH (pe-lal'yah), a priest, Neh. x. 12.

PELATIAH (pe-lat'yah). 1. One of David's posterity, 1 Chr. iii. 21. 2. A Simeonite captain, 1 Chr. iv. 42. 3. One who sealed the covenant,

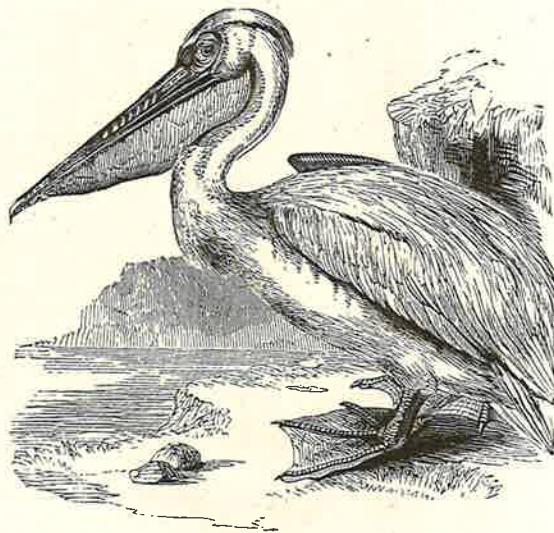
Neh. x. 22. 4. A prince of the people against whom Ezekiel was commanded to prophesy for his wicked counsel, and who died while the prophet was speaking, Ezek. xi. 1, 13.

PELEG (pe'leg), one of the sons of Eber, the sixth in descent from Noah by the line of Shem, and memorable from the circumstance that "in his days the earth was divided," Gen. x. 26, from which he got the name of Peleg. The notice seems to relate to the more marked separation of the descendants of Noah into distinct tribes, with a view to so many local settlements, which took place shortly after the confusion of tongues at Babel.

PELET (pe'let). 1. One of Judah's posterity, 1 Chr. ii. 47. 2. A Benjamite chief who joined David at Ziklag, 1 Chr. xii. 3.

PELETH (pe'leth). 1. A Reubenite, Num. xvi. 1. 2. A descendant of Judah, 1 Chr. ii. 33.

PELETHITES. See **CHERETHITES**.



PELICAN.—See article.

PELIAS (pe-li'as), 1 Esd. ix. 34, perhaps a corruption of Bedeiah, Ezra x. 35.

PELICAN (pel'i-can). This bird is common in Palestine and the adjacent countries. Its general aspect is said to give the notion of thoughtfulness or melancholy. The Hebrew term for it signifies "vomiter," most probably from its disgorging what it has swallowed. It was forbidden as food, Lev. xi. 18.

PELONITE (pel'on-ite), the designation of some of David's warriors, of which the origin is unknown, 1 Chr. xi. 27, 36; xxvii. 10.

PELUSIUM (pe-lu'si-um), Ezek. xxx. 15, 16, margin, the Greek name of SIN, which see.

PEMBERTON (pem'ber-tun), **EBENEZER**. There were two eminent men of this name, father and son. 1. The first was the son of James Pemberton, who founded the Old South Church, Boston. He was born at Boston, in 1671, and educated at Harvard, where he acted as tutor, and he became a Fellow. In 1700 he was ordained to the Old South Church, in Boston, as colleague to the Rev. S. Willard, and he remained in this charge

until his death, in 1717. 2. His son Ebenezer was born in 1704, in Boston, educated in Harvard and settled as pastor of the Presbyterian Church in New York in 1727. In 1754 he became pastor of the New Brick Church, in Boston, and here he remained until his death, in 1777. He was the author of sermons and a work on "Salvation by Grace through Faith," all of which were published, and were much esteemed.

PEN. See WRITING.

PENANCE (pen'ance). In the Romish Church this is held to be one of the sacraments of the Christian Church. According to Romish theologians, it consists of three parts, contrition, confession and satisfaction, followed by absolution. In Article XIV. of the Church of England it is declared that penance came to be considered a sacrament only through "the corrupt following of the apostles."

PENATES (pen-a'teez), the household gods



JAMES BAYNHAM DOING PENANCE.—See PENANCE.

of the ancient Italians who presided over families and were worshiped in each dwelling. The name is derived from the Latin word "penitus," within. The term really includes all the gods which were worshiped in the interior of the house. The Lares were also domestic deities, probably the souls of departed relatives, but their worship was not confined to private houses.

PENDANT (pen'dant). This term is derived from the Latin word "pendo," I hang. In Gothic architecture it is applied to an ornamented polygonal piece of stone or timber hanging down from the vault or roof of a building. Of stone pendants, the splendid specimens which may be seen in Henry VII.'s Chapel in Westminster Abbey are among the richest examples to be found in any ecclesiastical edifice. Among ancient writers, the springers of arches which rest on shafts or corbels are improperly called "pendants." The finish of the pendant downward was usually of a very florid character; but the use of the pendant indicated a declining period of art. See pages 715, 744.

PENIEL (pe-ni'el), "face of God," the place where Jacob had his mysterious conflict; he

wrestled through the night; and though the might of his antagonist was manifested by a touch upon Jacob's thigh, yet the patriarch had power with God, and prevailed; at daybreak he received a blessing, and his name was changed from Jacob to Israel, from the "supplanter" to the "prince of God," Gen. xxxii. 24-30. The spot must, in all probability, have been to the south of the Jabbok. From early times it had a tower or castle called Penuel; this tower Gideon destroyed, Jud. viii. 8-17, and the city was afterward rebuilt or fortified by Jeroboam I., 1 Ki. xii. 52.

PENITENTIAL (pen-e-ten'sh'al) **PSALMS** are seven in number—viz., the Sixth, Thirty-second, Thirty-eighth, Fifty-first, One Hundred and Second, One Hundred and Thirtieth and One Hundred and Forty-third.

PENINNAH (pe-nin'nah), one of the wives of Elkanah, the father of the prophet Samuel, 1 Sam. i. 2, 4.

PENN (pen), **WILLIAM**, whose name stands justly at the head of the founders of the State of Pennsylvania, was born in London on October 14, 1644. His father was Sir William Penn, and he had held the offices of admiral and general of the fleet, commissioner of the admiralty and navy. He was educated at Christ Church, Oxford. He and others of the students became impressed by the preaching of Thomas Loe, a follower of George Fox, and fines and other forms of college discipline were tried in vain to reclaim these offenders. At his home matters were still more decided. Commands, entreaties, and even blows, were used in order to reduce him to obedience, and eventually he was ejected from his paternal abode. He was sent to travel on the Continent, and he spent two years in France and Italy. He entered Lincoln's Inn, visited Ireland to see his father's estate in that country, was arrested at a meeting-house, and released through the influence of the earl of Orrery, whereupon his father recalled him, and again every argument and varied forms of reproach were used to "reclaim" him, but in vain, and he was again driven from his father's house. He was twice in Newgate, being convicted under the Conventicle Act, and in 1670 his father died, leaving him an income of fifteen hundred pounds per annum. In 1672 he married Gulielma Maria, daughter of Sir William Springett, and settled first at Rickmansworth, and afterward at Worminghurst. He traveled with George Fox and Robert Barclay, and published a narrative of his tour in Holland and Germany. In 1680 he accepted from the crown the Province of Pennsylvania, in lieu of sixteen thousand pounds which had been due to his father. He visited his colony in 1682 and again in 1699. He was several times arrested on the charge of being a Jesuit and a plotter to restore James II. He died at Ruscombe, in Berkshire, in 1718. The details of the settlement of Pennsylvania, of the proceedings between Penn and the Crown, and those which took place between his family and the colony after his death, belong to the department of civil history.

PENNY (pen'ny), **PENNYWORTH** (pen'ny-worth), the Roman denarius, Matt. xv. 2, 9, 13. See MONEY.

PENRY (pen'ry), **JOHN**, or **AP-HENRY** (ap-hen'ry), the Brownist, known also by his as-

sumed name of **MARTIN MAR-PRELADE**, was born in Brecknockshire about 1559. He studied both at Cambridge and at Oxford, and entered the Church. After preaching before the university and in Wales, he published a pamphlet on the necessity of religious reformation in the Principality, and an address to the governors and people of Wales on the same subject. In 1590 appeared his famous tract, entitled "Martin Mar-Prelate," and a special warrant was issued for his seizure, to avoid which he retired into Scotland and remained there three years. Having prepared notes of a petition or address to the queen on Church abuses and affairs, he went to London to present it if possible. But he was seized, tried and condemned, not for his printed works, but for mere notes found on him, and hastily hung in May, 1593. His sentence was both unjust and illegal, and he is not without reason counted among the martyrs of Puritanism.

PENTATEUCH (pen'ta-teuk), the name by which the first five books of the Old Testament, commonly ascribed to Moses, are collectively designated. The word is of Greek origin, implying five books or volumes. In Scripture, various appellations are given to the Pentateuch, such as "the law," "the law of Moses," "the book of the law of the Lord," and by the rabbins it is termed "the five-fifths of the law." It forms to the present day but a single roll or volume in the Jewish manuscripts, distributed into fifty-four larger *perashioth* or sections, and into six hundred and sixty-nine smaller ones, called *open* or *closed*, according as they commence respectively at the beginning or in the middle of lines.

The authorship, date, integrity and credibility of the Pentateuch have often been keenly discussed. It is only a compendious account of the discussion that can be given in the present work. The observations to be made shall be ranged under two heads—(1) the Mosaic authorship, (2) the truthfulness of the record.

1. The current of external evidence is very strongly in favor of the Mosaic authorship. That great lawgiver is said to have been "learned in all the wisdom of the Egyptians," Acts vii. 22. Now, it is notorious that the art of writing was known and was continually practiced in Egypt prior to the time of Moses. It was among such a people that Moses was reared, and in such wisdom he must have been trained. When, then, the stirring events of the Exodus occurred, when a nation was to be organized, laws to be promulgated and customs to be established, it is a moral certainty, apart from the consideration of any divine command, that such a man would take care to chronicle passing events and to have his laws a written code.

Perfectly reasonable, therefore, are the notices which we find in the Pentateuch itself, Ex. xvii. 14; xxiv. 3, 4, 7; xxxiv. 27, 28; Num. xxxiii. 2; Deut. i. 5; xvii. 18; xxviii. 58; xxxi. 9-11, 22, 24-26, which go to show that Moses was in the habit of committing things to writing for preservation to succeeding ages. Some of these notices, indeed, refer to particular historical events or to a compendium of laws. But others furnish a strong presumption that the entire Pentateuch was intended. Thus, when it is said that "the book of the law" was to be placed beside the ark of the covenant, Deut. xxxi. 26, a natural conclusion is that this was the complete roll. So, when the "law" was ordered to be read to the people at the feast of tabernacles, Deut. xxxi. 9-11, it could

is the use of Egyptian words, of which some became incorporated into the language, while others subsequently disappeared. This fact is reasonable enough on the ground of the Mosaic authorship, but is not readily to be explained on any other hypothesis. Still further, a vast deal of Pentateuchal legislation is suitable to the wilderness of the Israelites. There are statutes for their circumstances and position, with prospective and modifications in regard to their future life in Canaan; for example, Num. xv. 1-31; xvi. 1-5; xii. It is unreasonable to believe that these things were devised by a later writer. If possible, is the evidence of progression. God treats his creatures as sensible beings. He lets them find out their own way and make application to him for their help. The daughters of Zelophehad concluded that their father's house should lose its inheritance because he had no son; and it was provided that daughters should inherit. Subsequently, the tribe of Manasseh objected to the unrestrained marriage of their daughters, and hence inheritance might pass from tribe to tribe; and therefore, that such should marry only their own tribesmen, Num. xxvii. 1-11. The chronicler these things as they are, and it is preposterous to suppose that they were added centuries after they are said to have happened. To all this the fact that in the Pentateuch there is no distinct enunciation of the law.

But if we read from Genesis to the end of the Pentateuch, the devotional poetry, the prophecies of Scripture, we see an organic growth of the future world, distant and yet near, and draws nearer and nearer; and flashes of the inner life of the soul go forth. So that David could say, "I will praise thee, O Lord, for evermore, for thou hast put forth thy right hand for evermore, and thou shalt exultingly the spirit of the Lord shall be of Messiah's salvation, the Church advancing, the ages rolled on, and you have a new covenant, and the laws of the Pentateuch, and the covenant, even if he had not those old documents, could not have thrown back his mind and have shut out that blessed light which was glowing around him. It is impossible to account for the phenomena of the Pentateuch in regard to the great doctrine of the soul's immortality if you bring down its composition to a late period.

There is no growth of law and legislative enactments after the settlement of Israel in Canaan. In the history of other states we find this growth; nay, we may see it during Moses' lifetime as the circumstances of his people changed. Why was there no subsequent advance? Why, rather, on the contrary, are there laws remaining in the statute book the strictness of which—the punishment decreed against adultery is an example—had ceased? Surely, if a compiler in the time of the judges or the kings—such is the allegation of certain critics—had for his own purposes reduced old documents into a code, he would have been succeeded by others who would have tried to improve upon his labors. But we find no trace of this. Not even did David or Solomon presume to make new laws. They accepted those already existing, and in the revivals and reformations of later kings, directed and aided by prophetic men, we find

only the ancient authority reasserted, the regulations not going beyond the orderly assignment of the already-prescribed duties of priests and Levites. In what time could a compiler live who could so fix the whole worship and polity of the nation? In the disturbed period of the judges, when there was hardly ever a central government,



WILLIAM PENN.—See article.

and separate tribes made separate wars uncontrolled, and suffered under separate captivities? In Saul's reign? Who can believe that? In David's or any of his successors'? We should have had particular notice of the fact, then. It is hard, therefore, to fix on any date for the Pentateuch save that to which it has by the voice of ages been ascribed; and almost as well might we imagine the New Testament written in mediæval times as, taking all the circumstances into consideration, the Pentateuch in the later days of Israel's history.

Besides, look at its particularity, consisting, a very large part of the last four books, of words distinctly said to be uttered by God to Moses, or by Moses to the people. Who could chronicle these? A subsequent author must have devised mainly from his own mind those sacred conversations, those authoritative utterances, which are presented to us with such minuteness as the very words of God. Some have actually embraced this theory, and have fixed on the prophet Samuel as the guilty man. For guilty, in spite of all the explanations offered, he must be called who dared to publish as the very words of God what God never uttered. The sin of Hananiah, Jer. xxviii., was not so deep; the presumption of Korah, Num. xvi., was not so daring.

It is necessary now to see how far this evidence is neutralized by the objections which are commonly made to such a theory. Objections are taken mainly from internal phenomena. They are grounded on the use in these writings of different divine names, on alleged variations in the style, on imagined repetitions and discrepancies, on the assumed improbability of Moses writing certain parts, on the traces of several hands throughout the work, on the supposed introduction of topics and events reasonably thought to be posterior to the age of Moses.

Let us look at these allegations.

The Pentateuch is not a whole from a single hand. Floating suspicions of this kind had been long entertained. Writers, both Jewish and Christian, were inclined to believe that earlier documents were incorporated. This is what we find not unfrequently in other books of Scripture. The decree of Cyrus, for example, was obtained from what we may call the State-paper Office at



PENDANT, CHAPTER-HOUSE, YORK, ENGLAND.—See PENDANT.

formed into a collected consistent whole. It is not merely that, as has been shown, there is distinct mention of a law-book, but the rest of the Old Testament is, so to speak, impregnated with the Pentateuch. Besides this, there are archaisms in the language of this book which are for the most part wanting in other books of the Bible; and these archaisms run through even those portions—Deuteronomy may be instanced—which are frequently called most modern. Then, again, there

Ecbatana, Ezra vi. 1-5; and the genealogies in the Gospels, Matt. i. 2-16; Luke iii. 23-38, were copied, there is no doubt, from carefully-preserved records. But two names, it is observed, were given to the Deity. It was not, however, till the middle of the last century that Astruc, a Belgian physician, ventured to mark out by this rule the documents which he supposed had been employed. In a work published in 1753, he maintained that Moses had compiled Genesis from two principal documents, in which the names Jehovah and Elohim were respectively used, with additions from ten others of inferior importance. It was concluded from Ex. vi. 3 that the name Jehovah was unknown to the ancient patriarchs, and that therefore the introduction of this word in early history must indicate a writer diverse from the one who used in his early description the name Elohim. From these two

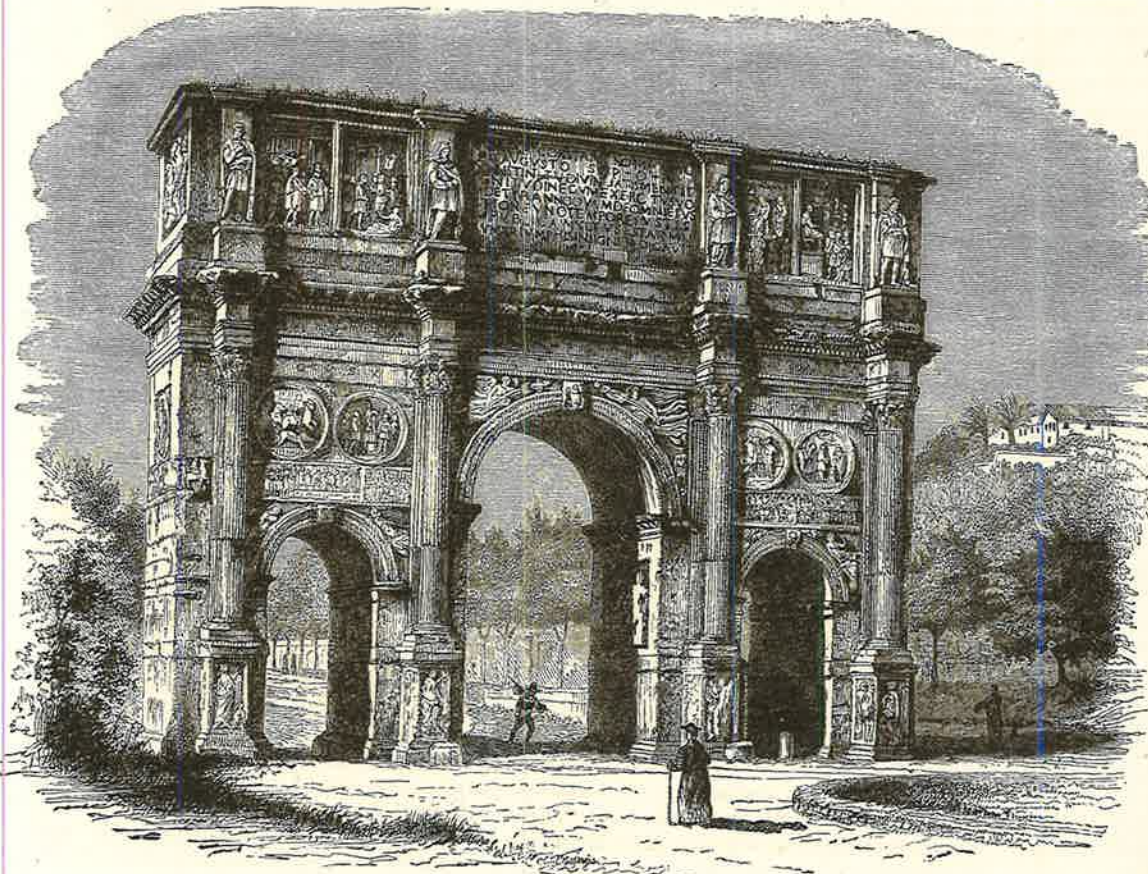
document, and another who supplemented and completed it. Some must have an Elohist, a Jehovist and a final editor. Others require two or more Elohist, or two Jehovists. Some introduce a Deuteronomist. Some consider one document complete in itself, and some another, while others will not allow that any is complete, so that the editor, according to their notion, worked from a mass of fragments. And these different writers are assigned to all possible ages, from the time of Samson to that of Jeremiah. It must not be thought that these statements are exaggerated. There are more diversities on the different points among critics of name than can possibly be here enumerated. It is self-evident that criticism leading to such inconsistent conclusions must be in a high degree imaginative; a little examination shows that it is also unreasonably arbitrary. Very

may be added here that it by no means follows from Ex. vi. 3 that the first patriarchs were ignorant of Jehovah as a name; it was the covenant relation implied in it which they did not comprehend. The stress of the passage lies in the term "know," denoting an experimental acquaintance with fulfilled promise. That it and kindred expressions mean something more than bare acquaintance is evident from such passages as the following: Ex. ii. 25; Ps. i. 6; Isa. xliii. 1; Jer. i. 5; Nah. i. 7; John x. 3; 1 Thess. v. 12.

Great stress is laid upon the alleged fact that two different accounts are frequently given of the same story, with such diversity, or even discrepancy, in the details that both, it is inferred, cannot have proceeded from the same hand. Only a single illustration can here be given. We have, it is asserted, two narratives of the deluge, so inartificially combined as that in one

part the command prescribes that pairs of all creatures were to be taken into the ark, in another sevens of many kinds; in one part Noah is represented as embarking seven days before the flood, in another the very day it began; in one part the rains are described as descending forty days, in another the waters prevailing one hundred and fifty, Gen. vi., vii. Critics who have stumbled at statements like these forget that two different communications must necessarily have been made to Noah. Again, even an ordinary flood does not cease so soon as the descending rains are stopped. Every one with eyes perceives that the inundation is not all over. So that very well, after the forty days of rain and the breaking up the fountains of the great deep, may the waters have "prevailed" with little or no sensible diminution three or four months longer. The narrative, fairly read and interpreted as ordinary histories are interpreted, is consistent enough, and does not require the hypothesis of two different writers to it.

Then, further, it is urged that there is a difference in the phraseology. Very little can be said on this topic. Scholars have explained again and again that there are varying shades of meaning which required varying phrases to express them. Yet again and again the same objection is pressed, as if no reasonable explanation had ever been attempted. The reader shall judge by a single instance. *Padan-aram*, we are told, is peculiar to the Elohist, *Aram-naharaim*, rendered "Mesopotamia" in our version, to the Jehovist. But the names are not identical. *Padan-aram* is the district of Mesopotamia which lies around Haran, Mesopotamia the whole sweep of the country between the rivers. And be it known that "Mesopotamia" occurs—a slender foundation on which to base a theory—but twice in the whole Pentateuch, Gen. xxiv. 10; Deut. xxiii. 4, in both which passages the name of a particular place is properly adjoined. In the first, Gen. xxiv., the country is given from which Isaac's wife was to be brought



THE ARCH OF CONSTANTINE AT ROME.—See MONUMENT.

words the supposed two writers have been called the Elohist and the Jehovist. There are other marks. Thus the Elohist is more simple and circumstantial in his style, with less polish. He abounds with repetitions, and is fond of introducing genealogical and ethnological registers. He uses many words and phrases foreign to the Jehovist, who also has his peculiar phraseology. The style of the latter is more compact and shorter, also more smooth and clear. He frequently cites proverbs and snatches of old poetry; he describes appearances of angels and of the Deity, and is careful to magnify his own nation.

But unfortunately these critics have not been successful. For if tables are made out of their distributions, these are found marvelously at variance. And the disagreement does not end here. Some multiply and some diminish the number of original writers. Some are content with an Elohist and a Jehovist, one who produced the ground-

often, for instance, a passage has to be cut up into fragments because the word Jehovah appears just where it should not.

But these two names of Deity are not synonymous. They imply different notions. What, then, if they were introduced, not according to the varying custom of individual writers, but because the use of one or other suited best with the scope of the passages in which they respectively appear? There are scholars of the highest name who think they can trace such a propriety of use. And it is very similar to what we find in the New Testament. The names Jesus and Christ, though we now through familiar habit employ them indifferently, have each a special signification, and generally in the earlier books the change of one for another would obscure and confuse the sacred writer's meaning. In regard to the derivation and meaning of the names Jehovah and Elohim something has been said elsewhere. See JEHOVAH. —And it

error was that they substituted a religion of externals for a religion of the heart; yet the converting grace of God was powerful enough to bring one of them (and doubtless many more) humbly to the cross. The great apostle of the Gentiles had in his earlier years, "after the most straitest sect" of their religion, lived a Pharisee, Acts xxvi. 5.

PHAROS (fa'ros) is properly the name of an island in the harbor of Alexandria on which a lighthouse was erected, whence it came to be applied as a common name for all lighthouses. See **ALEXANDRIA**.

PHAROSE, Ezra viii. 3. See **PAROSH**.

PHARPAR (far'par), or **PARPER** (par'per), one of the two chief rivers near Damascus, coupled with Abana, 2 Ki. v. 12, the Pharpar being, as is now generally understood, represented by the *Awaja*, and the Abana by the *Barada*. See **ABANA**.



HORNED PHEASANT.—See **PHEASANT**.

PHARZITES (farz'ites), descendants of **PHAREZ**, which see.

PHASEAH. See **PASEAH**.

PHASELIS (fa-se'lis), 1 Macc. xv. 23, a town on the coast of Asia Minor, on the borders of Lycia and Pamphylia, where Jews were settled, many brought thither as slaves.

PHASIRON (fas'i-ron), 1 Macc. ix. 66, perhaps the chief of an Arab tribe.

PHASSARON (fas'sa-ron), 1 Esd. v. 25, identical with Pashur, Ezra ii. 38.

PHEASANT (fez'ant). This fowl, much valued and carefully preserved in Great Britain, is from the East, but it does not seem to have been known in Palestine. Among the Jews natural history and other sciences were not greatly cultivated, and thus the products of other countries were not sought after. Thibet, Nepal, China and the regions east and west of the Himalaya range appear to be the early home of this beautiful fowl.

PHEBE, or **PHCEBE** (fe'be), a deaconess of the church at Cenchrea whom St. Paul commends to the Romans, Rom. xvi. 1, 2. See **DEACONESS**.

PHELPS (felps), **ELIZABETH STUART**, was born at Andover, in 1815. She was the daughter of Professor Moses Stuart. In 1842 she was married to the Rev. Austin Phelps. In early life she displayed great vigor and versatility of mind, and she became a voluminous writer. She died at Andover in 1852. Her daughter, Elizabeth Stuart, is still more eminent as an authoress, several of her works having attracted great notice on both sides of the Atlantic.

PHENICE (fe-ni'se). 1. Acts xi. 19. See **PHENICIA**. 2. A town, more properly Phoenix, with a harbor on the south-west coast of Crete, which the officers of the vessel in which St. Paul was endeavored to reach in order that they might winter there, Acts xxvii. 12. It has been identified as the modern *Lutro*. The inhabitants preserve the memory of the ancient name *Phœnikî*; and there are some ruins of the town remaining on a hill a little way from the shore.

PHENICIA, or **PHCENICIA** (fenish'yah), was a small, narrow strip of country, with an average breadth of hardly twenty miles, lying along the shores of the Mediterranean, from the river Eleutherus near Aradus on the north, one hundred and twenty miles to the promontory of Carmel, or the town of Dor on the south. But this limit appears to have varied at different times. The whole country, sloping from the foot of Lebanon, comprised hilly plains, well watered by streams descending from the uplands, very fruitful and studded with towns and cities, of which the principal were Tripolis, Byblos, Sidon, Tyre and Berytus. It was admirably situated for commerce. Lebanon supplied timber for ship-building; there were iron and copper mines near Sarepta. Celebrated in the oldest writings of pagan antiquity, the Phœnicians are said to have traded

with distant lands and planted numerous colonies, of which Carthage may be mentioned as the most distinguished.

Phœnicia was peopled by the descendants of Ham, for Sidon is said to have been the first-born of Canaan; and the Arkite and probably the Sinite, the Arvadite and the Zemarite, had their settlements in this region, Gen. x. 15, 17, 18. At first their towns are supposed to have been independent, but subsequently they were united under the dominion of Tyre. The Assyrians in later times, the Chaldæans, the Persians, the Macedonians, the Egyptians and the Romans were in turn their masters.

The religion of the Phœnicians, in its popular form, was that natural, but debased and foolish, worship paid to the sun, moon and planets by the appellations of Baal, Ashtoreth, etc., of which some account is given in the articles under their respective names. These bodies were supposed to be intelligent beings exercising an influence on mundane events, and by the more refined thinkers the chief deities were deemed the male and female productive powers. Very pernicious effects were produced on Israel by their contact and alliance with the Phœnicians. Not only was idol-worship

thus imported, but also the most cruel rites of it, Jer. xix. 5; xxxii. 35.

PHERECYDES (fer-e-si'deez), a philosopher of the isle of Scyros, was the first preceptor of Pythagoras, and flourished about 600 B. C. Josephus is of opinion that he studied philosophy in Egypt, and this is not improbable, as a strong resemblance may be discovered in his doctrines to the dogmas of the Egyptian school. From the circumstance of his predicting the events of a storm and of an earthquake, both of which took place, he has been regarded as possessing supernatural powers, though he only availed himself of his superior knowledge of the phenomena of nature to impose upon the multitude. He was the first who wrote a theogony of the ancient gods in prose, but from his symbolical manner of delivering his opinions it is difficult to form any idea of his doctrines. According to Cicero, he was the first philosopher who wrote on the immortality of the soul; he also taught the doctrine of the transmigration of the soul, afterward adopted by Pythagoras.

PHERESITES (fer'e-sites), or **PHEREZITES** (fer'e-zites), 1 Esd. viii. 69; Judith v. 16, the Perizzites.

PHIBSETH (fi-be'seth), in some copies, Ezek. xxx. 17, for **PI-BESETH**, which see.

PHICHOL (fi'kol), the chief captain of the army of the Abimelech who was king of Gerar in the days of Abraham and Isaac, Gen. xxi. 22; xxvi. 26. Of the personal character of Phichol nothing is said; he appears only as the representative and agent of his master.

PHILADELPHIA (fil-a-del'fe-ah), a city of Lesser Asia, and one of the seven containing the Christian churches to which the Apocalyptic admonitions were addressed. The town stood about twenty-five miles south-east from Sardis. It was the second in Lydia, and was built by King Attalus Philadelphus, from whom it took its name. In B. C. 133 the place passed, with the dominion in which it lay, to the Romans.

PHILARCHES (fe-lar'keez), 2 Macc. viii. 32. This is really not a proper name, but the designation of the chief of the cavalry.

PHILEMON (fi-le'mon), a Christian at Colosse, or, as some critics believe, at Laodicea, whose wife it is likely was Apphia, and Archippus their son—at least a near relation, Philem. 2. It seems that Philemon was converted by the instrumentality of St. Paul, Philem. 13, 19; and it is clear that he was a large-hearted, zealous believer, abounding in good works, Philem. 4-7.

PHILEMON, THE EPISTLE TO. This, the shortest of St. Paul's letters, bears upon its face decisive proof of its authorship. There is also abundant testimony to it given by early writers; and though some have disputed its genuineness, yet the evidences for its canonicity are too plain, and the arguments adduced against its authority too superficial, to require further notice here. The occasion on which this letter was written is clear from the contents. Onesimus, a slave of Philemon's, escaped from his master and took refuge in Rome. Here he was converted to the Christian faith by Paul, who, unwilling to detain him without his former master's consent, sent

2. The Pharaoh of Joseph, Gen. xxxvii. 36, is supposed by Bunsen to be Sesertesen I., the head of the eleventh dynasty, but Mr. Poole contends that this would place Joseph's history at too early a date, and is besides rendered improbable by the fact that Sesertesen I. was a native Egyptian prince who would hardly under any circumstances have elected a Hebrew slave to such eminence of dignity and favor as Joseph received. It is more probable that he was one of the Shepherd kings, and there is reason to believe that Eusebius is right in calling him Apophis, who appears to have been the fifth or sixth king of the fifteenth dynasty.

3, 4. The Pharaoh who oppressed the Israelites is by Bunsen and others supposed to have been Rameses II., and his son Menephtah, the Pharaoh of the exode. But there is little evidence for this beyond the statement of Manetho, and the date thus assigned to the exode is much too late. Mr. Poole thinks that the oppressor of the Israelites was probably a foreigner of Assyrian descent, and refers to Isa. lii. 4 in corroboration of his opinion.

5. Pharaoh, the father-in-law of Mered, 1 Chr. iv. 8. Speculation is useless in regard to this king.

6. Pharaoh, the father-in-law of Hadad. Hadad was one of those who rose up against Solomon, and being defeated by him, fled to Egypt, where he married the sister of Tahpanhes, the queen of the Pharaoh. It is not probable that this Pharaoh was the one whose daughter Solomon married; he may have been his predecessor, in which case he was Phinakes or Osochor of the twenty-first dynasty.

7. Pharaoh, the father-in-law of Solomon. This was probably Pusemes II., a king of the twenty-first dynasty.

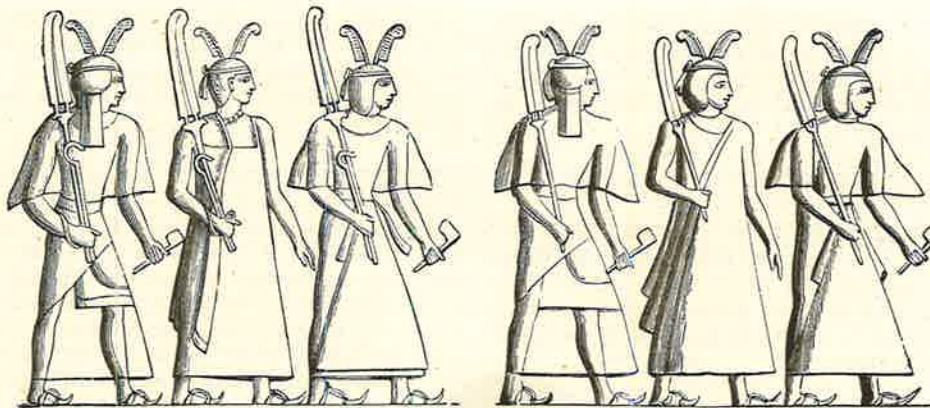
8. Pharaoh, the ally of the Jews against Sennacherib, Isa. xxxvi. 6. By many this "king of Mizraim" is supposed to be the same person who appears as Tirhakah, king of Cush, 2 Ki. xix. 9, and So, king of Mizraim, 2 Ki. xvii. 4, and they identify him with Sevech II., who reigned about 715 B. C. But others think the person styled

whom the Jews placed on the throne, and gave the kingdom to Jehoiakim, as his vassal, 2 Ki. xxiii. 29-35. This king was subsequently defeated at Carchemish by Nebuchadnezzar, 2 Ki. xxiv. 7; Jer. xli. 2. He is known as the Necho who reigned fifteen years, from 609 to 594 B. C.

11. Pharaoh-hophra, Jer. xli. 30, most probably the king who attempted to raise the siege of

of them. The name Pharisee imports "separated."

The main distinguishing principle of this party was that they placed tradition upon a level with the divine written law. Nay, as they conceived the written law imperfect—*i. e.*, not containing all that God delivered—they not only superseded but in some degree superseded it by the interpretations



PRINCES OF PHARAOH.—See PHARAOH.

Jerusalem, Jer. xxxvii. 5-11. He received into his dominions the Jews who against God's warning fled into Egypt after the murder of Gedaliah, but there they were told that war should overtake them. There is every reason to believe that Nebuchadnezzar successfully invaded Egypt in Hophra's reign. This and other untoward events alienated his subjects; the army placed Amasis on the throne, and the deprived monarch was ere long put to death.

PHARES (fa'res), or **PHAREZ** (fa'rez), one of the sons of Judah by his daughter-in-law Tamar, Gen. xxxviii. 29. He gave name to one of the great families of Judah, the Pharzites. He is also called Perez, Neh. xi. 4, 6. Of his personal history nothing is recorded; his numerous descendants are frequently noticed in the genealogies.

PHARIRA (fa-ri'ra), 1 Esd. v. 33, identical with Peruda or Perida, Ezra ii. 35; Neh. vii. 57.

PHARISEES (far'i-seez), **THE**, one of the religious sects or parties among the Jews, occupying a very distinguished position in their later history. The origin of the Pharisees is somewhat obscure. We may readily believe that after the return from the Babylonish captivity, when the nation was placed under foreign sovereignty, a tendency would soon show itself to form parties. The administration of the Persian, and especially the Syrian, government would naturally have an influence in assimilating the Jews to the rest of their subjects. Some would be inclined to yield to this influence, and others would hold the more strictly to the observances of their own law. The difference would probably be aggravated by the neighborhood of the Samaritans, hostile politically and, yet more, religiously. And the persecutions of Antiochus Epiphanes, attempting to force the Jews into idolatry, would push matters to a crisis. It is to this period that we must ascribe the origin of the Pharisees. They are not mentioned by name till the New Testament times. But it has been supposed that the Assideans (probably meaning "the pious") of whom we read, 1 Macc. ii. 42; 2 Macc. xiv. 6, were the beginnings

which they put upon it. For this our Lord especially reproveth them, showing how they had "made the commandment of God of none effect by their tradition," Matt. xv. 1-9. Their teaching on this point, as recorded in the Mishna, was that Moses received on Sinai both the law and the interpretation of it, with the command to commit the former to writing, but to deliver the other only by word of mouth to be preserved in the memories of men; that, accordingly, he communicated it to Joshua, Joshua to the elders, the elders to the great synagogue, from whom it was handed down through a succession of rabbis. Hence the Pharisees inculcated the most minute and frivolous observances, and to all these things they attached a greater degree of sanctity than to moral virtues, Matt. xxiii. 23. It was no wonder, therefore, that they were bitterly opposed to our Lord's teaching, which demonstrated the folly of trusting in these "weak and beggarly elements," declared that the only acceptable worship to God, who is a Spirit, must be that offered "in spirit and in truth," John iv. 24, and contradicted their favorite notion that they were the chosen ones who had a right to look down upon others as less righteous than themselves, Luke xviii. 9-12.

The Pharisees maintained the immortality of the soul and the doctrine of a resurrection. Hence St. Paul enlisted them in his favor in a council composed partly of them and partly of Sadducees, whose belief was far different, Acts xxiii. 6-9.

The Pharisees, further, are said, by Josephus, to have held that all things were controlled by fate, though not so as absolutely to take away man's free-will. But the account of the Jewish historian must probably be taken with some allowance. They were anxious to make proselytes, Matt. xxiii. 15, and as of republican principles they were in this respect, as well as in others, opposed to the more aristocratic Sadducees.

But after admitting all their faults—and they were great enough to deserve the strong condemnation of our Lord—it must be acknowledged that among the Pharisees there were those who were zealous and conscientious. Neither, generally speaking, were they chargeable with luxurious living or licentiousness of morals. Their grand



PHARAOH'S DAUGHTER.—See PHARAOH.

Pharaoh was different from Tirhakah and So, and is to be identified with the Sethos of Herodotus.

9. Pharaoh who besieged Gaza, Jer. xlvii. 1. This can be none other than Psammetichus I., who reigned contemporaneously with the last years of Manasseh, the reign of Amon and the early years of Josiah.

10. Pharaoh-necho. He went up against the king of Assyria to the Euphrates, and defeated Josiah king of Judah, who came out to withstand him, at Megiddo. He afterward deposed Jehoahaz,

PETROJOANNITES (pe-tro-jo'an-ites) were followers of Peter John, or Peter Joannis—that is, Peter the son of John—who flourished in the twelfth century. His doctrine was not known till after his death, when his body was taken out of his grave and burnt. His opinions were that he alone had the knowledge of the true sense wherein the apostles preached the gospel; that the reasonable

from which his father had withdrawn. In 1774 he went to London, and was ordained deacon and priest, after which he returned to this country and began to labor very earnestly in the colony. In 1794 he was elected bishop, but he hesitated to accept the office. Eventually he consented, and the prevalence of his weak health and the spread of yellow fever combined to delay his consecration,

PHAATH-MOAB (pha'ath-mo'ab), 1 Esd. v. 11, identical with Pahath-moab, Ezra ii. 6.

PHACARETH (fak'a-reth), 1 Esd. v. 34, identical with Pochereth, Ezra ii. 57.

PHÆDON (fe'don), founder of the Elean school of philosophy, so called from Elis, the place of his birth. He flourished toward the close of the fifth century before the Christian era, and from the condition of a slave rose to be the disciple of Socrates and the friend of Plato. By the latter he was held in such esteem that one of that sage's most cultivated treatises on the immortality of the soul is called after his name. When Socrates was put to death by his countrymen, B. C. 400, Phædon retired to Elis, where he passed the remainder of his days. He was the author of some philosophical dialogues.

PHAISUR (fi'sur), 1 Esd. ix. 22, identical with Pashur, Ezra x. 22.

PHALDAIUS (fal-di'us), 1 Esd. ix. 44, identical with Pedaiah, Neh. viii. 4.

PHALEAS (fa-le'as), 1 Esd. v. 29, identical with Padon, Ezra ii. 44.

PHALEC (fa'lek), Luke iii. 35, identical with Peleg.

PHALLU (fal'lu), Gen. xlvii. 9. See **PALLU**.

PHALTI (fal'ti), or **PHAL-TIEL** (fal't'el), a person to whom David's wife, Michal, was given, 1 Sam. xxv. 44.

PHANUEL (fa-nu'el), an Asherite, father of the prophetess Anna, Luke ii. 36.

PHARACIM (far'a-sim), 1 Esd. v. 31, a name mentioned in the list of the Jews who returned to Jerusalem.

PHARAOH (fay'ro), "the sun," the ordinary title by which the Egyptian kings are known in Scripture. It was at one time believed that this word signified king; but later researches seem to have conclusively established

the fact that, as the monarch was supposed to represent the sun-god, he therefore bore the name of the sun, the Pharaoh of the Hebrew Bible corresponding to P-RA, or PH-RA in hieroglyphics. The deity Re or Ra was the sun.

1. The first Pharaoh mentioned in Scripture is in connection with the history of Abraham, Gen. xii. 10-20. Uncertainty hangs over early Egyptian chronology, and it is impossible to identify him with precision. Probably he was one of the Shepherd kings, who were of a Semitic race.



PHARAOH'S COURT—THE KING GIVING AUDIENCE TO JOSEPH.—See PHARAOH and JOSEPH.

soul is not the form of man; that there is no grace infused by baptism; and that Jesus Christ was pierced with a lance on the cross before he expired.

PETTIGREW (pet'ti-groo), CHARLES, was born about 1741, in Pennsylvania. His family were originally Huguenot, an ancestor having removed to Scotland; thence an emigration took place to Ulster, and the father Charles came to Pennsylvania. He secured an education in North Carolina, and he returned to the Episcopal Church,

and he remained only a bishop elect. He wrote with great earnestness against the Baptists, but his lifework was the duties of the large districts in which he ministered, for he had three or four counties under his care, and he had to preach a sermon at the funeral of every parishioner. He was ceaseless in labor, although his constitution was but feeble. He died in 1807.

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of the West to go to their help, he went through Europe barefooted, carrying a cross in his hand, and organized the first crusade; this he accompanied, and took part in the siege of Antioch, in 1097, and two years later in that of Jerusalem, on the capture of which he was appointed vicar-general. Returning to Europe, he founded the abbey of Neu-Montier, where he died in 1115.

PETER DE LEIA (li'ah) is well known as the great builder of the cathedral of St. David, in Wales. In the year 1176 he became bishop of the see; and finding the cathedral ruined by the incursions of the Danes and other pirates, he resolved on taking it down and erecting a new edifice. This he did, and the greater part of the cathedral was really raised by his munificence and zeal. There is a spaciousness and dignity about the nave and its aisles which produces an imposing effect, and the Norman work, which is bold and strong, is sufficiently ornamented to present a good specimen of that style. The roof of the nave, which is flat—as many Norman ceilings were—is of Irish oak, arranged in square compartments, with pendants on each side, connected with each other by a series of small Tudor arches, which are elaborately carved. Much of the cathedral has long lain in ruin, but the work of Peter de Leia which remains amply attests his architectural taste, although he was not able to raise a structure which could take its place among the greatest churches of the land.

PETERS, HUGH, an English fanatic, was born at Fowey, in Cornwall, in 1599, and educated at Trinity College, Cambridge, where he obtained the degree of master of arts, but was expelled for irregular behavior. He afterward went on the stage, where he acquired that buffoonery which subsequently distinguished him in the pulpit. He was for some time lecturer of St. Sepulchre's, London, but afterward joined the Independents and went to America. At the beginning of the rebellion he returned to London, where he became a zealous preacher in the cause of the parliament and an active promoter of the king's death. For this he was tried and executed with the regicides, in 1660.



EDWARD PETRE.

PETER'S PENCE, a tribute of a penny paid yearly by each family in England to the pope from about the eighth till the sixteenth century. It is still collected in places where the papal supremacy is acknowledged. It was originally offered voluntarily, but it afterward was levied. In the Norman laws of William the Conqueror it was recognized. Edward III. discontinued it when the popes

resided at Avignon, but it was afterward revived, and it finally ceased in the reign of Henry VIII.

PETERS, RICHARD, D.D., was born in Liverpool, and in 1735 he came to Philadelphia as a clergyman of the Church of England. He continued to preach in Philadelphia until his death, in 1776, and he held different offices of trust and importance. He was greatly esteemed as an estimable man, "a gentleman of fortune and a most liberal benefactor of the Church." In his latter years he displayed a tendency to mysticism, and he leaned considerably to the views of Jacob Behmen and William Law.

PETERS, SAMUEL, LL.D. He was born in 1735, at Hebron, Connecticut. He was connected with Peters the Regicide, as his father was a descendant of William, who was brother to Hugh Peters. He was educated at Yale College, and in 1759 he went to London, and was ordained deacon and priest in the Church of England. He discharged the duties of the church at Hebron, preaching elsewhere in Connecticut. He was opposed to the Revolution, and in 1774 he returned to England and received a pension for property which was alleged to have been confiscated. He returned to America in 1805, residing in New York until his death, in 1826. He had been elected bishop of Vermont, but he was never consecrated.

PETHAHIAH (pe-tha-hi'ah). 1. A priest in the time of David who was set over the nineteenth course, 1 Chr. xxiv. 16. 2. A Levite in Ezra's time who had married a heathen wife, but went along with those who put these away, Ezra x. 26. In all probability he is the same person who took part at the solemn fast which was held in connection with the separation from foreigners, Neh. ix. 5. 3. A descendant of Zerach, the son of Judah, and himself the son of Meshezabel, a person of some note in his day, Neh. xi. 24.

PETHOR (pe'thor), a place in Mesopotamia to which Balaam belonged, but otherwise altogether unknown, Num. xxii. 5; Deut. xxiii. 4.

PETHUEL (pe-thu'el), the father of the prophet Joel, Joel i. 1.

PETRA. See SEBA.

PETRE (pet'tr), EDWARD, is deserving of notice because of his research in the department of literature in which he chiefly labored. When the cause of Romanism in Great Britain suffered by the dissolution of the religious houses and the transition of the colleges into the hands of the Reformers, the leaders of the Romish cause began to establish colleges and convents on the Continent. Petre devoted himself to the accumulation of the details connected with the foundation and progress of the seminaries which were established at Rome, Madrid, Valladolid, Seville, Rheims, Douay, Louvain, St. Omer, Paris, St. Malo, La Trappe, Ghent, Bruges, Brussels, Antwerp, etc., and thus he produced a record which is fraught with antiquarian and religious interest.

PETRIE (pe'tree), GEORGE, LL.D., who became vice-president of the Royal Irish Academy,

was one of the most learned and successful antiquaries of modern times. He enjoys the distinguished honor of having settled the controversy respecting the origin, date and uses of the round towers in Ireland, a subject on which for many



PARLIAMENT OAK, CLAPSTONE.

years a vast amount of wild conjecture and speculation had prevailed. He held a government appointment in connection with the antiquarian and historical sections of the ordnance survey of the kingdom; and in consequence of his numerous important works on the ancient history, the religious condition and changes of Ireland, the old manuscripts, edifices and remains of the country, he received a pension from the Crown. His works are of special value, and they deservedly find a place in all important libraries. He died in 1866, aged seventy-five years.

PETROBRUSSIANS (pe-tro-broosh'anz), a sect founded about the year 1110, in Languedoc and Provence, by Peter de Bruys, who made the most laudable attempts to reform the abuses and to remove the superstitions that disfigured the beautiful simplicity of the gospel, though not without a mixture of fanaticism. The following tenets were held by him and his disciples: 1. That no persons whatever were to be baptized before they were come to the full use of their reason. 2. That it was an idle superstition to build churches for the service of God, who will accept of a sincere worship wherever it is offered; and that, therefore, such churches as had already been erected were to be pulled down and destroyed. 3. That the crucifixes, as instruments of superstition, deserved the same fate. 4. That the real body and blood of Christ were not exhibited in the eucharist, but were merely represented in that ordinance. 5. That the oblations, prayers and good works of the living could be in no respect advantageous to the dead. The founder of this sect, after a laborious ministry of twenty years, was burnt in the year 1130 by an enraged populace set on by the clergy, whose traffic was in danger from the enterprising spirit of this new reformer.

this Epistle, addressed to churches which had been founded mainly by Paul, may have been to oppose such views, and to show Peter's perfect agreement with Paul's doctrine.

Of the latter part of Peter's life little is known with certainty. He appears to have traveled about on missionary work, accompanied by his wife, 1 Cor. ix. 5. It is supposed that he visited Syria and the countries mentioned in the inscription of this Epistle, and that he subsequently went into the Parthian empire.

Some hold that he afterward went to Rome, and was there put to death by crucifixion in fulfillment of our Lord's declaration concerning him, John xxi. 18, 19; others maintain that he died in Babylon. Both parties, however, agree that he was put to death during the persecution of the Christians which took place under Nero, probably about 64 or 65 A. D.

The alleged visit of Peter to Rome during the reign of Claudius is altogether without satisfactory foundation. It appears certain that he had not

been there before Paul's Epistle to the Romans (see preface to that Epistle); that he was not there during any part of Paul's imprisonment, see Acts xxviii. and the Epistles written at that period; and that he never was, in any sense of the word, bishop of Rome.

is here used as a mystical name for Rome has been favored by Roman Catholic writers, in order to prove the contested point of Peter's residence in the imperial city, and by some Protestant controversialists also as helping to identify Rome with the Babylon of the Apocalypse. But there is no evidence that at that early period the name "Babylon" was ever given to Rome; nor can any reason be assigned why such a name should at that time have been applied to it, or why Peter should employ a figurative name which, though adapted to a symbolical style, is plainly unsuited to epistolary writing. It appears, therefore, most reasonable to take this name, like every other in the apostolic Epistles, in its literal meaning, and to understand it as designating either the region of Babylonia or the city of Seleucia, which had risen up in the immediate neighborhood of ancient Babylon, and which is said to have contained a large Jewish population and to have been known in the apostolic age by the name of Babylon.

The Christians addressed in this Epistle resided in the different provinces of Asia Minor which are named in the opening address, ch. i. 1, beginning with Pontus as the most easterly province, and ending with Proconsular Asia and Bithynia. They appear to have been suffering persecution, ch. iii. 17; iv. 12-19, and to have previously received a complete system of Christian doctrine. But they needed to have divine truth brought vividly to their remembrance, to have their hearts strengthened and comforted, and to be further instructed as to some points of practical importance and difficulty in their present circumstances, especially as to their relations and duties as members of civil society, and as to their whole conduct toward the heathen around, who regarded them with unfriendly and suspicious eyes, ch. ii. 12-21; iii. 14-17; and at the same time to be cautioned against conformity to the heathen manner of living, ch. ii. 12, 16, and against thinking and speaking ill one of another, ch. ii. 1; iii. 8-11; iv. 8. And the elders or presbyters were in some danger of yielding to covetousness, ambition and self-exaltation, ch. v. 2, 3.

The style of this Epistle is remarkably concise and forcible, in accordance with Peter's earnest, practical and fervid spirit. While its whole teaching, both as to doctrine and practice, is in perfect harmony with that of Paul's writings, there is yet that diversity, both in thought and language, which shows that they were thoroughly independent witnesses for the common truth.

This Epistle is well described by Archbishop Leighton as "a brief and yet very clear summary both of the consolations and instructions needful for the encouragement and direction of a Christian in his journey to heaven, elevating his thoughts and desires to that happiness, and strengthening him against all opposition in the way, both that of corruption within and temptation and afflictions from without. The heads of doctrine contained in it are many, but the main that are most insisted upon are these three: faith, obedience and patience, to establish in believing, to direct in doing and to comfort in suffering."

The general object of the Epistle is stated in ch. v. 12, and it may be divided into two parts, comprising—

I. A salutation, ch. i. 1, 2, and introduction, ch. i. 3-12, followed by exhortations to love and holiness, ch. i. 13-ii. 10.

II. Particular exhortations and directions respecting specific duties, ch. ii. 11-v. 12, and conclusion, ch. v. 13, 14.

The second Epistle appears to have been addressed to the same persons or communities as the former, ch. iii. 1, but at a later period, and when the aged apostle was in expectation of speedy martyrdom, ch. i. 14. As the first Epistle has been mainly designed to confirm their faith and patience in expectation of fearful trials and persecutions from without, so the chief object of this second Epistle appears to have been to guard them against still greater dangers that would arise within the Church from false teachers, licentious professors and profane scoffers. For this purpose the writer seeks further to establish them in the faith, especially in the firm persuasion of the Lord's second coming, and to stir them up to constant efforts after growth in holiness and in all Christian virtue.

PETER, an eminent bishop of Lichfield, made himself celebrated in English Church history by the share which he took in the removal of the see to Chester, in A. D. 1085. In that year a council had been held in London, and the order to remove the see was carried by Peter, who removed to Chester, where he lived until his death, and where he was also buried. After the death of Peter the see was removed to Coventry, and in 1128 it was again restored to Lichfield, and the bishop assumed the title of bishop of Lichfield and Coventry.

PETER DE AQUABLANCA was a native of Savoy; and owing to the desire of the pope to exercise a lordship over English dioceses, he was accustomed to present foreigners to sees without regard to the interests of the people. The see of Hereford was given to Peter de Aquablanca, who ruled over it from 1239 until 1268. He was of low origin, and proved to be a turbulent, ambitious and mercenary man. In 1263 he was obliged to leave England for some time; but he managed to get back to his see. He founded a monastery at Aquablanca, the place of his nativity, by means of the funds he accumulated in England, and his heart was carried thither after his death. He aided the poor and was liberal to the cathedral and a monument was erected to his memory in the cathedral. It is placed between the aisles of the eastern transept and the choir, and it consists of columns, three open arches with canopies and an effigy of the prelate beneath them.

PETER OF BLOIS, so named from the place of his birth, was a learned ecclesiastic of the twelfth century who, settling in England by invitation of Henry II., obtained the archdeaconry of Bath and afterward that of London, becoming very influential both as a politician and a churchman. He was an elegant ecclesiastical writer, and is said to have been the first to use the word "transubstantiation." He died in 1200.

PETER THE HERMIT, a Frenchman who exchanged the soldier's dress for a hermit's garb, made a pilgrimage to the Holy Land about 1093, and on his return was the bearer to the pope of a letter from the patriarch of Jerusalem, detailing the sufferings of Christians in the East and the profanation of the Holy Sepulchre. Urban II. having commissioned Peter to stir up the people



LYNX OF SYRIA.

been there before Paul's Epistle to the Romans (see preface to that Epistle); that he was not there during any part of Paul's imprisonment, see Acts xxviii. and the Epistles written at that period; and that he never was, in any sense of the word, bishop of Rome.

PETER, EPISTLES OF. The date generally assigned to the first Epistle is about 63 or 64 A. D., but some think that it was written as early as about 48 A. D., before the earliest of Paul's Epistles. The allusions to Silvanus or Silas as the bearer of the Epistle and to Mark as being then in Peter's company, ch. v. 12, 13, have been regarded as affording some evidence of its date. But no certain inference can be drawn from either passage. Some think that as this Epistle is addressed to churches which Paul had founded, and over which he continued to exercise a pastoral oversight, it may be presumed to have been written when he was either temporarily or finally withdrawn from his active labors.

This Epistle appears to have been written from Babylon, ch. v. 13. The notion that "Babylon"

guished by his talents, was born in 1556, of a noble Huguenot family, and quite early in life exhibited a remarkable precocity in literary attainments. At the age of twenty he appears to have been familiarly versed in all the learned languages, as well as in the sciences of ethics and mathematics. The perusal of the works of Aquinas is assigned as the cause which conduced principally to his abandoning the faith in which he had been brought up and entering the Church of Rome. His zeal for making converts was soon only equaled by his subtlety and ingenuity as a controversialist, whilst his efforts reached their highest pinnacle of success in making a nominal proselyte at least of Henry IV. At the special request of Henry, he composed his "Reply to King James I. of Great Britain," and received in reward the bishopric of Evreux and the archbishopric of Sens, with the dignity of grand almoner of France, in succession. Pope Clement VIII. at length elevated him to the purple. His death took place at Paris in 1618.

PERSEPOLIS (per-sep'o-lis), 2 Macc. ix. 2, a celebrated city of Persia, the capital of Persia proper, the frequent residence of Persian monarchs till the time of Alexander the Great, by whom it was wantonly fired. It seems in a degree to have recovered, as it was rich enough for Antiochus Epiphanes to attack and attempt to plunder it. It was some distance from the ancient capital, Pasargadae, and its splendid remains are yet seen at a spot called *Cehl-Mindr*, "the forty pillars."

PERSEUS (per'zeus), 1 Macc. viii. 5, the last king of Macedon, defeated, 168 B. C., by the Romans under L. Æmilius Paulus, at Pydna. His kingdom became subject to the Roman power.

PERSIA (per'zh'ah). This name is generally applied in Scripture to the wide Persian monarchy. In Ezek. xxxviii. 5, however, it appears to designate the region which may be called Persia proper; and this is separated from Media on the north by a mountain ridge; on the west it borders on Susiana (Elim), to the east on Carmania, and extends southward to the Persian Gulf. In the larger sense, Persia must be taken to comprehend the empire that extended from India to Egypt, including the wide regions between the Black Sea, the Caucasus, the Caspian Sea, the Persian Gulf and Indian Ocean and the Arabian Desert, together with parts of Europe and Africa.

The Persians were a brave and active people, vain and impulsive, but truthful and simple in their habits till they came into close contact with the Medes. Their own dress had been close-fitting, but they adopted the Median flowing robes and fondness for ornament, becoming by degrees a luxurious and effeminate nation. Polygamy was practiced among them. They worshiped a supreme god, Oromasdes, but believed also in other inferior deities, as Mithra, the sun, and Homa, the moon. They imagined, too, that there was an independent and very powerful principle of evil, Arimanius,

or Ahriman. But at length this simple faith was alloyed with Magianism, the worship of fire and the other elements, a system that widely prevailed among the people of Western Asia. The two contended for pre-eminence, but a kind of compromise was effected; the old creed was retained, and the rites and ceremonies of Magianism were super-added. The language of ancient Persia was near akin to the Sanscrit; the modern speech is a modification of it.

PERSIS (per'sis), a Christian disciple at Rome to whom St. Paul sent a salutation, and who "had labored much in the Lord," Rom. xvi. 12.

PERUDA (pe-ru'dah), or **PERIDA** (pe-ri'dah), one of Solomon's servants whose descendants returned from Babylon with Zerubbabel, Ezra ii. 55.

the Church, John i. 35-42. But the two brothers continued to follow their business until they were summoned by our Lord to be in constant attendance upon himself, Matt. iv. 18-20. Peter subsequently received repeated proofs of his Master's esteem, being selected as a witness of the raising of Jairus's daughter, of the glory of the transfiguration and of the agony of Gethsemane.

The facts related of Peter in the gospel history bring out his character with remarkable distinctness. His ardent attachment to his Master, his appreciation of our Lord's divine person and mission, and his zealous and energetic activity, were blended with some measure of rashness and overconfidence in himself, which resulted at a critical hour in his triple fall and his bitter repentance. But after his restoration a great change is observable.

On the outpouring of the Holy Spirit at Pente-



ST. PETER'S DELIVERANCE FROM PRISON.—See PETER.

Engraved from the original painting in the Vatican at Rome; this was executed by Raphael during the pontificate of Leo X.; it is painted above and at the sides of the top of a window, and is in three parts—the centre showing the angel delivering Peter; the right, the angel and Peter emerging from the cell; the left, the consternation of the guard on discovering Peter's absence.

PESTILENCE, Ex. v. 3, and elsewhere, is synonymous with the word **PLAGUE**, which see.

PESTILS (pes'tilz), 2 Chr. xxiv. 14, margin, pestles; but the version of the text is preferable.

PETER (pe'ter), one of the most prominent of the twelve apostles, originally called **SIMEON** or **SIMON**. He was a native of Bethsaida, on the Sea of Galilee, John i. 44, and the son of Jonas, Matt. xvi. 17. At the time of his first appearance in the sacred narrative he was married and living at Capernaum, and, like the sons of Zebedee, followed the occupation of a fisherman, Mark i. 16, 30. Being brought to Jesus by his brother Andrew, he received from our Lord the honorable surname of "Cephas," or "Petros" (the one an Aramaic and the other a Greek word), signifying a "stone" or "rock," and containing a prophetic intimation of his future character and services in

cost, Peter was honored to open the gates of the kingdom of heaven first to the Jews, Acts ii., and afterward, in the case of Cornelius and his friends, to the Gentiles, Acts x. And throughout the whole of the earlier portion of the apostolic history, Acts i.-xii., relating to the spread of the gospel among the Jews, he appears everywhere as the chief actor. After this, however, his ministry being chiefly confined to his own countrymen, much less prominence is given to it than to that of Paul, whose special mission it was to carry the gospel to the Gentile world. At the council held at Jerusalem respecting the obligation of the Mosaic law on the Gentile converts, Acts xv., he consistently advocated their freedom; but on a later occasion, at Antioch, a timid concession to Jewish prejudices brought upon him Paul's faithful rebuke, Gal. ii. 11-21. The Judaizing party, both at Corinth, 1 Cor. i. 12, and elsewhere, appear to have set him above Paul, as holding more to the law than that apostle. And it is not unlikely that one object of

He was the son of Xanthippus, who defeated the Persians at Mycale. His mother was Agariste, niece to Clisthenes, and he was thus a scion of a noble family. He became a leader of the democratic party and a determined opponent of Cimon. He was eminent as a rhetorician, an orator and statesman. He excelled as a military leader; and so great was his eminence that when Thucydides was banished (B. C. 444) Pericles was almost absolute in Athens. He defended the city by a third wall to the harbor; he covered the Acropolis with

PERIDA. See **PERUDA.**

PERIZZITES (per'iz-zites), "villagers," one of the tribes described as dwelling in Palestine, to be expelled by the Israelites. Taken in conjunction with Canaanites, the term seems sometimes to include all the inhabitants of the land, Gen. xiii. 7; xxxiv. 30; Jud. i. 4, 5. Kalisch is disposed to believe, from the signification of the word, that the Perizzites were those who lived in open villages; so that the two appellations together com-

PERKINS, WILLIAM, a learned English divine, was born at Marston, in Warwickshire, in 1558, and was educated at Christ College, Cambridge, where he at first led an extremely dissolute life, but afterward became reformed. Being chosen Fellow of his college, he took orders, and first preached to the prisoners in Cambridge jail. He subsequently became preacher at St. Andrew's Church, Cambridge, which was the only preferment he ever obtained. He died in 1602. He was a rigid Calvinist, and the treatises which he



THE CALL OF SIMON PETER AND ANDREW.—See **PETER.**

magnificent buildings, among which the celebrated Parthenon stood pre-eminent, and he adorned the city with splendid statuary. He directed the Peloponnesian war for two years. At the end of the first campaign he delivered his celebrated oration on the character of a good citizen, and this speech has been considered—and perhaps not unjustly—to be the most remarkable composition of antiquity. His taste, his energy and his great influence made Athens the glory of Greece, and his name has been justly associated with the best period of Grecian splendor as a successful leader of the people.

prise the dwellers in cities and the dwellers in the country.

PERJURY, 1 Tim. i. 10. See **OATH.**

PERKINS (per'kinz), **NATHAN**, D.D., was born at Norwich, Connecticut, in 1748, and educated at Princeton College, where he graduated in 1770. He settled as pastor of the Congregational church at West Hartford, Connecticut, in 1772, where he remained until his death, in 1838. He was the author of letters on the Anabaptists, and several series of Discourses and Sermons.

published in defence of his doctrines, involved him in a controversy with Arminius which lasted until his death. He was also for some time suspended by Archbishop Whitgift for having subscribed or declared his approbation of the Book of Discipline.

PERPETUAL CURACY. Churches and chapels built and endowed by particular individuals have districts assigned to them, and are deemed perpetual curacies.

PERRON (pā-rong'), **JACQUES DAVY DU**, cardinal of St. Agnes, a French prelate highly dis-

history, sketched its yet future fortunes, drew the accurate picture of its present state, but one endued with the wisdom which could flow from the Spirit of truth alone.

PENTECOST (pen'te-kost), the name, signifying "fiftieth," by which the Hebrew feast of weeks is known in the New Testament. It was to be kept the fiftieth day—that is, seven weeks, a week of weeks—after the Passover, counting from "the morrow after the Passover Sabbath," the second day of that feast, Ex. xxxiv. 22; Lev. xxiii. 15, 16. It was a festival of thanksgiving for the harvest, which began immediately after the Passover; and the first-fruits were then to be offered to the Lord, Num. xxviii. 26-31. This was one of the three great occasions on which the Israelites were to resort to the sanctuary, Ex. xxiii. 14-17. And accordingly we find several notices in the New Testament that the practice was still observed, Acts ii. 1, 9-11; 1 Cor. xvi. 8. The giving of the law was also considered as commemorated at Pentecost; for it was delivered from Sinai on the fiftieth day after the departure of Egypt—that is, after the institution of the Passover. It was at Pentecost that the promised outpouring of the Holy Spirit on the gathered disciples occurred; and continually since, almost if not quite from the time of the apostles, has this great event been commemorated with solemn joy in the Church of Christ at the season now called Whitsuntide.

PENUUEL (pe-nu'el). 1. One of the descendants of Judah who was the "father" or founder of Gedor, 1 Chr. iv. 4. 2. A Benjamite chief, one of those who dwelt in Jerusalem, 1 Chr. viii. 25. 3. Gen. xxxii. 31. See **PENIEL**.

PEOR (pe'or). 1. A mountain in the territory of Moab, at the north-east end of the Dead Sea, Num. xxiii. 28. 2. Put for Baal-peor, an idol of the Moabites, Num. xxv. 18; xxxi. 16; Josh. xxii. 17.

PEPIN LE GROS (pe'pin le grō), or **PEPIN D'HERISTAL** (pe'pin day-ris-tal'), sovereign of France, but without the title of king, was grandson of Pepin the Old, and made himself master of Austrasia in 680. He carried on a war with Thierry, king of Neustria and Burgundy, and in 687 defeated and made him prisoner, thus virtually putting an end to the Merovingian dynasty and becoming sole ruler of France. Pepin was master of Austrasia for thirty-four years and of all France for twenty-seven years, under four nominal kings. He was a successful soldier, a wise governor and a promoter of religion. He sent Willibrord to preach Christianity in Friesland, and founded for him the see of Utrecht. Pepin died 714, leaving his son Charles Martel successor to his power.

PEPIN THE SHORT, king of France, first of the Carolingian race, was second son of Charles Martel, and was born in 714. On the death of his father, in 741, he became mayor of the palace (sovereign, under a nominal king) of Neustria and Burgundy, and on the retirement of his brother Carloman, in 747, of all France. In 752 he had Chaldeic III. deposed, and himself proclaimed and consecrated king at Soissons by St. Boniface. Two years later he was crowned a second time by Pope Stephen II., who declared him and his successors patricians of Rome. Pepin then marched

into Italy to assist the pope against Astolphus, king of the Lombards, defeated him, acquired the exarchate of Ravenna and the district called the Pentapolis, and made a donation of this territory to the Holy See. This was the commencement of the temporal power of the popes. Pepin carried on wars with the Saxons, the Saracens and the duke of Aquitania. Died at St. Denis, 768.

PEPYS (pe'pis), **SAMUEL**, was secretary to the navy in the reign of Charles II. and James II. He was educated at Magdalene College, Cambridge. His position in the government brought him into contact with all the private details of government policy and with the leading men of his day. His correspondence was most ample, and his diary, which has been several times edited and published, with annotations, now takes a high place among the curiosities of court life and literature. For one hundred and fifty years his diary and correspondence had lain undeciphered, but now that they have appeared, their value is recognized as containing a faithful picture of the manners of the age.

PERAZIM. See **BAAL-PERAZIM**.

PERCY (per'se), **THOMAS**, D.D., born in 1728, at Bridgenorth, in Shropshire. He was educated at Christ Church, Oxford, and his first position after his ordination was vicar of Easton Maudit, in Northamptonshire. He became chaplain to the duke of Northumberland, chaplain to the king, dean of Carlisle, and in 1782 he was elevated to the see of Dromore, in Ireland. He died at Dromore in 1811, after a long life, earnest labor in the service of the Church, and his zeal for learning and the dissemination of polite and refining literature continued until his death. His influence on literature was much greater than that of most men of his age, and his numerous works have continued to appear in new editions from time to time to the present day. His "Reliques of Ancient Poetry" displayed great taste, research, and the work is still received as one of the most interesting of any age.

PERCY, **WILLIAM**, D.D., who was born in 1744, in Warwickshire, England, was educated in Oxford; and having entered the Church, he was induced to emigrate and accept the position of rector of St. Paul's Church, Radcliffeborough, in South Carolina, in 1816. He returned to London in 1819, where he died. He wrote on the nature, grounds and apology for the Episcopal Church, and several other works for the use of clergymen.

PERES, Dan. v. 28. See **MENE**.

PERESH (pe'resh), a descendant of Manasseh, 1 Chr. vii. 16.

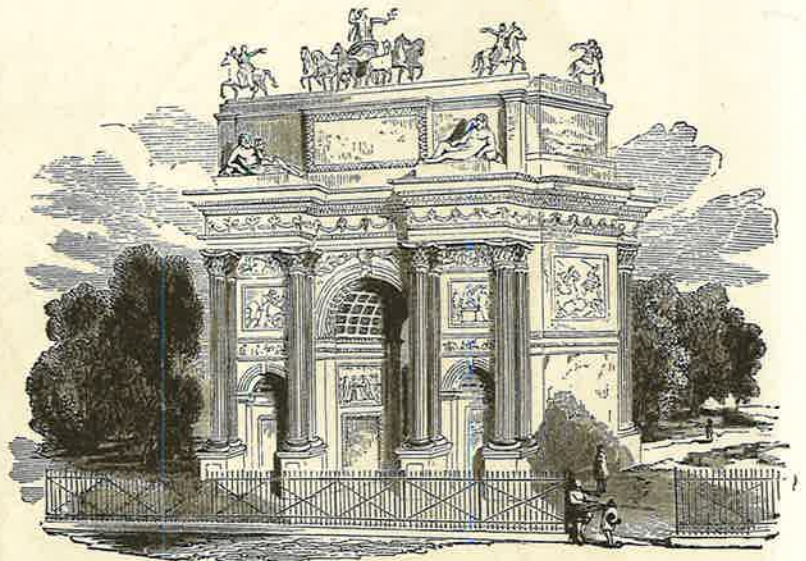
PEREZ, 1 Chr. xxvii. 3. See **PHAREZ**.

PEREZ-UZZAH (pe'rets-uz'zah), a place in the neighborhood of Jerusalem which obtained this name, meaning "breach of Uzzah," from the judgment inflicted upon Uzzah for rashly handling the ark, 2 Sam. vi. 8.

PERFUME. See **ANOINTING**, **INCENSE**.

PERGA (per'gah), a town in Pamphylia, upon the river Cestrus, about seven miles from its mouth. It contained a celebrated temple of Artemis, or Diana. Paul and Barnabas preached the gospel here; and it was here that Mark left them, Acts xiii. 13, 14; xiv. 25. There are some ruins of Perga, almost entirely Greek, sixteen miles north-east of Attalia, at a spot now called *Eski-Kalesi*.

PERGAMOS (per'ga-mos), or **PERGAMUM** (per'ga-mum), an illustrious city of Mysia, on the river Caicus. It was famous for its vast



ARCO DELLA PACE, AT MILAN.—See MONUMENT.

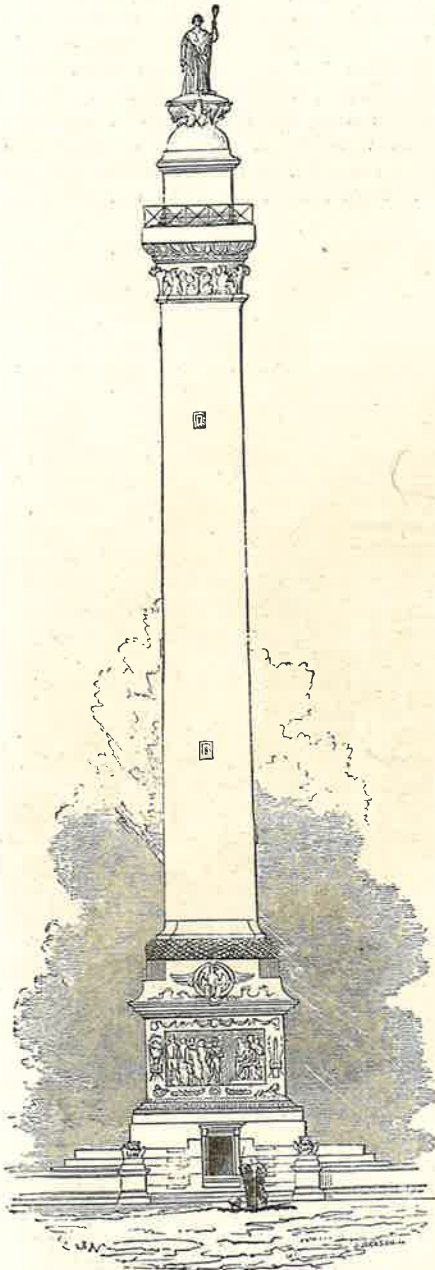
library, given by Antony to Cleopatra, and added to that of Alexandria; for the Nicephorium, a grove in which were the splendid temples of Zeus, or Jupiter, of Athene, or Minerva, and of Apollo, but most especially for Æsculapius, the remains of whose magnificent shrine may still be seen. To the church there one of the apocalyptic epistles was addressed, Rev. i. 11; ii. 12, 17. In that epistle it is called "Satan's seat," respecting which there have been various conjectures, but no satisfactory explanation has yet been given. The most feasible, perhaps, is that persecution, Satan's work, even to death, was already rife there.



PERICLES.—See article.

PERICLES (per'i-kleez) was one of the most celebrated of the great men of ancient Greece.

mitted him, have devolved on Aaron and Miriam all the authority they coveted? Moses was not "meek" in the ordinary sense of the word, for we frequently read of his wrath, but he was thoroughly unambitious. So far, then, from personal commendation, he simply records, Ex. xii. 3, the fact that for his part his brother and sister might have had their way. What is there inconsistent with his authorship of the history in this?



NAPOLEONIC COLUMN AT BOULOGNE.—See MONUMENT.

Besides the question of authorship, there is yet another—that of the truthfulness of the record—which must be briefly looked at. If we cannot depend upon it as credible, it matters little by whom the Pentateuch was written. A large part of it comprises events in the lifetime of Moses—events many of them witnessed by the Israelitish nation, events published before those who could have exposed their falsehood if they were falsely reported, and who, from the temper they manifested, we may be sure would have exposed it if they could. The Pentateuch demonstrably moulded the manners of Israel; it contained the ordinances of their religion,

based upon alleged facts; it prescribed their political constitution and rights, based also upon alleged facts; it regulated, moreover, their domestic habits, meeting them, so to speak, at every point publicly and socially. Their passover was to be observed because they had been delivered by divine judgment from bondage. The division of the nation was fixed because their early ancestor had twelve sons. Their priesthood was assigned to one of these tribes because of the zeal reported at a particular crisis to have been shown by that tribe. How could all these ordinances have taken effect unless the events which are said to have led to them really happened?

Attacks, however, have been made upon the credibility of the Pentateuch, and certain critics, not content with assigning different portions of it to different persons, have assumed that the Jehovist and Elohist have written, not according to the truth of history, but according to their own turn of mind, coloring events as their predisposition inclined them. Thus, as before hinted, the Jehovist is said to have been imbued with ritualistic tendencies, to have manifested a Levitism, as it is termed. And yet very many references to ceremonial observances appear in the so-called Elohist. Again, the Jehovist is said to have been anxious to exalt the patriarchs and the Israelitish nations. And yet it is in sections attributed to him, Gen. iii. 6, 16-24; ix. 20-27; xii. 10-20; xxvi. 6-11; xxvii. 1-36; xxx. 25-42; xxxviii.; Ex. xvii. 2, 3; Num. xi., xii.; xiv. 1-4, that some of the worst features of their history appear. So far, then, there is not much to discredit the truth of the history.

Such cavils, however, are petty and little deserving notice, as they are mere assertions of fanciful critics. Still more formidable objections have been urged. Thus it is alleged that the Pentateuch is contradicted by scientific discovery, that it contains demonstrable historic errors, and, which is the ground-work of every other objection, that it so deals with the marvelous, relating supernatural events, that it must necessarily be relegated to the domain of mythos or fiction. A few words shall be said on each of these points. As to the first, it is the narratives of the creation and of the flood that chiefly are assailed. Geological research, it is said, disproves them; long ages must have elapsed before the appearance of man upon our globe, and a universal deluge could not have occurred. Then, again, a greater antiquity is claimed for man than the Scripture seems to allow; and some will not admit that all the races of the world have sprung from a single pair. Now, it is freely confessed that interpretations were heretofore put upon the Mosaic narrative which science has contradicted, just as it was thought in earlier days that the Scripture had decided against the motion of the earth round the sun. Better examination shows that Gen. i. does not limit creation from the first almighty fiat to the finished preparation of Eden for man's abode to the short space once imagined, so that there might very well intervene vast periods sufficient for geological changes, with no contradiction to the sacred text. And geologists of the first reputation have seen and maintained that the two records are in harmony.

But there are, further, said to be historical inaccuracies; indeed, yet stronger language has been used, and many of the recorded events, we are now plainly told, are impossible. One or two examples must be given. We are told that Israel could never have multiplied from a family into a popu-

lous nation within the period during which they were held in bondage by the Egyptians. But, first of all, this objection overlooks the fact that Jacob went down into Egypt with a very large establishment. We may well suppose that it was not from the family only, but from the family and the dependants, with whom there would be intermarriages, that the nation sprung. But setting this consideration apart, it has been sufficiently proved and confirmed by modern examples that it is quite possible that the recorded increase could have taken place within the specified time, more especially when the divine blessing was vouchsafed purposely for this multiplication. Again, it is maintained that the vast masses of Israel never could have lived, as we read they did, with their cattle, for many years in the desert. But to this there are two answers. Modern travelers declare that the wilderness is not, as men are ready to suppose, all a bare and naked waste. Amid arid plains there are extensive fertile tracts, abundantly watered, and in parts of the year, at least, covered with vegetation. And so far from its being impossible for large bodies of men to traverse it, at this day the caravans of the pilgrims to Mecca, often including many thousands, pass directly through the whole length of the most desert portion of the peninsula. Besides, it is a gratuitous assumption that the Arabian wilderness was always as inhospitable as it is at present. There is strong reason to believe that there were anciently cities where now there is a sandy waste, and there are still visible the traces of works, yielding full proof that the country was once far more fitted for the sojourn of nomadic tribes than it is now.

The grand objection, however, to the truthfulness of the Pentateuch is the supernatural character of many of the events related; and men professing to know accurately what their Maker can or will do have gravely pronounced his special interference in the government of the universe, the work of his fingers, the domain of his power, impossible. Objections of this kind have a larger scope than the credibility of the Pentateuch; they affect the whole of revealed religion. So far as they can be treated in this work, they are considered elsewhere. See MIRACLE and SCRIPTURE.

The direct evidence for the truthfulness of the Mosaic writings is, at least, as strong as it is for any historical document whatever. We find the leading facts of them alluded to or presupposed in almost all the later books of the Old Testament. And many of those facts are treated as literally true by our Lord and his apostles. Here, especially, Christ's authority before adverted to may properly come in. Would he have grounded his pretensions on a book which was not literally true? Besides, though profane history does not reach so far back as sacred, yet it does furnish innumerable weighty proofs of the credibility of Moses. Every book of travels in the East is an additional witness. The manners are still very much what Moses describes them. The natural productions, the face and structure of the country, unite their voice. The cities of Bashan which he mentions—it was once thought with exaggeration—as so mighty yet remain to corroborate his statements. And, above all, there is the present condition of his people. Their destiny, as foretold in the Pentateuch, our own eyes may see. They are a standing miracle, a testimony resounding through the world, that it was no forger, no pretender to divine communications, no mere guesser, that traced from its origin the house of Jacob, narrated its early

and then the particular "city of Nahor" in it is specified. When the reader was once acquainted with the country and place, it was natural to employ generally the special appellation, Padan-aram. But in Deut. xxiii. Padan-aram would be inappropriate, because Balaam was of Mesopotamia indeed, but not from Haran. When, again, it is objected that different phrases for male and female are used by the two writers, the objectors are not even accurate. Both phrases occur in both. And, besides, the one distinguishes the sexes according to their physical constitution, the other according to their moral personality. Such arguments tell very little indeed for the theory they are produced to support.

Dr. Kurtz has carefully examined the structure of Genesis. He finds that, besides an introduction, Gen. i.-ii. 3 it comprises ten sections; as ten is the number of completeness, the author thereby perhaps intending to indicate the completeness of the work. These ten sections, moreover, have distinct and similar superscriptions: "These are the generations," or, "This is the book of the generations." Here is the list:

The generations of the heaven and the earth, Gen. ii. 4-iv. 26.

The generations of Adam, Gen. v. 1-vi. 8.

The generations of Noah, Gen. vi. 9-ix. 29.

The generations of the sons of Noah, Gen. x. 1-xi. 9.

The generations of Shem, Gen. xi. 10-26.

The generations of Terah, Gen. xi. 27-xxv. 11.

The generations of Ishmael, Gen. xxv. 12-18.

The generations of Isaac, Gen. xxv. 19-xxxv. 29.

The generations of Esau, Gen. xxxvi.

The generations of Jacob, Gen. xxxvii. 1-1. 26.

Moreover, there are certain similarities of arrangement frequently to be observed in these sections. Is it likely, then, it may be pertinently asked, if two or more hands in different ages had been employed upon it, that the work could have presented the regular structure in which we have it? The same observations may be extended to the entire Pentateuch. And in addition to what has been previously said, it may be noted that there is a chronological thread running through the whole, according to which events are placed in orderly succession, any minor departure from this being only for the better arranging and completing of the histories to be given.

It is also alleged that there are traces of a later date, that the composition shows by its very form that it was posterior to Moses, that it uses names and refers to events of later occurrence, that it speaks of Moses as no man would have spoken of himself, and that one division, the book of Deuteronomy, is so evidently diverse from the rest that it could not have been composed till long after. These allegations must be briefly sifted.

An argument is taken from the frequently-recurring phrase, "unto this day," which implies, it is said, that a considerable time must have elapsed between the event recorded and the recording of it. Now, the phrase appears in Gen. xix. 37, 38; xxii. 14; xxvi. 33; xxxii. 32; xxxv. 20; xlvi. 26. Everything here alluded to occurred long before Moses' birth; Moses might very well, therefore, have employed the words. In Exodus, Leviticus

and Numbers they do not appear. But we have them in Deut. ii. 22; iii. 14; x. 8; xxix. 4; xxxiv. 6. Of these passages there is but one which presents a difficulty. A bare inspection of Deut. ii. 22; x. 8; xxix. 4 will show that Moses might well have penned them. And Deut. xxxiv. 6 is necessarily excluded from the investigation, because no man supposes that Moses chronicled his own death and burial. Well, then, there is but Deut. iii. 14; and on this it may be said that the phrase had very likely come to imply little more than our "still," which may mean a longer or shorter period, that it is confessedly used in both the Old and New Testaments, when the interval was very short, Josh. xxii. 3; Matt. xxviii. 15. And if this be not altogether satisfactory, it must be urged that the use of the phrase generally in the Pentateuch is what we might expect, on the

and subsequently given, as that of "the city of David" to Zion and to Bethiehem. There is nothing to surprise in the old names being resumed; modern examples of such a resumption might easily be produced. As to Dan, there seems to have been another place, Dan-jaan, 2 Sam. xxvi. 6, so called, besides that which took its name from the tribe, Josh. xix. 47, but we have scarcely information enough to decide. After all, though the text as it is may be satisfactorily defended, yet who shall say, as it is likely that the hands of inspired men subsequently arranged some of the holy books, that a name may not have been for perspicuity exchanged, or a slight explanatory addition have been made, like the notice of Moses' death, such as those which occur in ordinary works without impeachment of their authority or good faith? Such minute objections will not in any



L'ARC DE TRIOMPHE, AT PARIS.—See MONUMENT.

presumption of the Mosaic authorship, frequently in the history of events long passed, rarely in the history of contemporaneous events, and then only in addresses made by Moses to the people. It may be fairly added that if the author of the Pentateuch were posterior to Moses, instead of one case in which there is some difficulty, we should have found many.

But it is said that places are called in the Pentateuch by names which they did not bear till after the days of Moses. Bethel, Gen. xii. 8, Hebron, Gen. xiii. 18, and Dan, Gen. xiv. 14, are examples of the alleged anachronism. But really little stress need be laid on such objections. The title Bethel might not be generally adopted till the Israelites had occupied Canaan, but as so solemnly given by Jacob it is reasonable to believe that it was from his time used by his descendants. Hebron was probably the old name of the city to which the title Kirjath-arba, "town of Arba," was additionally

reasonable man's mind cast doubt upon the Mosaic authorship.

One more point must be here adverted to. The writer of the Pentateuch applies the third person to Moses, and speaks of him, it is said, as he would not have spoken of himself. It is perhaps necessary to notice only that remarkable passage, Num. xii., which, as appearing to involve self-commendation, has created the chief difficulty. We must bear in mind that Moses shrank from the charge laid upon him. In his earlier life, indeed, fired with a sense of his people's wrongs, he had zealously stood forth as their defender, Ex. ii. 11-14. But afterward he repeatedly declined the offered mission, Ex. iii. 11; iv. 1-17; v. 22, 23; vi. 12, 28-30. And even after the deliverance from Egypt we find Moses desiring to be relieved from his burden and rejoicing when others were called to share it, Num. xi. 10-15, 28, 29. Who can doubt that such a man would really, if it had been per-

him back with this commendatory letter. It has always been admired as a model of graceful and delicate pleading. After alluding to Philemon's well-earned reputation for Christian liberality and Christian love, he bespeaks the exercise of these graces in behalf of Onesimus, who was now returning, a slave indeed according to human law, but also a "brother beloved," an heir of the same hope which inspired Philemon himself. Who could resist such an application from "Paul the aged, and in bonds," Philem. 9, the spiritual father, too, of his correspondent? ver. 19. We may be sure that Philemon was, as the apostle anticipates, ver. 21, ready to do more than he was asked, and received Onesimus back to favor and confidence.

PHILETUS (fi-le'tus), 2 Tim. ii. 17, an apostate Christian mentioned by Paul in connection with **HYMENEUS**, which see.

PHILIP (fil'ip). 1. The celebrated king of Macedonia, father of Alexander the Great, 1 Macc. i. 1; vi. 2. 2. A favorite and foster-brother of Antiochus Epiphanes, appointed lieutenant of his realm and guardian of his son, 1 Macc. vi. 14, 15. 3. Philip V., another Macedonian king, defeated by the Romans, 1 Macc. viii. 5. He died 179 B. C., in the forty-second year of his reign, and was succeeded by Perseus. 4. A Phrygian officer of Antiochus, 2 Macc. v. 22; vi. 11; viii. 8, sometimes identified with No. 2.

PHILIP. 1. One of the twelve apostles. He was a native of Bethsaida, and probably already known to our Lord when he was called to follow him. It was he who brought Nathanael to Jesus, and with Bartholomew he is generally named in the lists of the apostles, once, however, with Thomas, occupying himself always the fifth place, Matt. x. 3; Luke vi. 14; Acts i. 13. A few notices of Philip are found in the gospel history which may seem to show that he was of an active, inquiring mind, John vi. 5-7; and it has been imagined that he was the disciple referred to in Matt. viii. 21, 22. Of the later life and labors of Philip nothing is certainly known. He is said to have preached in Phrygia and met his death at Hierapolis; but traditions differ in regard to him. 2. Philip, or Herod Philip, Matt. xiv. 3; Mark vi. 17. See **HERODIAN FAMILY, THE**, 4. 3. Another Philip, or Herod Philip, Luke iii. 1. See **HERODIAN FAMILY, THE**, 5. 4. One of the seven appointed to minister to the poor, Acts vi. 5. This Philip was one of the first who gave the gospel a wider scope, in this respect a kind of precursor of St. Paul. He was very successful in preaching in Samaria and working miracles there. Philip afterward was commissioned to meet an Ethiopian eunuch, whom he instructed and baptized. He then went to Azotus, or Ashdod, and having preached in various cities, came to Cæsarea, Acts vi. 26-40. He was a married man, and had four daughters endued with the prophetic gift, Acts xxi. 8, 9. No more is certainly known of Philip.

PHILIP II., king of Spain, was born at Valladolid, in 1527. Of a cold and gloomy nature, he was educated by ecclesiastics, who did their best to make him both a bigot and a despot and his reign an inexorable crusade against political and religious freedom. In 1558 he began a terrible persecution of "heretics," and achieved the fatal success of crushing the Reformation in Spain in the bud. He was the pitiless spectator at an

auto-da-fé at which forty persons perished at the stake. As the husband of Mary, daughter of Henry VIII., he encouraged her efforts to extirpate the promoters of the Reformed faith in England; and many of the great and good men who suffered in her reign were martyred by the heartless, bigoted policy which he pursued. The most momentous event of his reign was the revolt of the Netherlands, first excited by his edict against heretics, and his attempt to establish the Inquisition there in 1565, and resulting, after long years of war and desolation, in the establishment of the Dutch republic. In 1565 he persecuted the Christian Moors of Granada, and provoked a revolt, which began in 1569, and after the greatest atrocities on both sides ended by the flight or submission of the Moors, in 1571. Philip died at the Escorial after severe sufferings, the fruit of his debaucheries, September 13, 1598.

PHILIP, JOHN, D.D., was born in 1775, at Kirkaldy, in Scotland. In 1820 he sailed as a missionary to South Africa, and for twenty-five years he was pastor of the Union Chapel at Cape Town. He was eminent for intelligence, zeal and successful labor, and he has justly been called the "Elijah" of South Africa.

PHILIP, ROBERT, D.D., was one of the most eminent of the dissenting divines in London of the present time. Maberley Chapel was the sphere of his labors. As a writer of popular and useful religious books he has long been held in great esteem, and his name is associated especially with his "Guides" and "The Lady's Closet Library." "The Guide to the Perplexed," "The Guide to Experience," "The Guide to the Devotional," "Guide to the Thoughtful," "Guide to the Doubting," "Guide to the Conscientious," are among the number of his admirable works. He published upward of twenty volumes of such writings, and in 1858 he died, in his sixty-seventh year, after a life of ceaseless labor, beloved and regretted by all who knew him.

PHILIP, THE MAGNANIMOUS, landgrave of Hesse, was born in 1504. He was a man of singular ability and energy, and the most illustrious among the German princes who supported the Reformation. He visited Luther at the Diet of Worms, and became afterward the friend of Melancthon, through whose influence he heartily embraced the doctrines of Luther, in opposition to the wishes of his mother and the efforts of his father-in-law, Duke George of Saxony. He contributed to the defeat of the Anabaptist Munzer, demanded liberty of religious worship at the Diet of Spire, endeavored to mediate between Luther and Zwingli at the Conference of Marburg, signed the Confession of Augsburg and was one of the principal members of the famous League of Smalkald. Philip was a zealous friend to science and literature, and founded the university of Marburg.

PHILIPPI (fil-lip'pi) was a city of Macedonia, founded by Philip of Macedon, and subsequently endowed by Augustus with the rights and privileges of a Roman colony. It was on the borders of Thrace, thirty-three Roman miles north-east of Amphipolis, and about ten miles from Neapolis its port, where St. Paul landed. It is distinguished in Christian history as the place of

Paul's first preaching in Europe, when, in opposition to his own plans, he had been specially directed by the Holy Spirit to "come over into Macedonia," Acts xvi. 6-12. The Jewish worshippers there, to whom, as usual, he first addressed himself, were few in number, and consisted chiefly of women. His labors evidently had some success, Acts xvi. 13-15, 40; but they were suddenly cut short by tumult and persecution, in which the Roman magistrates sided with the mob, Acts xvi. 16-40. But the seed that had been sown yielded a rich harvest; and a church sprang up, which Paul afterward visited more than once, Acts xx. 1, 2, 6.

PHILIPPIANS (fil-lip'pe-anz), **EPISTLE TO THE**. The immediate occasion of this Epistle appears to have been the return of Epaphroditus, who had brought from the Philippians a pecuniary contribution, and who, while assiduously ministering to the apostle, had been seized with a dangerous illness. It was evidently written while Paul was a prisoner at Rome, see ch. i. 12-14; iv. 22, but at a later time than his other Epistles of this period, for his condition and cir-



HORNED PHEASANT, FEMALE.—See PHEASANT.

cumstances appear to be changed. His confinement has become closer; others rather than himself now preach the gospel at Rome, compare ch. i. 13-18 with Eph. vi. 19, 20. He is anticipating the speedy decision of his case, and its termination, either in death or, as he thinks most likely, in release, ch. i. 25, 27; ii. 23, 24. It appears also that there had been time for the Philippians to hear of his imprisonment, to raise and send contributions to him, to be informed of the illness of their messenger Epaphroditus at Rome; and further for Paul to receive tidings of their deep concern on that account, ch. iv. 10-18; ii. 25-30. So that the date of the Epistles can hardly be fixed before A. D. 63.

This Epistle differs from most others of the apostle Paul in not having any marked and definite object, either to combat error or establish truth, to vindicate his own authority or to reprove and correct individual or social irregularities and sins. It is rather the effusion of a heart overflowing with affection and confidence. The apostle takes occasion of the return of Epaphroditus to communicate comforting news respecting his own condition, to strengthen and encourage the Philippians under their heavy trials and persecutions, and at the same time to give them fath-

erly counsels and cautions, and to stimulate them in their efforts after the highest attainments in all Christian virtue. These various objects are more or less interwoven throughout, and come alternately into prominence as one or the other feeling arose in the apostle's mind.

The nature of this Epistle is such as to preclude any formal arrangement. But it may be divided into four parts.

I. Introduction, ch. i. 1-11.

II. Personal matters, intermixed with exhortations, ch. i. 12-ii. 30.

III. Cautions and admonitions, ch. iii. 1-iv. 9.

IV. Grateful acknowledgment of kindnesses, with salutations, ch. iv. 10-23.

PHILISTIA (fil-lis'ch'a) embraced the coast plain on the south-west of Palestine, extending from Joppa on the north to the valley of Gerar on the south, a distance of about forty miles, and from the shore of the Mediterranean on the west to the foot of the Judæan hills. See PALESTINA.

PHILISTINES (fil-lis'teenz). The origin of this celebrated people is involved in much obscurity. According to the genealogy of nations,



MARY, QUEEN OF ENGLAND, WIFE OF PHILIP II.—
See articles.

Gen. x. 13, 14, they were of the Mizraimite race (Hamites) from the Casluhim, probably increased from the Caphtorim. Abraham found the Philistines in what is called "the south country;" and they were then but an inconsiderable tribe, evidently of pastoral habits, Gen. xx. Indeed, Abimelech, their chief, seems to have regarded the patriarch, with his numerous tribe of dependents, as quite equal in power with himself, and was glad to make a treaty with him at Beer-sheba, Gen. xxi. 22-32. Nor were the Philistines more formidable in the days of Isaac, for the then Abimelech urged as a reason for pressing his departure from Gerar, "Thou art much mightier than we," and afterward renewed the treaty of Beer-sheba, Gen. xxvi. 12-33. In the time of Joshua, however, the Philistines had not only largely multiplied, but were also in possession of that most fertile plain, the *Shefelah*, lying along the coast, between the Mediterranean and the hill-country of Judah and Dan. It may be that from the peculiar advantages of this district, into which they had introduced themselves, the tribe had naturally increased as a nation, or they may have been reinforced by fresh settlers from Egypt.

The Philistine country lay within the limits of the promised land, Num. xxxiv. 5, 6, and the Israelites ought to have possessed themselves of it. Indeed, it was actually assigned (some of the prin-

cipal towns being specified) to Judah and Dan, Josh. xv. 45-47; xix. 41-45. But the opportunity was neglected; and five lords of the Philistines remained in five chief towns, to be a scourge to Israel through almost the whole course of their existence, Gen. xiii. 3; Jud. iii. 3.

An outline only of Philistine history, as connected with that of Israel, can be given here. The tribe of Judah at first occupied three of their cities, Jud. i. 18, but did not hold them long. And in spite of the valor of different champions, such as Shamgar and Samson, Jud. iii. 31; xiv. xv., xvi., the Philistine power grew so much that in the time of the later judges they had completely broken the spirit of the Israelites, and kept them in degrading servitude, Jud. xv. 11; 1 Sam. xiii. 19-22.

An attempt by the Israelites at freeing themselves in the time of Eli was signally defeated, Jud. iv., and it was not till the administration of Samuel that any great advantage was gained, Jud. vii. 3-14. The result, however, of the day of Mizpeh was that the Philistines were for a time confined to their own country. In Samuel's later days and in the beginning of Saul's reign their power was again felt; and when Jonathan gave the signal for war by destroying a pillar or monument set up as a mark of Philistine superiority, the people were so far from responding to the call that they dispersed and hid themselves, leaving the new king almost defenceless, Jud. xiii. Afterward, however, by Jonathan's valor in attacking a Philistine stronghold, and in consequence of an earthquake, a great and decisive victory was obtained by the Israelites, Jud. xiv. 1-47, and for some time there was no further Philistine war. The next occasion on which we read of hostilities was when, just on the Philistine border, David slew Goliath, and Saul, with his commander-in-chief Abner, defeated their army, Jud. xvii. But though they were worsted in the field, the Philistines retained their own territory; and David found with Achish king of Gath a secure retreat from Saul's persecution, Jud. xxvii. And then, taking advantage of the state into which Israel had been brought by Saul's misgovernment, the Philistines raised a vast body of troops, fought a successful battle in the heart of the Hebrew country, slew Saul and his sons, and established themselves in various cities and strongholds, Jud. xxviii. 1-6; xxix. 1, 2; xxxi.

When David became king over united Israel, the Philistines repeatedly attacked him, but always unsuccessfully. Under Solomon, while retaining some of their petty chiefs, they were tributary, 1 Ki. ii. 39, 40. Gezer, at the extremity of the Philistine plain, was given to this king by Pharaoh, and he deemed it prudent to fortify it and some other border-towns, Jud. ix. 15-17. When the kingdom was divided, we find both states from time to time involved in hostilities with the Philistines, Jud. x. 27; 2 Chr. xxi. 16, 17. And though Jehoshaphat and Uzziah obtained advantages over them, Jud. xvii. 11; xxvi. 6, it was not till the reign of Hezekiah that they were entirely subdued, 2 Ki. xviii. 8. In the Assyrian invasions and wars with Egypt the Philistine plain was repeatedly traversed by armies; and some of their towns, being considered in a military point of view important places, underwent sieges, Isa. xx. 1; Jer. xlvi. 1. At the Babylonish captivity the old hatred against Israel broke out, Ezek. xxv. 15-17, but on the return alliances were made by the Jews with Philistine women, Neh. xiii. 23, 24. Alexander the Great traversed their country and took Gaza; and Philistia was involved in the fortunes of the Syrian,

Egyptian and Maccabæan and subsequent Jewish wars. At last it fell under and was disposed of by the Roman power, 1 Macc. iii. 41; x. 69-89; xi. 60-62.

Of the Philistine language we know little; it is generally supposed to have been Shemitic. The mechanical arts must have been cultivated among this people, for they were able to fabricate weapons and defensive armor, 1 Sam. xiii. 20. They also worked in the precious metals, 1 Sam. vi. 4, and must have had considerable skill in architecture, Jud. xvi. 26-29. They appear to have traded in slaves, Joel iii. 3-6, and probably possessed ships. Their government was a kind of federal union. The five principal cities had districts with towns and villages dependent on them, Josh. xv. 45-47, but in war they acted in concert; those that are called the "lords" had considerable influence in affairs of state, controlling the "king," as he is designated, of Gath, Josh. xxix. 3-9. The gods they worshipped were specially Dagon, Jud. xvi. 23; Ashtaroth, 1 Sam. xxxi. 10; Baal-zebub, 2 Ki. i. 2, 3. They had priests and diviners, 1 Sam. vi. 2, and carried their images with them in their campaigns, 2 Sam. v. 21.

The Philistines are said to have been a tall, well-proportioned people, with regular features and complexion lighter than that of the Egyptians. They shaved the beard and whiskers entirely. Their arms and accoutrements were peculiar. Their head-dress presented an appearance like feathers set in a metal band, with a defence for the back of the head and the sides of the face. They wore corslets quilted with leather or plates of metal. These were supported by shoulder-straps, and the arms were left free. They wore a girdle round the waist, from which hung a quilted skirt. They had circular shields, javelins and spears as missile weapons, and poniards and long swords for close combat.

PHILLPOTS (fil'potz), HENRY, D.D., was born in 1777, at Gloucester, and educated at Corpus Christi College, Oxford. In 1796 he became a Fellow of Magdalen. He was presented to the rich living of Stanhope, in Durham, in 1806, and along with it he held the deanery of Chester. In 1830 he was made bishop of Exeter. He was considered "the representative of the extreme High-Church party." He published so many charges, tracts, sermons and controversial pamphlets that a list of them fills sixteen pages of the new folio catalogue of the British Museum. He became famous for his refusal to admit the Rev. Mr. Gorham to a parish in the diocese because he did not receive the doctrine of "baptismal regeneration." The protracted suit which terminated the controversy was decided against the bishop; and in one of his "Letters" on the subject he went so far as to excommunicate the archbishop of Canterbury. In his Parliamentary duties he displayed the same vigor and energy as he did in his diocese, and this mental vigor continued until his death, in extreme old age, in the year 1869.

PHILO JUDÆUS (fi'lo ju-de'us), a learned Jewish writer of Alexandria who was one of the deputation sent by the Jews to lay their complaints against the Greeks of Alexandria before the emperor Caligula, A.D. 40. He describes himself at that time as advanced in years. He was probably about sixty years old; if so, he was born about B.C. 20, and was contemporary with the events of the New Testament. He wrote many works in Greek, the principal of which treat of the

Holy Scriptures, and have an especial value as illustrating the phraseology of the New Testament. Philo was well versed in the philosophy of Plato, and strove to show its harmony with the books of Moses.

PHILOLOGUS (fi-lol'o-gus), a Christian at Rome to whom St. Paul sent salutation, Rom. xvi. 15.

PHILOMETOR (fi-lo-me'tor), 2 Macc. iv. 21, a surname of Ptolemy or Ptolemy VI., king of Egypt. See **PTOLEMY**.

PHILOSOPHER (fi-los'o-fer), **PHILOSOPHY** (fi-los'o-fe). St. Paul was encountered by philosophers at Athens, Acts xvii. 18. These are described as **EPICUREANS** and **STOICS**, which see.

The "philosophy" against which the apostle warns the Colossians was of a different cast, Col. ii. 8, 18-23. It would seem to have been a mixture of Jewish dogmas with Oriental principles, and was the incipient budding of that heresy which afterward, under the general name of Gnosticism, but in many divisions, was so detrimental to the Church. See **GNOSTIC**.

The Grecian philosophy, which was also held by the Romans, was divided into different sects, arising from the differences which lay at the basis of the first elements of science. Some denied all religion, as the Academics and Epicureans; others, as the Platonists, Aristotelians and Stoics, admitted religion, but clothed it in such obscurity as to conceal, instead of developing, the truth respecting God and the soul. The following were the chief sects:

The Academics maintained the uncertainty of the impressions on the senses, and consequently of all judgments founded on them; they therefore asserted the impossibility of arriving at truth; they doubted the existence of God and the immortality of the soul; and they questioned whether or not virtue was preferable to vice.

The Epicureans denied that God exercised any providence over the world, or that he had care for mankind. They held that the world arose from a confluence of atoms; they held that there was no resurrection, no punishment after death, and that nothing was good but what was pleasing to the senses.

The Stoics professed to believe that there were gods, and that they exercised some providence over the world. It is said they held the world to be a god, thus seemingly approaching pantheism. They believed in the eternity of matter, and that the supreme god was corporeal; but they attributed all human actions to inevitable fate. They derived their title from *stōe*, "a porch," the place where they originally met for study.

The Aristotelian philosophy, says Mosheim, "considered the nature of God as something like the principle that gives motion to a machine; it is a nature happy in the contemplation of itself and entirely regardless of human affairs; and as to the human soul, it is uncertain whether Aristotle believed in its immortality or not."

The Platonists taught the existence of a divine being who governed the universe, and also the immortality of the soul; but they limited the power of God and represented him as destitute of many perfections; they had many superstitions respecting the soul and demons; they taught the immutability of providence, but mixed up many fanciful and erroneous opinions with these important truths.

The Eclectics—a word derived from *eklegō*, "to select"—were a sect of Christians originating

about the end of the second century who selected from all the various systems such tenets as they believed were true. They preferred the doctrines of Plato, believing his views in respect to God, the soul and the invisible world as most conformable to the genius of Christianity. Ammonius Saccas, who founded the Neo-Platonic school at Alexandria, was the most important leader, and indeed the father, of this sect. It had existed in a floating, unconsolidated state for many years previously, Philo Judæus, Origen and others having adopted many of the Platonic views.

The Oriental philosophy, which extended over Persia, Syria, Chaldæa, Egypt, and even among the Jews, assumed to be "the right way of knowing God;" hence it assumed the pompous name of Gnosticism (see **GNOSTIC**, **GNOSTICISM**), and its chief aim was to account for the existence of evil. Evil, the opponent of God, could not reside in the Deity; it must, therefore, be without him; and as *matter* is that alone which is without or beyond God, matter must be evil; and on this principle they affirmed the eternity of two opposing principles, this form of dualism being fundamental in the system, which spread from the East and for several centuries affected the theology of the Christian churches in Palestine, Asia Minor, Egypt, and even in Greece.

PHILOSTORGIUS (fi-lo-stor'je-us) was an Arian historian of whom Milner in his "Church History," referring to the decision in the Council of Nicæa, where the question of the Deity of Christ was determined as the faith of the Church, says: "The minority at first refused to subscribe; but being advised to yield, at length, through Constantia their patroness, the emperor's sister, they consented; but by the omission of a single letter they reserved to themselves their own sense, subscribing not that the Son is the *same*, but only of a *like* essence with the Father;" and in a note he says, "Not '*homoousios*,' but '*homoiousios*.'" It is remarkable that this duplicity of theirs is recorded by Philostorgius, the Arian historian.

PHILPOT (fil'pot), **JOHN**, a son of Sir Peter Philpot, was born in 1534, at Compton, and educated in New College, Oxford, where he became a Fellow. He was made archdeacon of Winchester, and he diligently promoted the Reformation. On the accession of Mary he was seized, examined before Bishop Bonner and others, and on December 18, 1555, he was burned at Smithfield. His writings consist of theological treatises and translations from Chrysostom, Calvin, Curio and others. He was a man of great learning and humility, but of religious convictions which no terrors could intimidate.

PHILUMENE (fil-u-me'ne) was a female philosopher who aided the heretic Appelles to mature his system, in which marriage, the resurrection and the essentials of Christianity were repudiated. She lived in the beginning of the third century.

PHINEES (fin'e-es). 1. 1 Esd. v. 5, Phinehas, the son of Aaron. 2. 1 Esd. v. 3, identical with Paseah, Ezra ii. 49. 3. 1 Esd. viii. 63, identical

with Phinehas, Ezra viii. 33. 4. 2 Esd. i. 2, identical with Phinehas, the son of Eli. But this name is introduced by mistake.

PHINEHAS (fin'e-as). 1. The son of Eleazar and grandson of Aaron, Ex. vi. 25. He distinguished himself for his godly zeal when an open act of licentiousness had been defiantly committed by a Simeonite chief with a Midianitish female of rank. Phinehas with his own hand inflicted on them both, while in the act of sin, the just punishment of the law they had outraged. For this it was promised him that the priesthood should continue in his family, Num. xxv. 6-15. Phinehas was afterward appointed to accompany the expedition against the Midianites, Num. xxxi. 6; and we hear of him again when the trans-Jordanic tribes had erected an altar in opposition, it was imagined, to the altar of the tabernacle, Josh. xxii.



PHILIP II. OF SPAIN.—See article.

13-34, and in the war of Israel with Benjamin, Jud. xx. 28. He may be supposed to have succeeded his father Eleazar as high-priest, Josh. xxiv. 33, though the high-priesthood was for a time in the line of Ithamar. It was restored to that of Phinehas in Zadok, and continued in his family till after the captivity. 2. A priest, the ungodly son of Eli, 1 Sam. i. 3. 3. The father of a person engaged in weighing the treasures Ezra brought from Babylon, Ezra viii. 33. But possibly the first Phinehas is meant, and the word "son" here means, generally, descendant.

PHISON (f'ison), Ecclus. xxiv. 25, the river Pison, Gen. ii. 11.

PHLEGON (fle'gon), a Christian at Rome whom St. Paul saluted, Rom. xvi. 14.

PHOCAS (fo'kas), bishop of Pontus, a Christian martyr of the third century, under Trajan, for

refusing to sacrifice to Neptune, was put to death by being first cast into a hot limekiln and afterward thrown into a scalding bath.

PHCEBE. See **PHEBE.**

PHCENICIA. See **PHENICIA.**

PHOROS (fo'ros), 1 Esd. v. 9, identical with Parosh, Ezra ii. 3; x. 25.

PHOTINIANS (fo-tin'e-anz), a sect in the fourth century, who denied the divinity of our Lord. They derive their name from Photinus, their founder, who was bishop of Sermium and a disciple of Marcellus. Photinus published in the year 343 his notions respecting the Deity, which were repugnant both to the orthodox and Arian systems. He asserted that Jesus Christ was born of the Holy Ghost and the Virgin Mary; that a



A JEWISH PHYSICIAN.—See **PHYSICIAN.**

certain divine emanation, which he called the Word, descended upon him; and that, because of the union of the divine Word with his human nature, he was called the Son of God, and even God himself; and that the Holy Ghost was not a person, but merely a celestial virtue proceeding from the Deity.

PHOTIUS (fo'sh'us), a patriarch of Constantinople celebrated about the middle of the ninth century for the brilliancy of his talents and the depth of his erudition. He originally distinguished himself by his learning and ability as a layman; but having at length entered the Church, he was, on the expulsion of the patriarch Ignatius, consecrated to the vacant see, in 858. During the succeeding ten years a controversy was carried on with much acrimony between him and the bishop of Rome, each party excommunicating and anathematizing the other, the consequence of which was the complete separation of the Eastern and Western Churches. In 867 Photius was removed to make way for the restoration of his old enemy

Ignatius, and was forced to retire into banishment. In 878, having acquired the favor of the emperor, he was restored, and maintained himself in the patriarchal chair during the remainder of that reign, but was once more removed in 886, and sent into confinement in an Armenian monastery, where he died in 891.

PHRYGIA (frij'ya), an inland province of Asia Minor, bounded on the north by Bithynia and Galatia, on the east by Cappadocia and Lycania, on the south by Lycia, Pisidia and Isauria, and on the west by Caria, Lydia and Mysia. It is for the most part level, and very abundant in corn, fruit and wine. It had a peculiar and celebrated breed of cattle, and the fine raven-black wool of the sheep around Laodicea on the Lycus was in high repute. The Phrygians were a very ancient people, and are supposed to have formed, along with the Pelasgi, the aborigines of Asia Minor. Jews from Phrygia were present in Jerusalem at the Feast of Pentecost, Acts ii. 10, and the province was afterward twice traversed by St. Paul in his missionary journeys, Acts xvi. 6; xviii. 23. The cities of Laodicea, Hierapolis and Colossæ, mentioned in the New Testament, belonged to Phrygia, and Antioch, in Pisidia, was also within its limits.

PHRYGIANS (frij'yanz), or **CATA-PHRYGIANS** (kat-a-frij'yanz), a sect in the second century, so called as being from Phrygia. They took Montanus for a prophet, and Priscilla and Maximilla for true prophetesses, to be consulted in everything relating to religion, holding that the Holy Spirit had abandoned the Church.

PHUD (fud), Judith ii. 23, identical with Phut.

PHURAH (feu'rah), the servant or armor-bearer of Gideon, Jud. vii. 10, 11.

PHURIM (feu'rim), Esth. xi. 1, identical with Purim.

PHUT (fut), or **PUT** (put), a son of Ham, Gen. x. 6, progenitor of an African people of the same name, sometimes rendered **LYBIA**, which see.

PHUVAH (feu'vah), one of the sons of Issachar, Gen. xlv. 13. He is called also Pua, Num. xxvi. 23, and Puaah, 1 Chr. vii. 1.

PHYGELLUS. See **HERMOGENES.**

PHYLACTERY (fi-lak'te-re), Matt. xxiii. 5, a strip of parchment on which some verses of Scripture, such as Ex. xiii. 2-10, 11-16; Deut. vi. 4-9; xi. 13-21, were written. Such strips were enclosed in small leathern boxes and worn by men during the time of prayer on the forehead between the eyebrows, or on the left arm near the region of the heart, being attached by leathern straps. Their use was to remind the worshiper that the law must be in his head and in his heart, and they were supposed to be preservatives against the power of demons; hence the name phylacteries—i. e., safeguards. The practice was founded upon a literal interpretation of Ex. xiii. 9, 16; Deut. vi. 8; xi. 18, and is continued to the present day.

PHYSICIAN (fe-zish'an). It is probable that the Israelites learned something of the healing art from the Egyptians. There are allusions in Scripture to the physicians whom Joseph re-

tained in his service, Gen. i. 2; these, however, were embalmers.

At an early period of the world some medical and surgical skill was attained. Thus, we have mention of midwives, Gen. xxxv. 17; xxxviii. 28; and the operation of circumcision must have required a careful hand, Gen. xvii. 10-14, 23-27. We frequently read of external applications, Ex. xxi. 19; 2 Ki. viii. Also we find internal and mental maladies treated, 1 Sam. xvi. 15, 16. In later ages the science of medicine seems to have been more cultivated and the skill of the physician recognized, Jer. viii. 22; Mark v. 26; Col. iv. 14; see also Ecclus. xxxviii. 1-15.

The term physician is sometimes applied figuratively. Sin is the disease of the soul, and he who cures that is the most skillful of physicians, Isa. i. 5; Jer. viii. 22; Matt. ix. 12; Rev. xxii. 2.

PIBESETH (pi-be'seth), a city of Egypt, Ezek. xxx. 17. It appears to have had its name from Pubasti, or Bubastis, an Egyptian goddess, whom Herodotus identified with Artemis or Diana, in whose honor a great festive pilgrimage was yearly made thither. It was on the western side of the Pelusiac branch of the Nile; and though its walls were destroyed by the Persians, it continued to be a place of consideration under the Romans. The site of the ancient city is now called *Tel Basta*.

PICARDS (pik'ardz), a sect which arose in Bohemia in the fifteenth century. Picard, the author of this sect, from whom it derived its name, drew after him, as has been generally said, a number of men and women, pretending he would restore them to the primitive state of innocence wherein man was created; and accordingly he assumed the title of *New Adam*. With this pretence, he taught his followers to give themselves up to all impurity, saying that therein consisted the liberty of the sons of God, and all those not of their sect were in bondage. He first published his notions in Germany and the Low Countries, and persuaded many people to go naked, and gave them the name of *Adamites*. After this he seized on an island in the river Lausnec, some leagues from Thabor, the headquarters of Zisca, where he fixed himself and his followers. His enemies charged him and his followers with great licentiousness. At length, however, Zisca, general of the Hussites—famous for his victories over the emperor Sigismund—hurt at their abominations, marched against them, made himself master of their island, and put them all to death except two, whom he spared that he might learn their doctrine.

Such is the account which various writers, relying on the authorities of Æneas Sylvius and Varrillas, have given of the Picards. Some, however, doubt whether a sect of this denomination, chargeable with such wild principles and such licentious conduct, ever existed. It appears probable that the reproachful representations of the writers just mentioned were calumnies invented and propagated in order to disgrace the Picards, merely because they deserted the communion and protested against the errors of the Church of Rome. Lasitius informs us that Picard, together with forty other persons, besides women and children, settled in Bohemia in the year 1418. Balbinus, the Jesuit, in his "Epitome Rerum Bohemicarum," gives a similar account, and charges on the Picards none of the extravagances or crimes ascribed to them by Sylvius. Schlecta, secretary of Ladislaus, king of Bohemia, in his letters to Erasmus,

in which he gives a particular account of the Picards, says that they considered the pope, cardinals and bishops of Rome as the true antichrists, and the adorers of the consecrated elements in the eucharist as downright idolaters; that they denied the corporeal presence of Christ in this ordinance; that they condemned the worship of saints, prayers for the dead, auricular confession, the penance imposed by priests, the feasts and vigils observed in the Romish Church; and that they confined them-



ANCIENT EGYPTIAN PHYSICIANS.—See PHYSICIAN.

selves to the observance of the Sabbath and of the two great feasts of Christmas and Pentecost. From this account it appears that they were no other than the Vaudois that fled from persecution in their own country and sought refuge in Bohemia. M. de Beausobre has shown that they were both of the same sect, though under different denominations. Besides, it is certain that the Vaudois were settled in Bohemia in the year 1178, where some of them adopted the rites of the Greek and others those of the Latin Church. The former were pretty generally adhered to till the middle of the fourteenth century, when the establishment of the Latin rites caused great disturbance. On the commencement of the national troubles in Bohemia, on account of the opposition of the papal power, the Picards more publicly avowed and defended their religious opinions; and they formed a considerable body in an island by the river Lantitz, or Lausnez, in the district of Bechin, and recurring to arms, were defeated by Zisca.

PICKERING (pik'er-ing), GEORGE, was born in 1769, in Talbot county, Maryland. He entered the itinerant ministry of the Methodist Church in 1790, and for some years he preached in Maryland and Delaware. He was sent to New England, and after laboring earnestly in Connecticut and Massachusetts, he was made presiding elder of the New England district. He was a man of indomitable energy, thorough earnestness and great zeal. Though not remarkable for genius, his piety and self-consecration, his lofty conception of the ministerial office and his economical use of time enabled him to accomplish far more for the cause of God than the irregular or spasmodic efforts of more brilliant men are known to produce. His preaching was clear, earnest and sincere. He was remarkably prudent, and it is one of the best attributes of his character which enables a biographer to say of him that he was a fine specimen of the Methodist preacher of the old school. He labored faithfully until his death, in December, 1846.

PICTET (pik-tay'), BENEDICT, was born at Geneva, and after a thorough education in his native city, he traveled over England, Holland and other Continental countries. He declined the chair of theology at Leyden, preferring a similar place in Geneva; and here he labored with great honor and zeal to the end of his life. He died in Geneva, in 1724, aged sixty-nine, having main-

tained a high character for scholarship, benevolence and assiduity in the discharge of his duties. He was the author of "Christian Theology," three volumes, quarto, in Latin; "Christian Morality," in eight volumes, duodecimo; "History of the Eleventh and Twelfth Centuries," two volumes, quarto; "Treatise against Religious Indifference," "Sermons," "Letters" and "Tracts."

PICTURES, Num. xxiii. 52. See PAINTING.

PIE (pe'ay), the name of a book which contained the rule and directions to find the service for every day in the year in the old Roman offices. Different offices falling together make it difficult to know what to read. The book was so called from being printed in red and black; hence the pages were variegated like a magpie, though in different colors. The Greeks called it *pinax*—i. e., the index. It was also called the *Directorium Sacerdotum*, the "Directory of the Clergy."

PIECE OF GOLD. See MONEY.

PIECE OF SILVER. See MONEY.

PIER (peer). 1. The part of a wall between doors and windows. 2. A name for a pillar, but improperly.

PIER ARCH, an arch between piers.

PIERCE (peerse), JOHN, D.D., was born in 1773, at Dorchester, Massachusetts. He graduated at Harvard in 1793, and then entered Leicester Academy as a preceptor. He then began the study of theology, and in 1796 he became a tutor in Harvard. In 1797 he was ordained and installed in the First Church in Brookline, and he continued sole pastor of the church for upward of half a century. His long, energetic life closed in August, 1849, and his demise was greatly regretted. He had been a member of the Massachusetts Convention of Congregational Ministers for fifty-two years, for thirty-three years he had acted as secretary to the board of overseers of Harvard College, and for several years he was president of the Massachusetts Bible Society. He was a valued friend to the Historical Society, and the manuscripts which he prepared for it are of great value. He had a good constitution, was temperate, regular in his habits and punctual in all matters of detail. He was fond of music, and altogether he was an estimable man. His associations were usually with Unitarians, and yet the theological tenets which at an early period he drew up, and which in 1830 he transcribed, are such that many would receive as orthodox and trinitarian; but the theologian will see that they are really capable of a Unitarian interpretation.

PIERPONT (peer'pont), JAMES, was born in 1661, at Roxbury, and educated at Harvard, where he graduated in 1681. He was descended from an English family of eminent standing, and his father was a representative in the General Court in 1672. In 1685 he settled as pastor in New Haven, and he was honored from the outset of his ministry with great success. In 1677 he fell in with the arrangement which transferred his support from the church to the town, and he felt gratified that all the inhabitants heartily united in the plan. An aged man who had passed under the name of James Davids was brought into the mem-

bership of the church. His history had been mysterious, but after his death it was found that his real name was John Dixwell, and that he had been one of the judges on the trial of Charles I. One individual in New Haven had recognized him, having seen him often in London, but he kept the secret faithfully until all danger was past.

In 1698 Mr. Pierpont and two other ministers concerted the plan of founding Yale College, and as a trustee he was long exceedingly active. He read lectures on moral philosophy to aid the college, in which he took a deep interest all his life. In 1708 he was a member of the famous synod held at Saybrook, and the "articles" which were adopted as the result of the synod, and which constitute the well-known "Saybrook Platform," are said to have been drawn up by him. A sermon preached in the pulpit of Cotton Mather, at Boston, in 1712, entitled "Sundry False Hopes of Heaven discovered and decryed," is his only publication. He was a distinguished preacher and a very eminent man. He died on November 14, 1714, at the age of fifty-five. His grave is covered by the church edifice of the first parish in New Haven.

PIERSON (peer'sun), ABRAHAM, was born in Yorkshire, England, and educated at Cambridge, where he graduated in 1632; was episcopally ordained, came to this country in 1639, and settled in Boston. He lived in Lynn for a short



OLD ROMAN MONUMENT TO A PHYSICIAN, AT HOUSESTEAD, NORTHUMBERLAND, ENGLAND.—See PHYSICIAN and MONUMENT.

time, whence he removed to Long Island to form a settlement. He held, with John Davenport, that all power, civil and ecclesiastical, should be lodged in the Church. He removed to Branford, Connecticut, where as pastor he preached for twenty-three years. He was zealous in his efforts among the Indians, and his people esteemed him greatly. He prepared a catechism for the Indians, and he had a regular salary from the commissioners of the Indian Department for his labors among them. The contentions about jurisdiction in Connecticut led him to abandon Bradford, and he removed to

New Jersey, calling the place where they settled Newark; and here, in a third settlement, and under laws of his own making, he lived until the close of life, in 1678. Governor Winthrop called him "a godly, learned man." He had collected a large library, showing his thirst for learning and the influence of his early collegiate training.

PIETISTS (pi'e-tists), the specific appellation of a party of Reformers in the Lutheran Church who appeared in Germany in the close of the seventeenth century, and were often called the Methodists of that country. They cannot be strictly described as a sect, for they neither claimed nor desired any severance from the main body of the Lutherans, nor did they promulgate any special theological doctrines. They aimed at an increase of piety and at a reformation in life and manners, and to this end they sought to promote a more evangelical spirit and a more profound view of gospel truth than they found prevailing around them. The leader of the movement, Philipp Jakob Spener, who has been called the Fénelon of Germany, was born in 1635. He was educated in the Lutheran faith at Strasburg, in which city he became a pastor in 1662. Thence he went to Frankfort, where he became famous for his denouncing the views of Calvin and advocating those of Luther. At length he gave heed to the remonstrances of some Calvinists, and he gradually adopted the conviction that virtue and not polemical philippics were required for the age. It was thus in his endeavor to evangelize his congregation that he established those meetings which subsequently formed the distinguishing feature of Pietism. The meetings which he established at his own residence, and where he explained the difficulties of Scripture and enforced the importance of a spiritual life, were greatly esteemed. The poorer classes flocked to them, and the "collegia" or body of inquirers collected together became famous. A revivalist feeling spread rapidly through Germany, and as yet opposition had not been encountered. In 1686 he removed to Dresden, bringing a number of students with him who became the lights of the Pietist school. Some of these students removed to Leipsic, and here they awakened opposition by their criticism of Luther's translation of the Bible. Attention was also drawn to the dress and the ascetic manner of these Reformers, and in time the lecturers were accused of heresy, and an investigation was demanded. The learned Thomasius defended the accused, and Francke, who was chiefly assailed, was acquitted, but the lectures were stopped. The prosecution stimulated the party, and "collegia" and Pietism spread rapidly to Hamburg, Giessen, Frankfort, Gotha and the towns of Switzerland. The Pietists, however, were driven by the old party from the university by threats of personal violence.

The leaders of Pietism were men of learning, and from them the same danger did not arise as from the ignorance and zeal of persons of no breadth of mind who were likely to fall into fanaticism. Some of them went so far as to call the Lutheran Church Babylon, and to predict its downfall. Spener died in 1705, and, shortly after, commotions became so violent that the executive had to interfere. Finally the overt acts of Pietism were proscribed, and the organizing of the members into a sect was effectually destroyed. The "reforms" demanded were that systematic theology, metaphysics and philosophy should be expelled from the theological schools; that morals, and not doctrine, should be made the staple of

preaching, and that none except those of pure lives should be admitted to teach. Some who had a quasi-connection with the movement were accused with violent doctrines. The tenets of Pietism have appeared in the Wolfian philosophy, and others even until the present day continue to display a leaning toward the views of these Reformers of a previous age.

PIGEON (pij'un). See DOVE.



A SUPERB PILASTER.—See PILASTER; also see engraving on page 413.

PI-HAHIROTH (pi-ha-hi'roth), a spot before which the Israelites encamped on their departure from Egypt when Pharaoh's host overtook them, Ex. xiv. 2, 9. It must have been near the northern end of the western arm of the Red Sea, or Gulf of Suez, perhaps eastward of Baal-zephon.

PIKE, JOHN GREGORY, was a very voluminous writer of religious works which have been in great demand. In 1830 his "Persuasives to Early Piety" appeared, and it had a great circulation. He wrote consolations of gospel

truth, on apostasy, on popery and Christianity, on religion and eternal life, "The Divine Origin of Christianity," "Guide to Young Disciples," "Emmanuel, the Christian's Joy," "Christian Liberty," "Anti-Christ Unmasked," "Motives for Perseverance," "True Happiness" and "Sermons." All his works are evangelical, tender, lucid and impressive, and they have been of great use in the religious world.

PIKE, SAMUEL, who was born in 1717, was a dissenting minister of note who succeeded the well-known preacher John Hill at the Three Cranes, London. He was an admirable writer, and a clear, earnest preacher of very unwonted power. He wrote on "Natural Philosophy," leaning to the views of Hutchinson, "Saving Faith," "Saving Grace," "Free Grace Indeed," "Nature and Evidence of Saving Faith," "A Hebrew Lexicon," and along with Samuel Hayward he wrote the well-known and exceedingly useful work "Religious Cases of Conscience." The names of these works show the peculiarly theological character of his mind. He died in 1777.

PILASTER (pi-las'ter). In architecture a pillar engaged in a wall, usually projecting not more than one-fifth or one-sixth of its width. Pilasters are subject to the same rules as to height, form of base and capital. The term is used profusely only in ancient architecture, as pilasters were used in Egyptian, Greek and Roman buildings. The equivalent in Gothic architecture is an engaged column, usually in semi-column, when an arch had to rise out of a wall it was common to support the end on a massive bracket.

PILATE (pi'lat). Pontius Pilate was, as usually reckoned, the sixth Roman procurator of Judæa. It was under his government that John the Baptist commenced his ministry, Luke iii. 1, and that our Lord was put to death. Pilate entered on his office at the end of 25 or beginning of 26 A. D., in the reign of Tiberius; he held it about ten years, till a short time before that emperor's death. He was unscrupulous in the exercise of his authority, and instances are recorded by Josephus of his contempt of the Jews, as bringing the Roman standards with the emperor's image into Jerusalem. An atrocity is also referred to by St. Luke, xiii. 1, which Josephus does not notice. His behavior was equally tyrannical toward the Samaritans, and on their complaint to Vitellius, president or prefect of Syria, Pilate was ordered to go to Rome to answer for his conduct before the emperor. His deposition must have occurred in 36 A. D., most probably prior to the Passover. Pilate is said to have been banished by Caligula to Vienne, in Gaul; according to Eusebius, he put an end to his own existence.

The crime in which Pilate, as our Lord's judge, was involved is so frightful that we are almost involuntarily led to charge more of its malignity upon him than upon a fair examination he would seem to deserve. The history is familiar to every reader, and need not be here repeated, Matt. xxvii.; Mark xv.; Luke xxiii.; John xviii. 28-40; xix. Pilate was sensible that Jesus was without blame, and would have released him had he thought it possible without peril to himself. He was alarmed at the political charge urged against Christ making himself a king, and believed with reason that if he spared one so accused the emperor's jealousy would be roused. He was perplexed at our Lord's behavior before him, utterly unlike that of an

ordinary criminal, and at his being said to be the Son of God, and must have thought of the demigods of legendary story, and perhaps apprehended if he condemned such a man that the wrath of some deity would light upon him. He was further troubled by his wife's dream and message. He tried, therefore, to cast the responsibility on Herod. He scourged Jesus, hoping that that punishment would move to pity and be deemed sufficient. He



PILGRIM MONK.

proffered the people the choice between the Lord and Barabbas, trusting that they could never prefer the robber; and as a last miserable expedient he washed his hands in public, as a token that he was guiltless of the Saviour's blood. "He was," says Bishop Ellicott, "a thorough and complete type of the later Roman man of the world. Stern but not relentless, shrewd and world-worn, prompt and practical, haughtily just, and yet . . . self-seeking and cowardly, able to perceive what was right, but without moral strength to follow it out, the sixth procurator of Judæa stands forth a terrible instance of a man whom the fear of endangered self-interest drove not only to act against the deliberate convictions of his heart and his conscience, but further to commit an act of the utmost cruelty and injustice, even after those convictions had been deepened by warnings and strengthened by presentiments."

PILDASH (pil'dash), one of the sons of Nahor, Abraham's brother, by Milcah, Gen. xxii. 22.

PILHAHA (pil'e-ha), one who sealed the covenant, Neh. x. 24.

PILGRIM (pil'grim), one who travels through foreign countries to visit holy places and to pay his devotion to the relics of dead saints. The word is formed from the Flemish *pelgrim*, or Italian *pelegrino*, which signifies the same; and these originally from the Latin *peregrinus*, a stranger or traveler.

PILGRIMAGE (pil'grim-aj), a kind of religious discipline which consists in taking a journey to some holy place in order to adore the relics of some deceased saint. The earliest pilgrimage on record is, perhaps, that of Helena, the wife of Constantius, to the Holy Land; but pilgrimages became very general after the end of the eleventh century, when every one was for visiting places of devotion, not excepting kings and princes; and even bishops made no difficulty of being absent from their churches on the same account. The places most visited were Jerusalem, Rome, Tours and Compostella. As to the latter place, we find that in the year 1428, under the reign of Henry VI., abundance of licenses were granted by the crown of England to captains of English ships for carrying numbers of devout persons thither, to the shrine of St. James; provided, however, that those pilgrims should first take an oath not to convey anything prejudicial to England, nor to reveal any of its secrets, nor to carry out with them any more gold or silver than what would be sufficient for their reasonable expenses. In this year there went thither from England on the said pilgrimage the following number of persons: From London, 280; Bristol, 200; Weymouth, 122; Dartmouth, 90;

Yarmouth, 60; Jersey, 60; Plymouth, 40; Exeter, 30; Poole, 24; Ipswich, 20; in all, 926 persons. Of late years the greatest numbers have resorted to Loretto, to visit the chamber of the Blessed Virgin, in which she was born, and brought up her son Jesus till he was twelve years of age.

In almost every country where popery has been established pilgrimages have been common. In England the shrine of St. Thomas à Becket was the chief resort of the pious; and in Scotland, St. Andrews, where, as tradition informs us, was deposited a leg of the holy apostle. In Ireland they have been continued even down to modern times; for from the beginning of May till the middle of August every year crowds of popish penitents from all parts of that country were accustomed to resort to an island near the centre of Lough Fin, or White Lake, in the county of Donegal, to the number of three thousand or four thousand. These were mostly of the poorer sort, and many of them were proxies for those who were richer, some of whom, however, together with some of the priests and bishops on occasion, made their appearance there. Of late years this pilgrimage met with discouragement from the clergy.

There are, however, other parts of Ireland sacred to extraordinary worship and pilgrimage; and the number of holy wells and miraculous cures, etc., produced by them, is very great. That such things should exist in this enlightened age, and in a Protestant country, is indeed strange; but our wonder ceases when we reflect that it is among the lowest, and perhaps the most ignorant, class of the people.

Pilgrimage, however, is not peculiar to Roman Catholic countries; the Mohammedans place a great part of their religion in it. Mecca is the grand place to which they go; and this pilgrimage is so necessary a point of practice that, according to a tradition of Mohammed, he who dies without performing it may as well die a Jew or a Christian; and the same is expressly commanded in the Koran.

What is principally revered in this place, and gives sanctity to the whole, is a square stone building, called the *Caaba*. Before the time of Mohammed this temple was a place of worship for the idolatrous Arabs, and is said to have contained no less than three hundred and sixty different images, equaling in number the days of the Arabian year. They were all destroyed by Mohammed, who sanctified the *Caaba*, and appointed it to be the chief place of worship for all true believers. The Mussulmans pay so great a veneration to it that they believe a single sight of its sacred walls, without any particular act of devotion, is as meritorious in the sight of God as the most careful discharge of one's duty for the space of a whole year in any other temple.

To this temple every Mohammedan who has health and means sufficient ought once, at least, in his life to go on pilgrimage; nor are women excused from the performance of this duty. The pilgrims meet at different places near Mecca, according to the different parts from whence they come, during the months of Shawal and Dhu'lkaada, being obliged to be there by the beginning of Dhu'lhajja, which month, as its name imports, is peculiarly set apart for the celebration of the solemnity.

The men put on the *ihram*, or sacred habit, which consists only of two woolen wrappers, one wrapped about the middle and the other thrown over the shoulders, having their heads bare, and a kind of slippers which cover neither the heel nor the instep, and so enter the sacred territory in their way to Mecca. While they have this habit on they must neither hunt nor fowl (though they are allowed to fish); which precept is so punctually observed that they will not kill vermin if they find them on their bodies. There are some noxious animals, however, which they have permission to kill during the pilgrimage, as kites, ravens, scorpions, mice and dogs given to bite. During the pilgrimage it behooves a man to have a constant guard over his words and actions; to avoid all quarreling or ill language, all converse with women and all obscene discourse; and to apply his whole attention to the good work he is engaged in.

The pilgrims, having arrived at Mecca, immediately visit the temple, and then enter on the performance of the prescribed ceremonies, which consist chiefly in going in procession around the *Caaba*, in running between the mounts *Safa* and *Meriva*, in making the station on Mount *Arafat* and slaying the victims and shaving their heads in the valley of *Mina*.

In heathen countries the two most memorable places of resort are the temple of the grand lama in Thibet, the temple of Juggernaut at Orissa, and other celebrated temples of Hindoo worship in India.

Dr. Johnson gives us some observations on pilgrimage which are so much to the purpose that we shall here present them to the reader: "Pilgrimage, like many other acts of piety, may be reasonable or superstitious, according to the principles upon which it is performed. Long journeys in search of truth are not commanded; truth, such as is necessary to the regulation of life, is always found where it is honestly sought; change of place is no natural cause of the increase of piety, for it inevitably produces dissipation of mind. Yet, since men go every day to view the fields where great actions have been performed, and return



A FEMALE PILGRIM.

with stronger impressions of the event, curiosity of the same kind may naturally dispose us to view that country whence our religion had its beginning. That the Supreme Being may be more easily propitiated in one place than in another is the dream of idle superstition; but that some places may operate upon our own minds in an uncommon manner is an opinion which hourly experience will justify. He who supposes that his vices may be more successfully combated in Palestine will, perhaps, find himself mistaken, yet he may go thither without folly; he who thinks they

will be more freely pardoned, dishonors at once his reason and his religion."

The influences which prompted to the practice of pilgrimages is still operative in the present day, as may be seen in France, in England and in the United States. Even among the educated Romanists in England it has become publicly recognized as a means of grace to go to places where the Virgin Mary is reported to have lately appeared; and from the United States the effort is being made to inaugurate the practice of visiting Rome in a pilgrimage to do honor to the head of the Church.

PILKINGTON (pil'king-tun), JAMES, a celebrated prelate of the English Church. He was born in 1520, at Rivington, in Lancashire, and educated at St. John's College, Cambridge, of which he became Master. On the accession of Mary he had to fly to Geneva, but on his return, in 1561, he was made bishop of Durham. He was an exceedingly learned man and a great theo-

the "oak of the pillar," an oak grove planted near a memorial stone, that mentioned in Josh. xxiv. 26.

PILLAR SAINT, a follower of Saint Simon Stylites. See **STYLITES**.

PILLAR OF SALT, Gen. xix. 26. See **LOT**.

PILLOW (pil'lo). See **BED**.

PILTAI (pil'ti), a priest in the days of Joiakim, Neh. xii. 17.

PILMORE (pil'more), JOSEPH, D.D., was born in 1734, at Tadmouth, in Yorkshire, England. At an early age he became acquainted with John Wesley, who placed him in his famous school at Kingswood, where he acquired some knowledge of Latin, Greek and Hebrew. He then began to travel as a helper, but he was not ordained by Mr. Wesley. His personal appearance was fine,

PIMENIOLA (pim-e-ne-o'la) was the wife of the celebrated Lupus, the bishop of Troyes. She was sister to Hilary, the bishop of Arles; and as Lupus was brother to the famous Vincentius Lirinensis, she was sister-in-law to the latter. He did not deserve such a wife, for seven years after his marriage he deserted her and his children to join Honoratus, who was engaged in laying the foundation of the convent at Lerins. Thus in the fifth century monkish asceticism had succeeded in leading men to false ideas of life, of family duty and of vows to God.

PIN, Jud. xvi. 14; Ezek. xv. 3. See **NAIL**, **WEAVING**.

PINE, PINE TREE. We find "pine," or "pine tree," only three times in our version of the Scripture, Neh. viii. 15; Isa. xli. 19; lx. 13, and in all these places the translation is erroneous. In the first-named the oil tree, the wild olive, or *oleaster*, is meant. In the two other passages, though Henderson renders "pine" and others propose elm and plane tree, Gesenius with more reason prefers hard oak, holm, ilex. The "ash," Isa. xli. 19, in all probability designates a pine. See **ASH TREE**.

PINNACLE (pin'na-k'l), a small spire-like ornament placed on the top of a buttress or gable. The spire is large, being the covering of a tower; a turret is of smaller dimensions, usually covering a winding staircase; and a pinnacle is still smaller, being merely an ornamental finish of a buttress or apex of a gable.

PINNACLE OF THE TEMPLE, some particular elevation or summit in the temple buildings, from which the tempter would have had our Lord to cast himself down, Matt. iv. 5; Luke iv. 9. In each of the Evangelists the article is used—the pinnacle or wingle of the temple—pointing to some well-known and elevated point. It is generally understood to be the summit of the southern portico, which not only itself rose to a great height, but impended over the valley of Jehoshaphat, rendering it in the strictest sense a giddy elevation.

PINON (pi'n'on), one of the "dukes" of Edom, Gen. xxxvi. 41. See **PUNON**.

PIOMIUS (pe-o'me-us) was an eminent martyr who suffered A. D. 169. At the same period Germanus bore a similar testimony for the truth.

PIOUS FRAUDS are those artifices which have been used to propagate religion and to advance the interests of the Church. In the Church of Rome such attempts, instead of being frowned upon and openly denounced as immoral, have very generally been tolerated. Thus, winking images of saints, supposed cures at holy wells, appearances of the Virgin Mary and other saints, have all been used to influence the ignorant and the credulous; but the practice and the name are both indefensible. No fraud can be pious, and to do evil that good may come is clearly denounced by Paul, Rom. iii. 8, as deserving condemnation.

PIPE. See **MUSICAL INSTRUMENTS**.

PIPHILES (pif'i-leez), a name given to the Flemish Albigenses.



PERGAMOS.—See article.

gian, and he deserves especial notice because of the fact that he was one of the most earnest of the early promoters of the study of Greek literature in England. He wrote commentaries on Haggai, Obadiah, Nehemiah, Ecclesiastes, the Epistle to the Galatians and the Epistles of Peter. He also wrote a "Defence of the English Service." He died in 1575, leaving behind him the character of a great and good man.

PILL, PILLED, Gen. xxx. 37, 38. Peeled, stripped off.

PILLAR (pil'lar). Pillars are spoken of in Scripture as supporting a building, Jud. xvi. 26, 29, or placed for ornaments, 1 Ki. vii. 15-32. Pillars were sometimes set up as trophies or memorials, and with a religious purpose libations were poured upon them; they were also inscribed, Gen. xxviii. 18; 2 Sam. xviii. 18.

The word is often used in a symbolical sense, as to describe the columnar form in which the divine Presence was manifested, Ex. xliii. 21. "The plain of the pillar," Jud. ix. 6, is rather

his voice exceedingly effective and his manners most pleasing; and hence the weight of his themes and his mode of address made him exceedingly popular. In 1769 he offered to go to the colonies as a lay-helper, and from Maine to Georgia he preached with marked ability. During the Revolutionary struggle the preachers in connection with Mr. Wesley held it prudent to desist, and at the close of the war Mr. Pilmore sought and obtained ordination from Bishop Seabury, of Connecticut. He was forthwith settled in the northern suburb of Philadelphia, and from 1789 until 1794 he was employed in St. Paul's Church, Philadelphia. He went to Christ Church, New York, in 1794, and in 1804 he returned to St. Paul's Church again; and here he labored until declining health rendered it needful that an assistant should be provided, and in 1821 he received the aid of the Rev. Benjamin Allen. He died in 1825, in the ninety-first year of his age. He was earnest and faithful to the last; and during his life he was greatly blessed among young men, and his communion seasons were felt by his large charge to be special times of spiritual refreshment.

PIRAM (pi'ram), the king of Jarmuth, one of the Amorite chiefs who leagued against Israel after the submission of Gibeon, Josh. x. 3.

PIRATHON (pir'a-thon), **PIRATHONITES** (pir'a-thon-ites), a place in the land of Ephraim, Jud. xii. 15. It is now called *Ferata*, six miles from Nablous.

PIRNENSIANS (pir-nen'zh'ans), a medieval sect, taking its name and origin from John Pirnensis, of Silesia, about A. D. 1341. His principles were illustrated especially in the Beghards and the Brethren of the Free Spirit.

PISCATOR (pis-ka'tor), **JOHN FISCHER**, was a celebrated professor of theology at Strasburg. Having subscribed to the creed of the Calvinists, he was obliged to remove from Strasburg to Herborn. He died A. D. 1546. He was the author of valuable commentaries on the Old and New Testaments, which are still sought after. He also left a work in quarto on religion, in which he treated with Vorstius on matters respecting which they differed.

PISCINA (pis-se'na), a stone basin with a drain from it, made in churches for the priest to wash his hands in during mass, or to cleanse the vessels after the service.

PISCIS (pis'sis). This is a Latin word signifying a fish. It is a symbol of our Lord, the Latin equivalent of the Greek word "Ichthys." See **ICHTHYS**. A window of a peculiar shape, called a "fish window," may be seen in many old churches, especially in edifices of the Old English period. It was a symbol, and its name was derived from its form, which was pointed at top and bottom, being made of two arcs of a circle.

PISE (peeze), **CHARLES CONSTANTINE**, D.D., was born in 1802, at Annapolis, Maryland. He studied theology at Rome, and on his return he taught rhetoric at Mount St. Mary, Emmetsburg. He entered the priesthood in 1825, and served at Fredericktown and Baltimore, Maryland. Here he wrote a "History of the Church to the Reformation" and "Father Rowland," a tale in reply to the well-known work "Father Clement." He again went to Rome, where the degree of doctor of divinity was conferred on him, and he was also made a knight of the Holy Roman empire. On his return he labored in Washington, and acted as chaplain to the Senate. From Washington he went to New York, where he held several churches, and in 1849 he removed to Brooklyn, where he died in 1866. He was a voluminous writer. He was the author of a poem entitled "The Acts of the Apostles," "Zenosius, or the Pilgrim Convert," "Indian Cottage," "Aletheia, or Letters on the Truth of the Catholic Doctrine," "Letters to Ada," "Christianity and the Church," "Lives of Ignatius and his First Companions," "Notes on a Protestant Catechism," "The Catholic Bride" and "Hore Vagabondæ," the latter being a sketch of Irish scenes and manners.

PISGAH (pis'gah), a ridge or summit in the mountains of Abarim, on the east of the Dead Sea, toward the wilderness. It was in the territory afterward assigned to Reuben, consequently to the north of the Arnon, Num. xxi. 20. The view from

Pisgah must have been extensive, as it was to the point Nebo, probably the loftiest height of the ridge, that Moses was commanded to ascend in order to feast his eyes before closing them in death with the view of that delightful land which for his sin he was forbidden to enter.

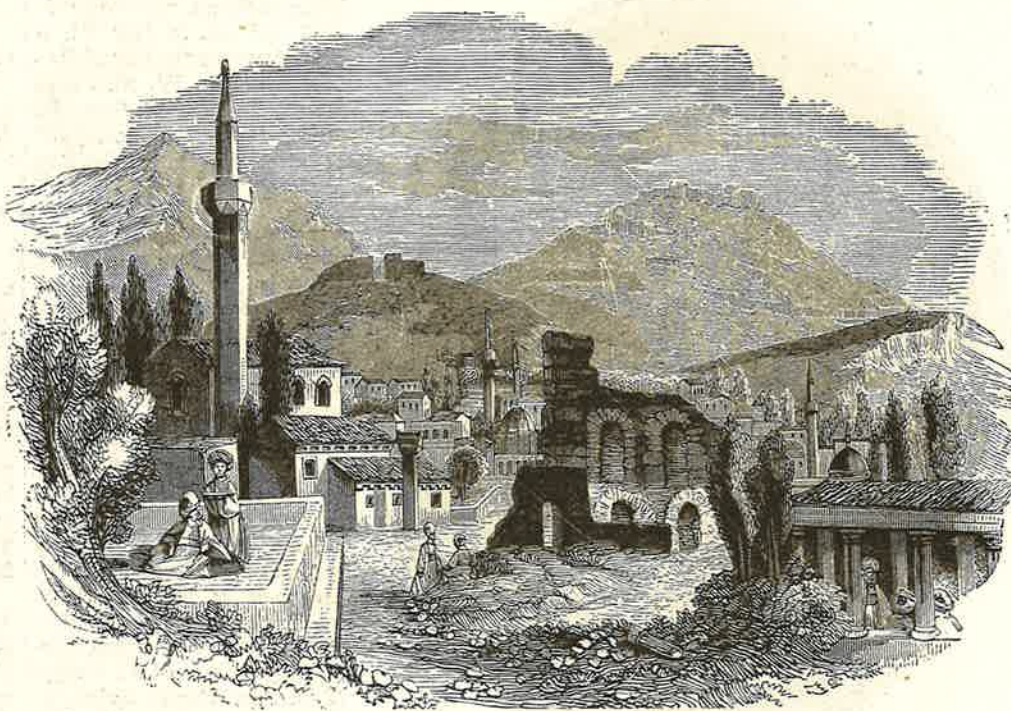
PISIDIA (pis-sid'e-a), a province of Asia Minor, bounded on the north by Phrygia, on the west by Caria and Lycia, on the south by Pamphylia, and on the east by Cilicia and Isauria. It was a mountainous region; and it was probably among the defiles of Pisidia that the apostle Paul experienced some of those "perils of robbers" of which he speaks in 2 Cor. xi. 26; and perhaps fear of the bandits that inhabited them had something to do with John's abrupt departure from Paul and Barnabas just as they were about to enter Pisidia, Acts xiii. 13, 14.

PISON (pi'son), one of the four rivers of Para-

bottom, as in Job ix. 31, where our translators render "ditch." It also signifies the grave, Job xxxiii. 24; Ps. xxx. 9, and thence death, or corruption the consequence of death, Ps. xvi. 10; xlix. 9. *Shôl* is often translated "pit," Num. xvi. 30, 33; it means the unseen world. See **HELL**.

PITCH. The more proper term for what goes by the name of pitch in Scripture is asphalt or bitumen, a dark, inflammable substance, which in certain places boils up from subterranean fountains, but hardens by exposure to the atmosphere, and in the liquid state is well adapted for use as a cement. There are no fewer than three Hebrew words employed as designations of it in three aspects: *zepheth* when liquid, *hhemar* in the solid state, and *côpher* in reference to its use in overlaying wood-work.

PITCHER (pich'er). Besides the leather or skin bottles in common use among the Hebrews



PHILADELPHIA.—See article.

dise, which is said to have "compassed the whole land of Havilah, where there is gold," Gen. ii. 11. It has been vainly sought to be identified with various existing rivers, such as the Ganges, Indus, Phasis, etc. See **EDEN**.

PISPAH (pis'pah), a chieftain of Asher, 1 Chr. vii. 38.

PIT. There are several Hebrew words which are more or less frequently rendered "pit" by our translators. *Bôr* is generally a cistern or tank constructed as a receptacle for rain-water. See **CISTERN**. And as these places when empty were used as dungeons, the word has the signification of a prison, Zech. ix. 11; it also denotes a grave or sepulchre hewn in the rock, Ps. xxviii. 1; Isa. xiv. 15, 19. The word *mahâmôrôth* occurs only once, Ps. cxl. 10; it means whirlpools, abysses of water. *Shahhath* properly is a sinking; hence a pit or chasm used for a pit-fall, Ezek. xiv. 4, 8, and figuratively for plots, treachery or peril, Ps. vii. 15; ix. 15; Prov. xxvi. 27. Sometimes the word denotes a hole or cistern with mire at the

bottom, as in Job ix. 31, where our translators render "ditch." It also signifies the grave, Job xxxiii. 24; Ps. xxx. 9, and thence death, or corruption the consequence of death, Ps. xvi. 10; xlix. 9. *Shôl* is often translated "pit," Num. xvi. 30, 33; it means the unseen world. See **HELL**.

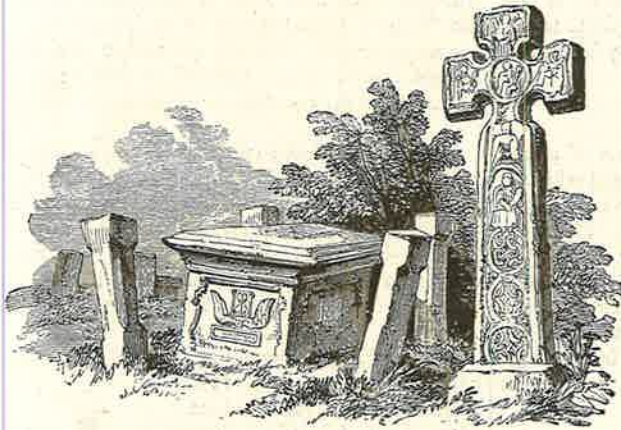
PITHOM (pi'thom), one of the "treasure-cities" which the Israelites built in the land of Goshen "for Pharaoh," Ex. i. 11. The site is by general consent identified with that of the Patumos of Herodotus, which was situated on the east side of the Pelusiac arm of the Nile, not far from the canal which unites the Nile with the Red Sea, in the Arabian part of Egypt.

PITHON (pi'thon), a descendant of King Saul, 1 Chr. viii. 35.

PITMAN (pit'man), **CHARLES**, D.D., was born in 1796, near Cookstown, New Jersey. He early manifested a serious disposition, and having united with the Methodist Church he was licensed to preach in 1815 in the New Mills circuit. In 1818 he was admitted as a minister on trial in the Philadelphia Conference, and he soon rose to great fame. In 1826-29 he was presiding elder in the

laurin, on the Newtonian discoveries." Lord Jeffrey says of him: "He was certainly one of the best writers of his age, and we do not now recollect any one of his contemporaries who was so great a master of composition." He did much to sustain the high character of the university in the days of Dugald Stewart and the other men of note whose names have been so thoroughly associated with that great seat of learning.

PLEDGE (pledj), something deposited as security for an act to be done or a payment to be made. Thus Judah gave his signet to Tamar as security for the kid he promised to send her, Gen. xxxviii. 17, 18. The Mosaic law was very tender to the debtor in respect of pledges. If the raiment was taken, it was to be restored before sunset, Ex. xxii. 26, 27. Neither the upper nor the nether millstone was to be taken in pledge, because the want of it would interfere with the daily food of the household, Deut. xxiv. 6. The creditor, moreover, was not to enter a house for a pledge, but to wait at the door till the debtor brought it him, Deut. xxiv. 10, 11. Various other merciful regulations were made, Deut. xxiv. 12, 13, 14; and harshness in retaining pledges was often censured, Job xxii. 6; Ezek. xviii. 7, 12, 16.



TOMB OF MOMPESSON.—See PLAGUE, IN ENGLAND.

PLEIADES (pli'a-deez). See ASTRONOMY.

PLENARY (ple'na-re) **ABSOLUTION**, the full forgiveness of sins to a penitent who has made a full and sincere confession. Some sins are reserved for the absolution of a higher authority than that of a priest; nevertheless, when death is imminent, a full absolution may be given.

PLEROMA (ple-ro'ma), a term among the Gnostics, who held that the Supreme Being resided in the mansions of light, and they were accustomed to call his abode "the pleroma," or the celestial regions where the æons or emanations of the deity dwelt.

PLOTINUS (plo-te'nus) was associated with Longinus, Herennius, Origen and Herocles as a pupil of Arminius Saccas in the school of the later Platonists at Alexandria in the third century. The school really view Christianity as a corruption of Platonism. Plotinus lived about A. D. 270. Later in the same school of thought was Porphyry, A. D. 304, and Jamblichus, A. D. 333.

PLOUGH. See AGRICULTURE.

the Society of the Jesuits, and became president of the Roman Catholic College at Stonyhurst, in Lancashire. He was an earnest advocate for introducing the Jesuits into England, and he defended his views against Charles Butler and the Rev. J. Berington, who dreaded their policy. His brother, Francis Plowden, LL.D., was an English barrister who practiced at the chancery bar, and became celebrated by his "Historical Review of the State of Ireland from the Invasion of that Country under Henry II. to its Union with Britain in 1801." This work was severely reviewed by Sir Richard Musgrave, and as earnestly defended by the author and other writers, especially by the Edinburgh Review. Francis Plowden, who wrote very extensively, died at Paris in 1829, and his brother Charles, who had gone to Rome, died at Jougue, in Franche-Compte, in 1821, on his way back to England.

PLOWMAN (plow'man), **PIERS**, whose proper name was **ROBERT LANGELANE**, **LANGLAND** or **LONGLAND**, was a secular priest, and one of the disciples of the Reformer Wycliff. He was a Fellow of Oriol College, Oxford, and the reputed author of the famous satire on Church and State, which appeared under the name of "The Vision and the Creed of Piers Ploughman." This most remarkable performance, which was completed about A. D. 1369, has never lost its interest; and along with the works of Chaucer, Spenser and the other early lights of English literature, it holds its place as a very prominent constellation.

PLUMB-LINE (plum'line), a well-known instrument by which exact perpendicularity is secured. It is symbolically used in Scripture to denote the strict line of justice according to which God would act toward those who provoked him, Amos vii. 7, 8; Isa. xxviii. 17.

PLUMPTRE (plum'tre), **EDWARD HAYES**, who has become one of the leading theologians in the Church of England in the present day, is professor of divinity in King's College, London. He is also prebendary in St. Paul's Cathedral. Like many others who distinguished themselves at the university, he has shown his knowledge of Greek by his translations, the tragedies of Sophocles and of Æschylus being his chief effort in this direction. His theological views have been given forth in the form of sermons, reaching to nearly a dozen issues. In 1866 he was the Boyle lecturer, the theme being "Christ and Christendom." In 1867 he competed with Ruskin for the chair of poetry at Oxford, and in the same year he showed his earnest study in the religions of the East by his "Essay on Sakya Mouni at Bodhimandra," in which he has reviewed the system of Buddhism in a most lucid manner.

PLURALITY (ploo-ral'i-te) means the holding of more offices than one. In the forty-first canon of the Church of England pluralism is forbidden, except in the case of those who "shall be thought very well worthy for their learning, and

time in every year," and benefices must not be more than thirty miles apart if held by the same man. These laws are easily avoided, though the feeling in the Church has of late grown very decided against the abuses which had long been permitted in many parishes of the kingdom.

PLYMOUTH (plim'uth) **BRETHREN**. The name is taken from the fact that at Plymouth, in England, they first became conspicuous. In 1830 attention was drawn to their views. They object to national churches as being lax and worldly, and to many of the dissenters as being narrow, sectarian and bigoted. They recognize no order of ministers, and they profess an entire reliance on Christ, a desire to realize his presence in the soul, and to lead a life of great spirituality. They call themselves "Brethren." Their founder was a barrister named Darby, who had entered the ministry of the Church of England. They are much divided in their views, but generally they hold the pre-millennial view of the advent of Christ.

POCHERETH (po'ke-reth) **OF ZEBAIM** (ze-ba'im). It is probable that Pochereth-hatsebaim is one appellative, being the name of a person whose descendants, called Solomon's servants, returned from captivity with Zerubbabel, Ezra ii. 57.

POCOCK (po'kok), **EDWARD**, D.D., was born in 1604, at Oxford, and educated at Magdalen Hall. He became a scholar of Corpus Christi and a Fellow of that learned house in 1628. Next year he was ordained, and he proceeded to Aleppo as chaplain of the English factory; and there he diligently prosecuted the study of Arabic and other Oriental languages. In 1636 he became first professor of Arabic at Oxford, and soon thereafter, at the instance of Laud, he went to Constantinople to collect manuscripts. In 1643 he became rector of Childrey, in Berkshire, and in 1648 he was made canon of Christ Church and professor of Hebrew. Two years after, he was ejected from the canonry, and in 1655 he was about to be removed from the professorship by the Parliamentary commissioners, but they were withstood by John Owen, Seth Ward, John Wilkins and John Wallis, who pointed out the "infinite contempt and reproach" which would rest on those who might be so unwise as to reject a man "whom all the learned, not of England only, but of all Europe, so justly admired for his vast knowledge." He was a voluminous writer, and he stood in the front rank of the learned men of his day. South has declared him to be "the greatest master of the Eastern languages and learning which this or any other age or nation has bred." He died in 1691.

POCOCKE (po'kok), **RICHARD**, D.D., LL.D., was born at Southampton, in 1704, and educated at Corpus Christi College, Oxford. He traveled very extensively in the East, from 1737 until 1742. He was made precentor of Waterford, in Ireland, and in 1756 he was raised to the see of Ossory, whence he was translated, in 1765, to Meath. His travels in the East have been greatly esteemed, and the early editions brought almost fabulous prices. All his works were antiquarian in character. He died in 1765.

POET (po'et), **POETRY** (po'e-tre). It is

"the poetical books," an appellation which was given them by a variety of ancient authors. These books, which are almost wholly metrical, are Job, the Psalms, the Proverbs, Ecclesiastes and the Canticles or Song of Solomon.

But they by no means contain the whole of Hebrew poetry. Large parts of the prophetic writings are in verse; and besides, there are to be found many detached poems and stanzas in the historical portions of the Bible, Gen. iv. 23, 24; Ex. xv. 1-21; Jud. v.; Luke i. 46-55, 68-79; ii. 29-32.

It was natural that poetry should be developed among the Hebrews. Israelitish history was specially calculated to kindle the poetic rapture. The chosen people were brought into communion with the Highest. The wonders that were wrought for them, the motives made to tell on them, the mysterious depths into which they might look, must have given them a loftiness of thought to which less favored nations could not reach; and when, besides, there was vouchsafed a marvelous *afflatus*, that indescribable influence which brought the human mind into near relation with the divine while the secrets of Deity were revealed to man, inspired poetry, it is evident, must be the noblest of all poetry. Truly, the harp of Zion was attuned to glorious themes; no wonder that its strains have sounded clear above the world's din through all the generations of the world's history. The grandeur of its thoughts, then, is the pre-eminent feature of Hebrew poetry. And because of that very grandeur it has not been solicitous about external form. Other nations have been more attentive to the harmony of expression. They have wrought it and polished it with a finished art to which the sublime conceptions of the Hebrew bards could not stoop. But though cultivated Hebrew poetry preserves a natural simplicity and freedom, it is not destitute of the characteristics of verse. Peculiar words and grammatical forms are introduced. Imagery is employed, borrowed from various sources; and there is an elevated tone and a majesty or tenderness of thought and diction observable generally in all poetical compositions.

One great characteristic of Hebrew poetry consists in the loftiness of its conceptions, and its mode of expression is found in what has been happily called "thought-rhythm." It is not the language which has been reduced to verse; it is the thought that arranges itself in a wonderful correspondence which, like the lights and shades of a picture, like the echo repeating the song of the swain, was prominent in those antithetic strains which celebrated their great deliverance, Ex. xv. 1, 21, and is the measure generally of the Hebrew poetical idea. There is a certain equality, resemblance or relationship visible between periods or verses—a rhythmus of propositions; so that thought in successive lines answers to thought, and things to things. Such is the general character of Hebrew versification; and this parallelism occurs in every part of Old Testament poetry. An example will best explain the meaning of parallelism. Take then the following:

"Doth the wild ass bray over his grass?
Doth the ox low over his fodder?"—Job vi. 5.

Here there is an equality in the number of words with exact proportion of thought. Poetical parallelism may be taken to consist of four species:

1. Parallel lines cognate or gradational are those which correspond by expressing the same, or a similar sentiment in different but nearly equivalent terms. This species of parallelism is, perhaps, the most frequent of all. The following may be taken as an example:

"O the happiness of that man
Who hath not walked in the counsel of the ungodly,
And hath not stood in the way of sinners,
And hath not sat in the seat of the scornful."—Ps. i. 1.

2. Parallel lines antithetic are those which correspond by an opposition of terms with sentiments, the contrast being sometimes in expressions and sometimes only in sense. Many of the proverbs of Solomon assume this form, and owe to it much of their elegance and force.

Thus:

"A wise son rejoiceth his father;
But a foolish son is the grief of his mother."—Prov. x. 1.

3. Parallel lines, synthetic or constructive, are those in which there is a similar form of construction; when there is a correspondence between the different propositions, in respect of the shape and turn of the whole sentence and of the constituent parts, such as noun answering to noun, verb to verb, member to member, negative to negative, interrogative to interrogative. The variety of this form is great, the parallelism being more or less exact. The following may be taken as an example:

"The law of Jehovah is perfect, restoring the soul;
The testimony of Jehovah is sure, making wise the simple;
The precepts of Jehovah are right, rejoicing the heart:
The commandment of Jehovah is clear, enlightening the eyes;
The fear of Jehovah is pure, enduring for ever;
The judgments of Jehovah are truth, they are just altogether;
More desirable than gold, or than much fine gold,
And sweeter than honey, or the dropping of honey-combs."—Ps. xix. 7-10.

4. Stanzas are sometimes so constructed that the first line corresponds to the last, the second to the penultimate, or last but one, and so forth throughout. This is called the introverted parallelism. The following is an example:

"My son, if thy heart be wise,
My heart also shall rejoice;
Yea, my reins shall rejoice,
When thy lips speak right things."
Prov. xxiii. 15, 16.

We may discover in the Bible different kinds of poetical composition. 1. Lyric poems or odes are the most ancient. These were intended to be sung or accompanied by music. There are many noble examples of them in various parts of Scripture, as the song of Moses, Ex. xv. 1-19; that of Deborah, Jud. v.; very many of the Psalms, etc. 2. Elegiac poetry is in a mournful strain. Examples are the lament of David over Saul and Jonathan, 2 Sam. i. 19-27, and the Lamentations of Jeremiah. 3. Didactic or moral poetry is intended to instruct. It is unimpassioned, earnest and sententious, often delivering sage maxims in elegant and pointed verse. 4. Dramatic poetry is characterized by an interchange of speakers. We find it in the book of Job and in the Song of Solomon. Other kinds of poetry can hardly be said to have been developed in the remains preserved to us of the Hebrew muse.

The prophets generally adopted poetry as the vehicle of their utterances. Many sublime odes are to be found in their writings, as well as pieces distinguished for solemn grandeur, when they threatened the impenitent with the approaching sore judgment of Jehovah's anger. Elegiac strains often occur, lamenting the sad fate of Ephraim or Judah; and the return of prosperity is described with pastoral images, presenting somewhat of the idyllic character. The poetic

fire burns most brightly in the earlier prophets; the later ones, Ezekiel, Haggai, Zechariah, Malachi, are more prosaic; much of what they penned is simple prose.

The highest excellence of Hebrew poetry consists (as above noted) in its religious character. It is stamped with a divine impress. A loftier element pervades it than can be found in the most noble productions of the heathen muse. This must be borne in mind by the interpreter. He must mark its Oriental form. He must acquaint himself with the modes of Eastern expression, its luxuriant imagery, its boldness of metaphor. And he must take care to distinguish what is symbolical from what is literally intended, lest he mistake the drapery for the substance of the composition. But while using all diligence in these respects, and observing many of the rules according to which poetry in general is expounded, the student of the poems of Scripture must never forget that they come from Him who



PLANTAIN.—See article.

is the holy and the true One. Their meaning must not be frittered away, as if it were but exaggeration and flourish. The poetry of Scripture was delivered "by holy men of God, who spake as they were moved by the Holy Ghost," 2 Pet. i. 21.

POINTED ARCHITECTURE is the general term applied to the various styles which succeeded the Norman, which had round-topped or circular arches in the heads of the windows. The "pointed" arch came into use with the next style, the Early English, and it prevailed also in the Decorated and the Perpendicular, until at length the flattened or debased arch of the Tudor period showed that as a science architecture had begun to decline.

POISON. See GALL.

POLE, REGINALD, an eminent statesman, and archbishop of Canterbury in the reign of Queen Mary, was descended from the blood-royal of England, and born at Stourton Castle, in Staf-

fordshire, in 1500. He was educated at Sheen Monastery and Magdalen College, Oxford; and after obtaining preferment in the Church went to Italy, where he long resided. On his return to England he opposed the divorce of Henry VIII. from Catharine of Aragon, in such earnest terms that the king drove him from his presence and never saw him more. He again left England, was made a cardinal in December, 1536, and had the offer of the popedom on the death of Paul III.



POMEGRANATE FRUIT.

When Mary ascended the throne, Pole returned to England as legate, in which capacity he absolved the Parliament from the sin of heresy, and reconciled the nation to the holy see. The very day after the burning of Cranmer, the cardinal was consecrated archbishop of Canterbury; soon after which he was elected chancellor of both universities, survived the queen but one day, and died November 18, 1558.

POLHILL (pol'hil), EDWARD, was an eminent English Calvinistic theological writer in the seventeenth century. He resided at Burwash, in Sussex. In 1673 he published "The Divine Will considered in its Eternal Decrees." Then followed, in 1675, an "Answer to Dr. Sherlock;" and in the same year his greatly-admired treatise appeared, entitled "Precious Faith, considered in its Nature, Working and Growth," a work which is still sought after. Three years afterward he issued "View of Divine Truths;" and in 1680 he published "Mystical Union between Christ and Believers considered." In 1682 his "Preparation for Suffering in an Evil Day" appeared, which was followed by his "Discourse on Schism." Polhill was a layman, a justice of the peace, but a profound theologian, clear in his views, tender in his feelings, and one of the best examples of the Puritan writers.

POLLOK (pol'luk), ROBERT, a licentiate of the United Associate Presbytery of Edinburgh, was born in 1799, at Muirhouse, in Renfrewshire, and educated at the university of Glasgow. His fame as an author rests on the much appreciated work, "The Course of Time," which at first was published anonymously; but on its appearance the writer took rank as one of the leading poets of the age. His next work was "Helen of the Glen," which was followed by "The Persecuted Family" and "Ralph Gemmill." In 1868 the "Course of Time" had reached the enormous circulation of seventy-eight thousand copies. Professor Wilson characterized it as "a vast achievement" for so young a man. His health was so feeble that he was unable to officiate as a preacher, and he died in 1827, greatly regretted.

POLLUX, Acts xxviii. 11. See CASTOR.

POLYCARP (pol'e-karp), SAINT, one of the apostolical Fathers of the Church and a Chris-

tian martyr, who, according to tradition, was a disciple of the apostle John, and by him appointed bishop of Smyrna. He made many converts, enjoyed the friendship of Ignatius and opposed the heresies of Marcion and Valentinus; but during the persecution of the Christians under Marcus Aurelius he suffered martyrdom with the most heroic fortitude, A. D. 166. His short "Epistle to the Philippians" is the only one of his writings that has been preserved.

POMEGRANATE (pom-e-gran'et) is a native of Asia; and we may trace it from Syria, through Persia, even to the mountains of Northern India. It is common in Northern Africa, and was early cultivated in Egypt; hence the Israelites in the desert complain, Num. xx. 5, "It is no place of seed, or of figs, or of vines, or of pomegranates." The bright and dark-green foliage of the pomegranate, and its flowers conspicuous for the crimson color both of the calyx and petals, must have made it an object of desire in gardens, while its large reddish-colored fruit, filled with numerous seeds, each surrounded with juicy pleasant-tasted pulp, would make it still more valuable as a fruit in warm countries, Cant. viii. 2; vi. 7; xi. 12. That it was produced in Palestine at a very early age is evident from the spies bringing some back when sent into Canaan to see what kind of a land it was; for we are told that they "came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes," etc., "and they brought of the pomegranate and of the figs," Num. xiii. 23.

POMMEL (pom'mel), 2 Chr. iv. 12, 13, a projecting ornament belonging to the capital of a pillar; it is called a "bowl" in 1 Ki. vii. 41.

POMPEIA (pom'pe-ah), or **POMPEII** (pom'pe-i), the name of a city of Campania, in the vicinity of Mount Vesuvius. It has become far more famous in modern times than it ever could have been in the days of its greatest prosperity. Tacitus records the fact that a part of it was destroyed by an earthquake. There is no record of the time when it was overwhelmed under the ashes of Vesuvius, but it is probable that the catastrophe took place in the time of Titus. In 1748 the ruins were accidentally discovered, and the proofs are abundant that the inhabitants were taken by surprise, and that escape was impossible. Accordingly, the uncovering and opening up of the streets and houses has presented to the modern eye all the arrangements of an old Roman town. About one-third of the town has been uncovered, and the antiquarian treasures which have been collected are most precious. The size, form and arrangement of houses are seen; household utensils and all the usages of Roman life are presented to the eye of the modern spectator after the repose of ages.

POMPEY (pom'pe). There were three eminent Romans of this name, chief of whom was the great general who came into collision with Julius Cæsar, and who was routed by him at the memorable battle of Pharsalia. In his effort to escape to Egypt he was treacherously murdered.

POND, ENOCH, D.D., was born in 1791, at Wrentham, Massachusetts. He was licensed to preach in 1814, and settled in 1815 as pastor of the Congregational church of Auburn, Massachusetts. He resigned in 1828, and went to Boston to conduct the monthly publication, "The Spirit of the Pilgrims;" and from 1832 until

1856 he acted as professor of theology in the seminary at Bangor. In that year he became president and professor of ecclesiastical history, and lecturer of pastoral duties. He has been a very prolific writer. He reviewed "Judson on Baptism;" in 1824 his "Monthly Concert Lectures" appeared; in 1827 his "Memoir of President Davies;" and in the same year his "Life of Count Zinzendorf" was published. "John Wickliffe," "Morning of the Reformation," "No Fellowship with Romanism," came out in succession. Then followed "The Mather Family," "The Young Pastor's Guide," "The World's Salvation," "Pope and Pagan," "A Review of Swedenborgianism," "Plato," "Life of Increase Mather," "The Church," "God in Christ," "Memoir of John Knox," "Lectures on Pastoral and on Christian Theology;" and other issues of solid worth appeared, showing the activity and wonderful energy of his mind. In 1867 his "Prize Essay on Congregationalism" was published, and in 1868 the "Christian Theology" completed his lectures. Dr. Pond was one of the most valuable of all the great men produced in New England in the present age.

PONDS, Ex. vii. 19; viii. 5, the sheets of water left after the inundation of the Nile.

PONTIFEX (pon'te-feks). This was the highest sacerdotal title in Rome. Numa chose four out of the rank of the patricians whom he constituted "pontifices;" and four plebeians were afterward added to their number. Sylla enlarged the number to fifteen, divided them into two classes, and the chief among them was called the "pontifex maximus." From this title the well-known designation of pontiff is derived, which has long been given to the pope of Rome.

PONTIFICATE (pon-tif'e-kate). This is a book of rites to be observed by bishops, such as in confirmation, the ordination of priests and deacons and the coronation of sovereigns. In Great Britain and the United States these rites are not published separately, but the offices used in these countries do really constitute that which is included in the "pontifical" or "pontificate."

PONTIUS PILATE. See PILATE.

PONTUS (pon'tus), the north-eastern province of Asia Minor, which took its name from the sea [Pontus Euxinus] that formed its northern



COIN OF POMPEY.—See article.

frontier. That Jews had settled in Pontus previous to the time of Christ is evident from the fact that strangers from Pontus were among those assembled at Jerusalem at the Feast of Pentecost, Acts ii. 9. Christianity also became early known in this country, as the strangers "in Pontus" are among those to whom Peter addressed his first Epistle, 1 Pet. i. 1. Of this province Paul's friend Aquila was a native, Acts xviii. 2.

POOL, a large reservoir for water. Fountains in some parts of Palestine were rare, and streams failed during the summer and autumn; it

was therefore necessary to collect the water in cisterns and in ponds and pools, both for culinary uses and for the supply of cattle. The drying up of these pools was a grievous calamity, Isa. xlii. 15. We read of these large public reservoirs belonging to the towns of Gibeon, 2 Sam. ii. 13, Hebron, 2 Sam. iv. 12, Samaria, 1 Ki. xxii. 38, and Jerusalem; "the upper pool," 2 Ki. xviii. 17; "the lower pool," Isa. xxii. 9, 11; "Hezekiah's pool," 2 Ki. xx. 20; "the king's pool," Neh. ii. 14; and "the pool of Siloah," Neh. iii. 15, or "the old pool," Isa. xxii. 11. We read also, Eccles. ii. 6, of the "pools" or cisterns made by Solomon to irrigate his gardens. These are doubtless the famous "Solomon's pools" near Bethlehem. They are described as three immense tanks, partly excavated in the rocky bed of the valley, partly built up with huge stones, the bottom of the upper pool being above the top of the next, and so with the second and third. Their dimensions are respectively—length, three hundred and eighty, four hundred and twenty-three, five hundred and eighty-two feet; breadth, east end, two hundred and thirty-six, two hundred and thirty-six, two hundred and seven; west end, two hundred and twenty-nine, two hundred and twenty-nine, one hundred and forty-eight; depth, east end, twenty-five, thirty-nine, fifty feet. An aqueduct leads from them, which terminates in the area of the Haram, the site of the temple.

POOL, MATTHEW, a nonconformist minister, was born at York, in 1624. He studied at Cambridge, entered the Church, and was ejected from a London benefice under the Act of Uniformity. From that time he applied himself to writing. He took part in the controversies with the Romanists and the Socinians, and for his zeal against popery, according to the deposition of Titus Oates, his name was among those aimed at in the Popish Plot. He then went to Amsterdam, where he died in 1679. Besides "Sermons," he wrote "Annotations on the Bible;" but his greatest work was the "Synopsis" of criticism and commentary on the Holy Scripture, collected laboriously from the works of all preceding Biblical scholars, and now mournfully useless.

POOR. See **ALMS**.

POOR, DANIEL, D.D., was born in 1789, at Danvers, Massachusetts. His attention was drawn to the state of the heathen, and he offered himself as a missionary to the East, after having finished his education in Andover Seminary, in 1814. He sailed from Newburyport next year, and reached Colombo, in Ceylon, in March, 1816. He adopted the principle of educating the natives, and at Tillypally and Baricotta he established Christian seminaries. In 1836 he removed to Madeira, and in 1848 he visited his native land for the restoration of his health, and also to promote the cause of missions among the churches by the extension of knowledge concerning the condition of the East. In 1850 he returned to Ceylon, where he labored until his death, in 1855, at Jaffria, by cholera. His chief literary labors were confined to the preparation of books for the mission in Tamul and English.

POORE (poor), RICHARD, was one of the most eminent of all the great English episcopal church builders in the Middle Ages. His name is associated with two of the most important of the great cathedrals—that of Durham, over which

he presided, and Salisbury, which he designed and founded. Bishop Herbert Poore had obtained the royal assent for the removal of the cathedral church from Old Sarum to Salisbury, and he fixed on the site, but it remained for Richard Poore to carry the magnificent plan into effect; and to the designs made under his inspection the whole merit of the building is certainly due. It was founded A. D. 1220, the fifth year of the reign of Henry III., and an inscription on a tomb in the church states that it was finished in the year 1260. It is distinguished as the most uniform structure, as well as being the most perfect and original example, in the whole series of magnificent edifices devoted to the choral service of the Church of England. The beautiful Pointed style had then been brought to perfection, and with the exception of Westminster Abbey Church, erected in the same reign, no comparison with that of Salisbury has ever been adduced; and from its magnitude, purity and unity of style this cathedral stands unrivaled. In Durham, Lincoln, Peterborough,

east of the cloisters. The extreme length of the cathedral from west to east is four hundred and eighty feet, the length of the grand transept is two hundred and thirty-two feet, and the eastern transept extends one hundred and seventy-two feet. Unlike most of the old cathedrals, it is not closely surrounded by buildings. It stands in a noble "close" or lawn, with magnificent elms of enormous size and great luxuriance forming a border to the picture, while as to outline and dimensions a more splendid building can scarcely be imagined. The lofty spire, which for beauty has no equal, rises upward of four hundred feet from the floor, being the highest spire in Europe except that of Strasburg. The windows in the nave are double lancet, and in the clerestory they are triple lancet, the centre light rising higher than the other two. The cloisters, which are exceedingly fine, form an exact square of one hundred and eighty-one feet nine inches, and the chapter-house, which is octagonal in form and remarkably fine, is fifty-eight feet in diameter. It has been correctly said that for



SUPPORTING PILLARS OF ORIENTAL BUILDINGS.—See **PILLAR**.

Winchester, Canterbury and others, there are portions erected in the Norman, the Early Pointed, the Decorated and the Perpendicular, thus indicating the successive ages when their parts were built; but in Salisbury, the nave, transepts, choir, aisles, cloisters, chapter-house and towers being all uniform, there is a harmony as well as a beauty which cannot be seen in any of the other great churches of England.

Five years after it was commenced a portion was in such a state that divine service could be celebrated in the choir, and the building was consecrated on Michaelmas day, 1225, by Stephen Langton, archbishop of Canterbury, and three days afterwards Bishop Poore was translated to Durham; but he committed the work to the care of Elias de Derham, who from the first had acted as architect, and who was still engaged in superintending the work.

The plan of the cathedral is that of the Greek cross, having a transept crossing the choir as well as the transept north and south of the central tower. The cloisters stand out from the nave, being entered from the western angle of the southern transept, and the chapter-house stands to the

purity, simplicity and grandeur Salisbury Cathedral holds the same high rank in English ecclesiastical architecture that the Parthenon bears in the Grecian; and all students of taste and feeling in ecclesiastical styles will admit the correctness of this opinion.

A long list of eminent names are associated with this cathedral in addition to that of Poore, the founder, among whom may be mentioned Jewell, the author of the "Apology for the Church of England," who died in 1571, Davenant, Burnet and, in later times, Bampton, the founder of the Bampton Lectures. It is well known that the liturgies compiled for the church of Salisbury were used in York, Bangor, Lincoln and Hereford, and were considered as the standard texts for the performance of divine service in other cathedrals; and no other cathedral has supplied such a variety of books for its "use" or form of service as this important church has done.

POPE, a title derived from an Oriental word signifying father, and in very early times applied indiscriminately to all bishops, and in the East even to ministers. For many centuries the term

ornaments placed on the summits of benches, desks and other clerical wood-work in the Middle Ages. Illustrations of the forms of poppy-heads accompany this article.

PORATHA (po-ra'tha), one of the sons of Haman, Esth. ix. 8.

PORCELAIN (por'se-lan), a fine species of transparent earthenware, the chief component part of which is silic. It was made at a very early period in China, and believed to have reached its perfection there about A. D. 1000. Marco Polo describes its manufacture in the fourteenth century, but it was not generally introduced to Europe until the Portuguese traders, having doubled the Cape of Good Hope, commenced trading with China at the beginning of the sixteenth century. The name is derived from "Porcellanor," which was given to this ware by the Portuguese. Worcester-shire, in England, and Sevres, in France, are the great seats of porcelain manufacture in Europe.

PORCH, a vestibule, corridor, or entrance-passage. See HOUSE, TEMPLE.

PORCH, the name of a covering erected before the entrance of a church chapel or domestic building to shield persons who may not be able at once to enter. In mediæval structures porches were common because of the nature of the climate in Great Britain and in Western Continental Europe, and in design and ornamentation many of these structures were among the most attractive parts of the edifices to which they belonged.



POPPY-HEADS.—See article.

PORCIUS FESTUS. See FESTUS.

PORCUPINE (pork'u-pine). This small quadruped, which in the Linnæan classification belongs to the genus *Hystrix*, is noted for the manner in which it can defend itself by the sharp quills which project from the back and sides, and which are sharp and strong. The animal can roll itself into a round ball, having these quills on the outside, and thus it is completely defended. The porcupine is found in Africa, Asia and Italy. It is longer in the body and legs than the hedgehog, which it resembles.

PORPHYRE (por'fe-re), or **PORPHYRY** (por'phy-re), Esth. i. 6, margin, probably white marble.

PORPHYRY (por'fe-re) was a native of Tyre, where he was born about A. D. 233. He was originally named "Meleck," which in Syriac means "king," and Latinized is "Malchus." He studied under Longinus, who has been characterized as "a living library and walking museum." He changed his pupil's name to Porphyry—*i. e.*, purple. Hav-

ing finished his course under Longinus, he went to Rome about 262, where he remained six years under Plotinus. He paid a visit to Sicily, and again he took up his abode in Rome. Porphyry is also called "Bataneotes" by Jerome and Chrysostom, but the reason is not known. He has been called a friend of Origen's, but this is doubtful. He wrote several works, among which the most remarkable were his treatise on philosophy or "History of Philosophers," in four books, and a work against the Christians, in fifteen books. In this he inveighs with great bitterness against the Christians. He aimed at setting aside the authority of Scripture by endeavoring to show that it contained numberless contradictory statements. He received his bias chiefly from Plotinus, and both of them were disciples of Ammonius Saccas. He has always been viewed, along with Julian the Apostate, as one of the chief opponents of Christianity in the early ages. He died about A. D. 302.

PORTER (por'ter). As used in the Authorized Version this word has always the sense of door- or gate-keeper. In the later books of the Old Testament, written after the erection of the temple, it is applied to those Levites who had charge of the several entrances, 1 Chr. ix. 17; xv. 18. In other parts of Scripture it is applied to gate-keepers generally, 2 Sam. xviii. 26; 2 Ki. vii. 10, 11; John x. 3.

PORTER, EBENEZER, D.D., was born in 1772, at Cornwall, Connecticut. After a thorough education, he was ordained pastor of the Congregational church at Washington, Connecticut, from which he removed, in 1812, to Andover, to fill the chair of sacred rhetoric. He died at Andover, in 1834. He was the author of several works bearing on subjects connected with his chair. He also published "Lectures on Homiletics and Preaching," "Sermons and Addresses," and an abridgment of Owen on the one hundred and thirtieth Psalm.

PORTEUS (por'te-us), **BELLBY, D.D.**, who was an eminently learned man, and who rose to be an English bishop, was born at York, in 1731, and educated at Cambridge. He entered as a sizar at Christ's College, in which he rose to be a Fellow. He was chaplain to Archbishop Secker, rector of Hunton, prebendary of Peterborough, rector of Lambeth, king's chaplain and master of St. Cross Hospital near Winchester. In 1776 he became bishop of Chester, at the express instance of Queen Charlotte; and in 1787 he was transferred to London, over which diocese he presided until his death, in 1808. His erudition and ability were very great. He wrote a "Life of Archbishop Secker," "Lectures on the Gospel of St. Matthew," and he published "Sermons," "Evidences of the Christian Religion," and a "Seatonian Prize Poem on Death." Like many of the greatest of the English prelates, he was an administrator and a man of action rather than a retired student and writer.

POSIDONIUS (po-si-do'ne-us), 2 Macc. xiv. 19, an envoy sent by Nicanor to Judas Maccabæus.

POST. This name was applied to runners, swift of foot, employed to carry intelligence. See FOOTMAN. The word is sometimes found in another sense, for lintel, threshold, etc., Isa. vi. 4.

POST-COMMUNION, the title usually given to that part of the communion service

which occurs after the consecration and the delivery of the elements in the Lord's Supper.

POSTILS (pos'tils). This name was given in former times to homilies or short sermons. The name originated from the fact that these addresses were delivered *after* the reading of the gospel, the Latin word "posted" signifying after, as the address followed the lesson. The word has also been applied to certain expositions or treatises of passages of Scripture, the text being given at length, and then the exposition coming afterward.

POT. See POTTER.

POTHINUS (po-the'nus) is eminently worthy of notice as being the first bishop of Lyons and Vienne, in Gaul. At the close of the second century he left Asia, in company with Irenæus and others, and settled in Gaul, where they labored with such zeal that several churches were established by them. Coming as these missionaries did from Asia, would in some measure account for the difference of custom which prevailed in the observance of Easter among the churches in the West which claimed an Eastern origin, from those that followed the order of Rome. Pothinus was a man of exemplary zeal and of undoubted piety. Lyons long held intercourse with the churches of Asia and Phrygia. Polycarp is supposed to have directed the mission to Gaul.



POPPY-HEADS.—See article.

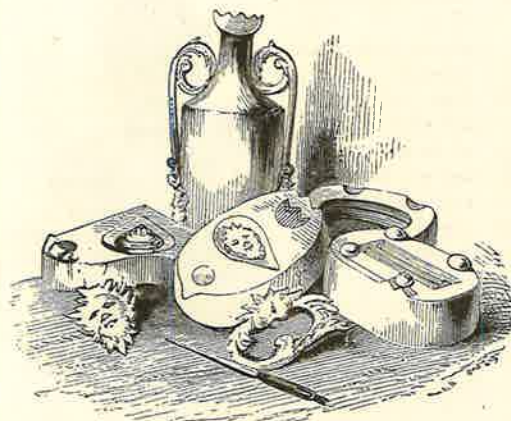
POTIPHAR (pot'i-far), an officer of Pharaoh, probably the chief of his body-guard, Gen. xxxix. 1. Of the Midianitish merchants he purchased Joseph, whose treatment by him is described under that head. The keeper of the prison into which the son of Jacob was eventually cast treated him with kindness, and confided to him the management of the prison; and this confidence was afterward sanctioned by the "captain of the guard" himself, as the officer responsible for the safe custody of prisoners of state. It is sometimes denied, but more usually maintained, that this "captain of the guard" was the same with the Potiphar who is before designated by the same title. This "captain of the guard" and Joseph's master were the same person. It would be in accordance with Oriental usage that offenders against the court and the officers of the court should be in custody of the captain of the guard, and that Potiphar should have treated Joseph well after having cast him into prison is not irreconcilable with the facts of the case. After having imprisoned Joseph in the first transport of his choler he might possibly discover circumstances which led him to doubt his guilt, if not to be convinced of his innocence, and hence the mild treatment he experienced.

POTI-PHERAH (pot-i-fe'rah), the priest of On, or Heliopolis, whose daughter Asenath was given in marriage to Joseph, Gen. xli. 45, 50; xlv. 20.

POTSHERD (pot'sherd), a piece of common earthenware, so called in the original from the rough dry appearance presented by the kind of earthenware common in the East. The applications of it in Scripture have respect sometimes to the roughness characteristic of it, Job ii. 8; sometimes to the dryness, Ps. xxii. 15, and consequent brittleness, Isa. xlv. 9.

POTTAGE (pot'taj), Gen. xxv. 29-34. See **LENTILES**.

POTTER (pot'ter). The potter and the produce of his labors are often alluded to in the Scriptures. The fragility of his wares and the ease with which they are destroyed supply apt emblems of the facility with which human life and power may be broken and destroyed. It is in this figurative use that the potter's vessels are most frequently noticed in Scripture, Ps. ii. 9; Isa. xxx. 14; Rev. ii. 27. In one place the power of the potter to form with his clay, by the im-



ANCIENT MOULDS FOR PORCELAIN WARE.—See article.

pulse of his will and hand, vessels either for honorable or for mean uses, is employed with great force by the apostle to illustrate the absolute power of God in moulding the destinies of men according to his pleasure, Rom. ix. 21. The first distinct mention of earthenware vessels is in the case of the pitchers in which Gideon's men concealed their lamps, and which they broke in pieces when they withdrew their lamps from them, Jud. vii. 16, 19.

The potter's wheel is mentioned only once in the Bible, Jer. xviii. 2, but it must have been in use among the Hebrews long before the time of that allusion, for we now know that it existed in Egypt before the Israelites took refuge in that country. The processes employed by the Hebrews were probably not in any way dissimilar to those of the Egyptians, from whom the use of the wheel may be supposed to have been adopted. There is the greater probability in this, as the materials, forms and manufacture of earthenware vessels are still very similar throughout Western Asia, and are also the same which were anciently in use. This we know from the comparison of ancient paintings and sculptures with modern manufactures, as well as from the vast quantities of broken pottery which are found upon the sites of ancient cities. The ancient potters frequently kneaded the clay with their feet, and after it had

been properly worked up, they formed it into a mass of convenient size with the hand and placed it on the wheel, which, to judge from that represented in the paintings, was of very simple construction and turned with the hand. The various forms of the vases were made out by the finger during the revolution; the handles, if they had any, were afterward affixed to them; and the devices and other ornamental parts were traced with a wooden or metal instrument previously to their being baked. They were then suffered to dry, and for this purpose were placed on planks of wood; they were afterward arranged with great care on trays, and carried, by means of the usual yoke, borne on men's shoulders, to the oven.

POTTER, ALONZO, D.D., LL.D., was born in A.D. 1800, at La Grange, Dutchess County, New York. He was educated in Union College, where he became a tutor; and he held the professorship of mathematics and natural philosophy from 1821 until 1826. He was ordained a deacon in the Episcopal Church in 1821, a priest in 1824, and was chosen president of Geneva College in 1825; but this he declined. He was rector of St. Paul's Church, Boston, from 1826 until 1831; and from this church he retired to assume the duties of the moral philosophy chair in, and the vice-presidency of, Union College. In 1845 he was consecrated bishop of the diocese of Pennsylvania; and in this position he displayed great prudence and energy. His solid character gave him great influence in every part of the State, and he was largely influential in the establishing of the Hospital of the Episcopal Church and of the Divinity school, while his sagacity and diligence led to the formation of many new charges which, under his fostering care, grew into strong congregations. He was a very industrious and voluminous writer. In the Lowell Institute he delivered five courses of Lectures. He published works on "Political Economy," "Lectures on the Evidences of Christianity," "Religious Philosophy," "Handbook for Readers and Students," besides editing several volumes of the "Family Library." All his productions showed the vigor of his mind and his solid, practical wisdom. He visited England with a view to the restoration of his health, without much benefit, and the Pacific coast was next suggested. He went to San Francisco, and died there in July, 1865, greatly regretted by the members of the Episcopal Church as one of their most efficient bishops, and by all classes of Christians as one of the most pious and godly of Christ's ministers.

POTTER, JOHN, D.D., who rose to be archbishop of Canterbury, was born in 1674, at Wakefield, in Yorkshire. He was educated at the grammar-school of Wakefield, whence he passed to Oxford, entering University College. He became a Fellow of Lincoln; and in 1697 he published his great work, "Archæologia Græca, or the Antiquities of Greece," which has continued to appear in successive editions, and which has proved almost indispensable to classical students. In 1704 he was appointed chaplain to Archbishop Tenison; in 1708 he was made Regius professor of divinity at Oxford; and in 1715 he was raised to the see of Oxford. He ordained John Wesley in 1725. In 1737 he was raised to the primacy. He was a great promoter of classical learning, and he published several works, in addition to his "Antiquities" which were of much value. His chief

ecclesiastical work is his "Discourse on Church Government, wherein the Rights of the Church and the Supremacy of Christian Princes are Vindicated and Adjusted." He edited the works of Clemens Alexandrinus, and his minor theological works extend to several volumes, including divinity lectures, sermons and charges. He was a laborious, energetic prelate, and his learning was exceedingly extensive. He died in 1747.

POTTER'S-FIELD. See **ACELDAMA**.

POUND. See **MONEY**; **WEIGHTS**.

POYNET (poy'net), JOHN, an English prelate, was born in Kent, in 1516, and became successively bishop of Rochester and of Winchester. It was by Edward VI. that he was advanced to the episcopacy; and it was Poynt who drew up the catechism called King Edward's. On the accession of Mary he is said to have favored the rebellion of Wyatt, in consequence of which he withdrew to Strasburg; but it is obvious that, whether this was the case or not, as a prelate zealous for the Reformation, he could not have safely remained in England. He died in exile in 1556.

PRÆTORIUM. See **PALACE**.

PRAYER (pray'r). The Hebrew idea of prayer was that of an invocation of God for help or blessing. The divine Being was regarded as accessible by men, Deut. iv. 29; as graciously inclined to listen to their cry, Ps. cxlv. 18, 19; as able and willing to supply all their need, Ps. lvii. 2; and as granting blessing in answer to prayer, Ps. l. 15. Hence the act of prayer is sometimes called "a seeking of the Lord," Deut. iv. 29; "an entreating of the face of the Lord," Ex. xxii. 11; "a pouring out of the heart or soul before him," or "before his face," Ps. lxviii. 8; "a crying or calling unto God," Ps. lv. 16, 17; "a beseeching of God," Ex. xxxii. 11; and prayer itself is called "a cry," 1 Ki. viii. 28; "a complaint," Ps. cxlii. 2; and "a roaring," Ps. xxii. 1. In the New Testament this idea of prayer as an approach of the soul unto God, with desire and request for help, is even more explicitly enunciated, Matt. vi. 5; Luke x. 2; John xiv. 13; Eph. vi. 18, 19; Phil. iv. 6; Col. iv. 2, 3; 2 Thess. i. 11; James i. 5-7. But in neither the Old Testament nor the New Testament is any explanation given of the rationale of prayer, or any attempt made to solve the speculative difficulties by which the subject is beset.

In the progress of spiritual degeneracy this idea of prayer perished out of the minds of the mass of the people, and for it was substituted a belief in the worth of the mere outward form as a mode of pleasing God, Tob. xii. 8, 9; Matt. vi. 7. With the carnal Pharisees of our Lord's time prayer was valued more as a means of securing the praise of men than as a means of obtaining blessing from God, Matt. vi. 5; Luke xi. 1.

The postures in prayer commonly used by the Hebrews were standing, 1 Sam. i. 26; Luke xviii. 11, or kneeling, 1 Ki. viii. 34; Dan. vi. 10; in both cases with the hands lifted up, Ps. xxviii. 2, or spread out toward heaven, Ezra ix. 5. See **ATTITUDES**.

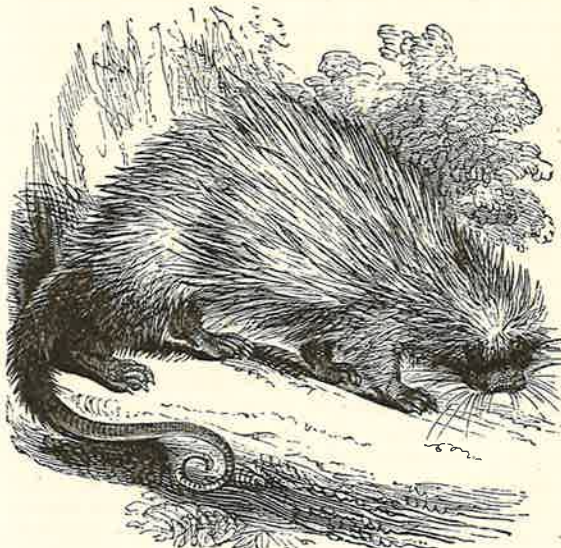
As to seasons of prayer, nothing is prescribed in Scripture; nor in the earlier ages do there seem to have been any fixed times for prayer. David tells us that he prayed three times a day—morning, mid-day and evening, Ps. lv. 18; and Daniel

followed the same usage, Dan. vi. 10. What was probably a voluntary habit on the part of pious Jews in the earlier times seems to have become at a later period matter of prescription; and the stated hours for prayer were the third, the sixth and the ninth, Acts ii. 15; x. 9; iii. 1; x. 30—*i. e.*, according to our reckoning, at nine o'clock A. M. (the hour of the morning sacrifice), twelve o'clock noon and three o'clock P. M. (the hour of the evening sacrifice). The Jews were wont to offer prayer on extraordinary occasions, such as the dedication of the temple, 1 Ki. viii. 22; also when they were engaged or about to engage in battle, 1 Chr. v. 20; and generally before any important undertaking, Prov. iii. 6; Ps. xxxvii. 5. A thanksgiving prayer seems also to have been usually offered by them before eating or drinking, Matt. xv. 36.

For the synagogue service of prayer, see SYNAGOGUE.

PREACH, PREACHER, PREACHING.

These words are for the most part used in Scripture for the announcement of a message, doctrine or warning, rather than in the technical sense in which we now employ them. Thus Noah is said to have been "a preacher of righteousness," 2 Pet. ii. 5; the author of Ecclesiastes calls himself "the preacher," Eccles. i. 1, 2; Jonah's warning to the Ninevites is termed "preaching," Jon. iii. 2. Sometimes "preaching" is put for "doctrine" or mode of teaching, 1 Cor. i. 18; and sometimes to "preach" is equivalent to "assent" or "declare," Rom. ii. 21. Discourses or addresses delivered in a synagogue more nearly resembled preaching as now understood, Luke iv. 18-27; Acts xiii. 15-41. There are also instances of preaching in Christian assemblies, Acts xx. 7-12, in regard to which St. Paul gives sundry directions, 1 Cor. xiv.



PORCUPINE.—See article.

PREACHING FRIARS. 1. The name given first to the Dominicans. They were founded by St. Dominic, A. D. 1220. 2. Their rivals, the Franciscans, were also preaching brethren, and were founded by Francis of Assisi, about the same time.

PREBEND (preb'end), generally any payment or stipend, and specifically the stipend which is received by a prebendary from the revenues of the cathedral or collegiate church.

PREBENDARY (preb'en-da-re), a clergyman attached to a cathedral or collegiate church

who enjoys a prebend in consideration of his officiating at stated times in the church.

PRECENTOR (pre-sen'tor), in cathedrals, the second dignitary, who is director of the music and ritual; in monasteries, the monk who presided over the conduct of the service, kept the books and settled the prayers to be said for departed brethren.

PRECIOUS STONES. See STONES, PRECIOUS.

PREDESTINATE (pre-des'te-nate), a word signifying the sovereign purpose of God as the Ruler of the universe, Rom. viii. 29, 30. The same word is sometimes rendered "determined before," Acts iv. 28, "ordained," 1 Cor. ii. 7. It would be, of course, beside the purpose of the present work to enter on the controversies which have been provoked on the subject of predestination. The following remarks may be cited from Dr. Alford: "It may suffice to say that, on the one hand, Scripture bears constant testimony to the fact that all believers are chosen and called by God, their whole spiritual life, in its origin, progress and completion, being *from him*; while, on the other hand, its testimony is no less precise that he willet all to be saved, and that none shall perish except by willful rejection of the truth. So that on the one side God's sovereignty, on the other man's freewill, is plainly declared to us. To receive, believe and act on both these is our duty and our wisdom."

PREPARATION, DAY OF THE. See PASSOVER.

PREROGATIVE (pre-rog'a-tiv) **COURT.** In England the two archbishops have each a court thus named, from which an appeal lies to the Privy Council in ecclesiastical affairs.

PRESBYTER (prez'be-ter), **PRESBYTERY** (prez'by-ter-e), 1 Tim. iv. 14. See BISHOP, ELDER.

PRESBYTERIAN (prez-be-te're-an) **CHURCH.** Presbyterians do not admit—1. That all Church power rests in the clergy; 2. That the Apostolic office is perpetual; or, 3. That each individual Christian congregation is independent. On the other hand, they hold—1. That the people have a right to a substantive part in the government of the Church; 2. That Presbyters who minister in word and doctrine are the highest permanent officers of the Church, and all belong to the same order; and 3. That the outward and visible Church is, or should be, one, in the sense that a smaller part is subject to a larger, and a larger to the whole. It is not holding one of these principles that makes any one a Presbyterian, but his holding them all.

The first of these principles relates to the power and rights of the people. The Church is a spiritual body of which Jesus Christ is the head. All power is derived from him. His word is the written constitution of the Church, and all Church power can only properly be ministerial and administrative; for everything which he has revealed is to be believed and all that he has commanded

is to be done as he has directed. The Church is thus distinct from the State, having its laws and its officers, and an administrative government of its own.

As to doctrine, the Church has no power to add to the truths which Jesus the Head of the Church has taught, but she has a right to set forth a declaration of the truths which she finds in the Revealed Word, which are to be acknowledged by all who may enter into her fold, and which may



OLEASTER.—See PINE TREE.

be known of all men. This involves the right and the duty to frame creeds or confessions of faith, as a testimony of the Church against error, and an exhibition of the sense in which she believes the Word of God is to be received. As to order, the Church has power to make rules for the due observance of public worship and for her administration of discipline, to receive into fellowship, and to exclude the profane and the disorderly from her communion.

The denial that all Church power vests in the clergy is not inconsistent with the doctrine that there is a divinely-appointed class of officers through whom that power is to be administered; and in the Presbyterian Church Courts there is full provision made for the voice of the whole Church being heard in all departments of her government. The Presbyters, or Teaching Elders, are associated with Ruling Elders who are chosen by the people to act in their name; and thus the influence of the laity is secured in the government of the Church. A representative is chosen by others to do in their name that which they might themselves lawfully do; just as the members of a State Legislature can only exercise those powers which are inherent in the people, so the Ruling Elders of the Presbyterian Church are chosen to exercise the powers which belong to the lay-members of the Church. They therefore sit in the same courts with the Clergy, or Teaching Elders, having an equal voice with them in all matters which may arise in the government of the Church.

The recognition of the unity of the Church is exhibited in the system of courts which rise above each other, from "the Session" of a particular Church or Congregation, which is composed of a body of Elders and the Ministers of the charge, to the Presbytery, which includes a number of adjoining Churches, and higher still to the Synod, which is composed of a number of Presbyteries, and finally to the General Assembly, which is composed of Ministers and Elders, delegated, in a certain ratio, from all the Presbyteries of the Church. This subordination of Church Courts is an essential principle of Presbyterianism, and the decision of questions that reach the highest court is held to

be the voice of the Church on that question, and to be received as such through the length and breadth of the Church. In this manner controverted points and cases of discipline are closed when they are decided by the highest court of the Church.

CHURCH OF SCOTLAND.—Christianity was introduced into Scotland at a very early period, but that country, as well as England, suffered from the devastations of the heathen Saxons. When the influence of the Scots under Columba and his fellow-laborers began to spread the Gospel from Iona over the mainland, the system of Church order which they propagated was exceedingly simple. In the lapse of time, however, and very speedily after the celebrated synod at Whitby, the forms which Augustine had brought with him from Rome into England spread not only over England, but also into Scotland; and, long before the Reformation, the order and the doctrinal system of the Romish Church held full sway in Scotland. At the Reformation there came a total change. In that land the object was not to



JOHN KNOX, THE REFORMER.—See PRESBYTERIAN CHURCH and KNOX, JOHN.

lop off a number of excrescences or to remove some glaring evils which were admitted to be wrong. On the other hand, the Scottish Reformers began at the foundation, resolved to admit nothing in the doctrine and discipline of the Reformed Church which was not distinctly authorized in the Word of God. Among the leaders of the great movement, John Knox stands pre-eminent. This man, eminent for his mental energy, had learned much at Geneva and in other places on the Continent of Europe, and under his influence the work of reform made rapid progress when he returned to his native land. Against the most formidable opposition, and often with almost no prospect of success, the work of reform was carried on, until the whole kingdom received the system which has received the name of Presbyterian, and the Church of Scotland has long been acknowledged as the Mother Church of nearly all those professing the Presbyterian name who speak the English language. The Church of Scotland is recognized by the State, and is invested with the remains of the Church property which had not been wasted or seized on by grasping laymen after the storms of the Reformation period.

The affairs of the Church are managed by Kirk Sessions, Presbyteries, Synods and the General Assembly; and every part of the country and the adjacent islands is included in one or other of these Presbyteries, and therefore is governed by the General Assembly. The Assembly is composed of delegates from the Presbyteries; and it presents a peculiar feature not to be seen elsewhere in any Presbyterian Church. Theoretically the provinces of the Church and the State are distinct, each supreme in its own department; and both being from God, it is the duty of the one to acknowledge the other, and yet not to intrude into its jurisdiction. Accordingly, as the sword belongs to the State, and as the State should protect the citizens lawfully assembled, so the sovereign sends a "Commissioner" yearly to the General Assembly, with a royal gift for the promotion of education, and with assurances of protection and royal favor. He takes his place behind the Moderator's chair, but he does not interfere with deliberations or in any way attempt to control the decision of the Assembly.

The Doctrinal Standards of the Church are contained in the well-known Westminster Confession of Faith and Catechisms. These standards were adopted by the Church, and no person can be admitted or can continue to be a minister or a preacher in the Church who does not hold to this Confession. By the Act of Union between England and Scotland, in 1707, all "Professors, Principals, Regents, Masters and others bearing office" in any of the four universities of Scotland are called on to sign and signify their reception of these Standards. The Westminster Confession and Catechisms set forth the Calvinistic doctrine, and they are very distinct in their teaching on the subjects of the Trinity, the Fall of Man, the Atonement, the Inspiration of Scripture, Justification, Faith and the other doctrines which are usually included in an evangelical system. Two Sacraments only, Baptism and the Lord's Supper, are admitted, and all the branches of the Presbyterian Church are in harmony with the Church of Scotland in so far as the doctrines of these Standards are concerned. Neither the Church of Scotland, nor any of the churches descended from it, have a liturgy or any set form to be used in public worship. There is a Directory, in which certain descriptions are given of the manner in which the different portions of the service should be conducted, and these are usually observed, but the ministry are permitted to exercise their gifts in prayer, and in reading the Word and in preaching it is expected that an educated, pious clergy will, under the guidance of the Holy Spirit, be directed to conduct such services so as to edify the people of God. The Church of Scotland has always held a high character as an educator of the people. Its ministers have been well educated, tenacious of the faith, and holding steadfastly to the form of Church order which has so long prevailed in their country; and the great field of India has specially received the attention of the Assembly in its missionary operations, and it is happily true, that at the present day an active, zealous and prayerful spirit pervades the ministry and the members of the Church of Scotland.

UNITED PRESBYTERIAN CHURCH OF SCOTLAND.

—About the beginning of the eighteenth century very decided differences on doctrinal matters began to appear among influential ministers of the Church. A work had been reprinted in Scotland and commended by certain ministers as very valuable, against which others took exception. The work was known as "The Marrow of Modern Di-

vinity," and the "Marrow Controversy" was the term by which the dispute was afterward designated. The opponents of the book charged it and its promoters with Antinomianism, and they in return were characterized with "legality" and preaching a doctrine which amounted to a mixing of human merit with the merit of the Saviour. Certain operations of the law of Patronage in the settlement of Ministers intensified the controversy; and the friends of "the Marrow" took the side of the people, and held that they had a constitutional right to have effect given to their objections against an obnoxious "presentee" to a parish. Eventually a settlement was effected by military force, and a number of ministers had to suffer a modified form of deposition because they refused to carry out these high-handed settlements; and thus, in 1733, the "First Secession Church" came into existence. The cause of these fathers of the secession grew rapidly; their congregations increased in numbers, and as attempts at reconciliation failed, the Secession became firmly established.

In 1750, another serious case arose in connection with the grievance of Patronage, and again a minister was intruded into a parish by the military force, and, as might have been expected, another crisis arose, which ended in a second secession; and thus in 1752 the "Relief Church" originated.

Very early in the history of the Secession Church a controversy arose respecting the lawfulness of the oath which was prescribed for councilors in burgh towns, some holding that it was lawful, and others that it was unlawful, as all who took it admitted the lawfulness of the actual condition of affairs in the Church. This was denied by the other side, but the controversy was continued, and issued in the disruption of the body in 1747 into the "Burghers" and the "Anti-burghers;" and not until 1820 did the brethren come together again, when the breach was happily healed, and the united bodies took the name of the "United Secession Church." Still further, in 1847, after mature thought and earnest deliberation, the United Secession and the Relief coalesced and formed "The United Presbyterian Church of Scotland." The ministers and members of this Church hold to the Westminster standard in doctrinal matters, but they deny that the State should have any share in contributing to the support of the Church, or in any way be permitted to touch the Church's affairs.

FREE CHURCH OF SCOTLAND.—About the year 1830 a very keen discussion arose in Scotland respecting the lawfulness of an Established Church, in which members of the Secession Church took the negative, and pointed to the law of Patronage, which they held enslaved the Ministers of the Church. In reply it was urged that while the Patron might present, the people and the Church Courts might, if they assigned due reasons, reject, the "presentee." This controversy led the friends of liberty in the Established Church to carry such measures in the Assembly as enabled the members of a Parish to veto the nominee of a Patron. This right being exercised, the case was carried into the civil courts, where it was decided against the supporters of the "veto;" and rather than submit to carry out the decisions of a civil court in opposition to what was held to be the spiritual rights of the members of the Church, a large number of the most distinguished members of the Church of Scotland, with Dr. Chalmers at their head, withdrew from the Assembly and formed the "Free Church of Scotland." It receives no support from the civil government, is entirely free from State con-

trol, rules itself according to Presbyterian principles, and by the liberal contributions of its members sustains its ministers and carries on a great system of missionary and educational operations that indicate a remarkable amount of intellectual and religious energy. By means of a central fund known as "The Sustentation Fund," provision is made for all the Ministers in such a manner that all are secured a competent, though not an excessive, support. In India, in all the British colonies and among the Jews this Church is exceedingly active; and in educational matters, by means of colleges and seminaries in Edinburgh, Glasgow and Aberdeen, as well as by local and parochial schools, the Free Church of Scotland has done much for the land.

COVENANTERS, OR CAMERONIANS.—During the reigns of Charles II. and James II. there were several parties who held that the terms of the National and the Solemn League and Covenant were binding on the Church and nation; and when matters were not settled on the accession of William III. to their satisfaction, they repudiated the terms, and in time they formed a Church organization, and they have since been known as the Covenanters. They have also been called Cameronians, from Richard Cameron, a celebrated leader in the contests with the civil power. In Ulster this body had representatives, and the cause extended also to the United States and the British Colonies. In the United States a division took place owing to a difference of view on the lawfulness of swearing allegiance to the Constitution and Government of the Country, and this division continues to the present day.

IRISH PRESBYTERIAN CHURCH.—In the reigns of James I. and his son Charles I. settlers from Scotland were planted in Ulster, and Scottish ministers who accompanied the regiments brought to Ireland in 1641 and the following years organized the Church in Ireland, which has grown steadily, and which adheres very faithfully to the Standards of the Mother Church. From the time of Charles II. the Crown was accustomed to make an annual grant to the ministers of this Church, but no attempt was ever made to influence them in doctrine or discipline. A change has taken place a few years ago, and the Irish branch of the Church supports its ministers in a manner which resembles the plan of the Free Church of Scotland. In India, in the Colonies and among the Jews and in several nations on the Continent of Europe, the Irish Church is laboring with great zeal and much success. Great attention is paid to the education of the ministry, and the Church is in a state of great activity, and earnestly laboring in the work of the Lord.

ENGLISH PRESBYTERIAN CHURCH.—During the reign of Queen Mary many of the Reformers fled to the Continent. At Frankfort and elsewhere they imbibed Presbyterian principles, and on their return they sought such changes in the service-book and the order of the Church as they held they were warranted to do by the Word of God. Gradually a difference of judgment became decided among the nonconformists, many of them adopting Congregational views, but eventually a Presbyterian place of worship was opened at Wandsworth, in Surrey, near London, and a Presbytery was also formed. Churches were organized in other counties, and in a short time it is held that one hundred thousand members were thus enrolled. The famous Westminster Assembly showed the power of the Presbyterian element in England, but the restoration of Charles II. restored the Episcopal Church to power again. The

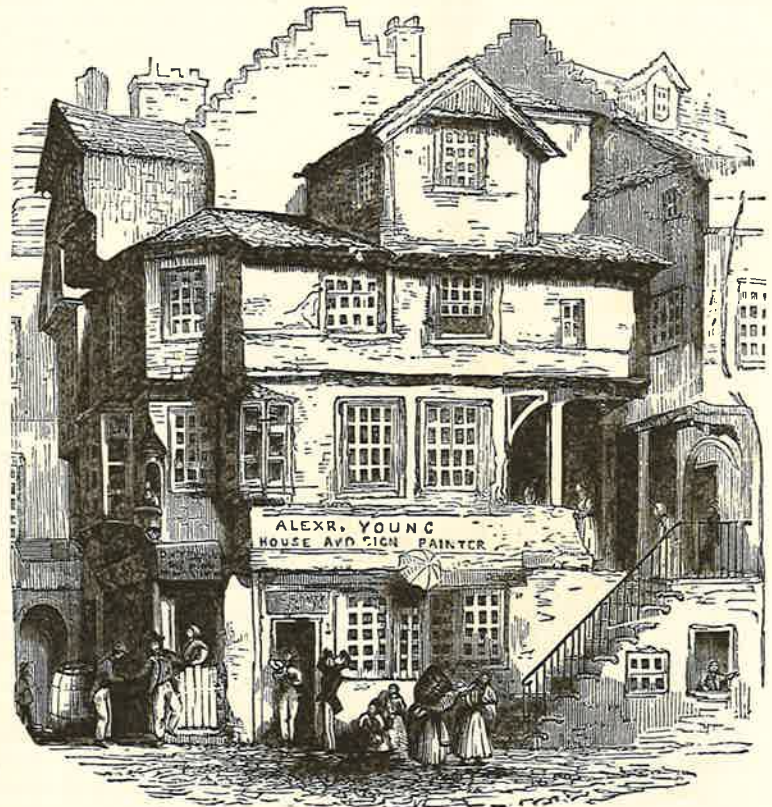
tendency to latitudinarianism in doctrine which prevailed in the reign of Anne affected many of the nonconformists, and those ministers of Presbyterian Churches who fell into Arianism had no love for the exercise of Presbyterian care and oversight. Gradually they became Congregational in their practice; and when their preaching became distasteful to any of their flocks, the remedy adopted was to join a more evangelical nonconformist Church, thus leaving the Churches and the endowments that had originally been Presbyterian and Trinitarian to fall into the hands of Arians and Socinians. In this way more than one hundred and seventy chapels have come into the hands of the present generation of Socinians, who, in order to retain them, most disingenuously call themselves Presbyterians, though they carry out no Presbyterian discipline whatever, and they use the funds in their hands to enable them to

oppose the doctrines which were held by the founders of their Churches. What with these endowments, and what with charities which have been similarly alienated from their original purpose, the Socinians have in their hands an annual amount of at least seven thousand pounds sterling, besides the proceeds of fifty thousand pounds left by the Rev. Dr. Williams for the support of orthodox views. Nevertheless, these funds, so procured and held, are unable to maintain in vigor the Socinian cause, which is gradually declining, and which is obliged to yield to the influence of a freezing infidelity or the warmth and earnestness of a living evangelical faith.

Notwithstanding this defect, the cause of true Presbyterianism in England was maintained. In the northern counties, in London, and elsewhere, churches were kept alive, and settlers from Scotland and Ireland added to their strength. For some time these churches held a connection with the Church of Scotland, to indicate their Trinitarian and Evangelical faith, but at the time of the Disruption, in 1843, the majority of them avowed their sympathy with the views of the Free Church; but recognizing their number, their strength and their position, they declared themselves to be a separate Church, independent of, but in harmony and in fellowship with, the Irish Church and the Free Church of Scotland. This Presbyterian Church in England has displayed great vigor in every department of Church work, and in London and the large cities of the kingdom its growth has been most remarkable. China is the sphere of its operations among the heathen, and it devotes a great amount of energy to the conversion of the Jews.

In all the British Colonies Presbyterianism flourishes. In New Zealand, Australia, Tasmania, Natal, South Africa, the West Indies and the Provinces of the Dominion of Canada there are effective organizations, all holding to the standards of the mother Church, and all very actively engaged in every department of spiritual work which should engage the efforts of the people of God.

PRESBYTERIAN CHURCH IN THE UNITED STATES.—This is one of the largest and most effective of all the Churches which have descended from the Scottish fountain of Church order. After the accession of William and Mary, many settlers of the Presbyterian faith began to seek a home in the colonies, and the names of Francis Makemie and John Hampton stand out as the first of the ministers who crossed the Atlantic to preach to their brethren in their new home. Makemie was



JOHN KNOX'S HOUSE IN EDINBURGH, SCOTLAND.—See PRESBYTERIAN CHURCH, and KNOX, JOHN.

from Donegal, in the North of Ireland, but the nativity of Hampton is unknown. They came in 1699, and fixed their residence on the eastern shore of Virginia, near the borders of Maryland, and they extended their labors in all directions among the settlers, wherever opportunity was given to them to preach the Word. Owing to the liberality displayed in Pennsylvania and Maryland toward the members of different denominations, the Presbyterians from Ireland and Scotland sought a home in these colonies when they fled from oppression in their native land.

So far as is now known, the first Presbyterian Church that was organized and furnished with a regular place of worship in the American colonies was in the city of Philadelphia. In the year 1704 a Presbytery was formed under the title of the Presbytery of Philadelphia; and by this time Churches had been gathered at Snow Hill in Maryland, Newcastle in Delaware, and Charleston in South Carolina. The growth of the denomination

stow, in Cornwall, in the year 1648, and after his education at Christ Church, Oxford, he became successively rector of St. Clement's, Oxford, prebendary of Norwich, rector of Bladen, Oxfordshire, vicar of Saham, Norfolk, archdeacon of Suffolk, vicar of Trowse, Norfolk, and in 1702 dean of Norwich. It is said that it was owing to ill-health alone that he was not raised to the episcopal dignity. In passing through his various offices he published, from time to time, many well-known works, which proved him to possess great classical attainments, as well as theological knowledge and polemical divinity, and the more special acquisition of ecclesiastical law. The great work which secures him lasting reputation is his "Connection of the Old and New Testaments." This admirable work, notwithstanding the increased knowledge of recent discoveries in Oriental literature, is not likely to be supplanted, so thoroughly has the author illustrated his subject with all sorts of suitable learning—Greek, Latin, Hebrew and Rabbinic. Dean Prideaux died in the year 1724.

kind of right to the first-born. No trace was yet visible of a sacerdotal body or caste.

It pleased God, however, after the giving of the law, to select one family of Israel to be his priests, Ex. xxviii. 1; Heb. v. 1-4, the family of Aaron, of the tribe of Levi. This selection did not pass without question. There was at one time a combined opposition from members of the tribe to whom by right of primogeniture the priesthood might seem to have belonged, and from Levites who were displeased that the high office should be entrusted to a single family and not shared generally among their tribe. This opposition was quelled by the supernatural interference of God himself, Num. xvi., xvii. At what precise period it occurred we can but conjecture; perhaps it was not till after some years' sojourn in the wilderness.

Some of the highest functions were reserved for the high-priest, under whose authority the ordinary members of the sacerdotal class would seem to have been placed. But it may be generally

said that these were to conduct the customary services of the sanctuary, to prepare and offer the daily, weekly and monthly sacrifices, and those which from time to time were brought by individuals, on special occasions, or at the great annual festivals; they were to officiate at purifications, and pronounce judgment in cases of alleged or apprehended leprosy; they were to have charge of the holy vessels, watching the sacred fire and feeding the golden lamp, covering also the sanctuary and its furniture when the camp was moving;

they were to conduct the trial of jealousy, and to estimate the redemption-money for a vow; they were to preserve and teach the law, and to bless the people; they were employed as judges and magistrates, and in war they carried the ark of the covenant, sounded the holy trumpets and animated the people to combat. But in the more laborious duties connected with their office they were to be assisted by the Levites, Ex. xxvii. 20, 21; xxx. 7, 8, 18-21; Lev. i.-vii.; x. 8-11; xii.-xiv.; xxiv. 1-9; xxvii.; Num. iv. 5-16; v. 11-vi.; x. 1-10; Deut. xvii. 8-13; xxi. 1-9; xxxi. 9-13; xxxiii. 10.

The descendants of Aaron were priests by hereditary right. But there were certain blemishes and imperfections which, if they were found in any man, disqualified him from performing the functions of his office, though he might partake of the sacred food which belonged to the order. These blemishes are specified in the law, Lev. xxi. 16-24. There were certain regulations, too, to which a priest must conform. He must not mourn or defile himself at the death of any except his nearest relatives—the high-priest defiling himself for no one, how

tings and shavings which were common among the heathen; he must not marry a woman of bad character or divorced—the high-priest was to marry only a virgin of his own people—and his family were to be pure in conduct, Lev. xxi. 1-15. He and his household were to eat of the sacred things, save when disqualified by uncleanness; his daughter, if she married a stranger, must not touch this hallowed food; but if as a widow she returned to her father's house, she might partake of it, as in her youth, Lev. xxii. 1-13. All these rules had a pregnant meaning; they bore witness to the purity of Jehovah, and read the lesson that they that approach the holy God must not be defiled with evil.

The priests were to have a special consecration. The ceremonies were carefully prescribed to Moses, and were accurately carried out by him at the consecration of Aaron and his sons. They consisted in certain sacrifices, washings, the putting on of the holy garments, the sprinkling of blood and the anointing with oil, and lasted for seven days, Ex. xxix. 1-37; Lev. viii., ix. Higher rites as well as more beautiful garments were prescribed for Aaron than for his sons, and most likely he alone was anointed. Provision, too, was made for the inauguration of succeeding high-priests by the solemn putting on of the pontifical robes seven days and receiving unction in them, compare Num. xx. 25-28; but it is very doubtful whether at the succession of ordinary priests there was any kind of consecration repeated.

Particular vestments were appropriated to them. These were—1. Linen drawers, Ex. xxviii. 42. 2. A white linen tunic, fitting closely to the body and reaching from the neck down to the ankles; it had tight sleeves, and appears to have been woven without seam. 3. This was confined by a linen girdle, curiously embroidered with blue, purple and scarlet. 4. A tiara or bonnet, composed of several folds of linen, said to have been originally of a pointed shape, but afterward almost globular, Ex. xxviii. 40; xxix. 9; xxxix. 27-29. It has been thought that other garments were prescribed for priests, which were called "clothes of service," Ex. xxxi. 10; xxxix. 1, 4; but these were much more likely those cloths which were used for covering the sacred furniture, Num. iv. 6-13. That the holy vestments were worn only while the priests were ministering in the sanctuary is indeed very probable, Ezek. xlii. 14; and it is said that they were never washed when soiled, but used to make wicks for the lamps of the temple. There is no mention of shoes or sandals; we may therefore conclude that the priests ministered barefooted. "A linen ephod" was also worn by the priests generally, 1 Sam. xxii. 18.

The maintenance of the priests was provided on at least a fair, probably an ample, scale. Very likely, amid the degeneracy of the nation and disregard of the law which so often recurred, the priesthood did not receive all to which they were entitled, and there are occasional indications of their suffering from poverty, 1 Sam. ii. 36; there are also on the other hand indications of grasping wealth and power, 1 Sam. ii. 13-16; Jer. v. 31, which drew down on the offenders deserved and terrible threatenings. Thirteen out of the forty-eight Levitical cities were assigned for their residence. Besides, they had tithes and first-fruits, redemption-money and portions of many of the sacrifices. The tenth of the produce of the land was assigned to the Levites generally, and of this a tenth, the best, was to be the priests', Num. xviii.



EGYPTIAN PRIESTS.

PRIEST (preest). This word is the representative of *khôhen* in the Old Testament and of *hieruus* in the New. Critics are not exactly agreed on the ground-meaning of the Hebrew word. Gesenius imagines that it implies the notion of presaging or divining, hence one who communicates the divine will to men. Saalschutz prefers the idea of ministering or serving. It is sometimes used of secular functionaries apart from any sacerdotal office. In the New Testament *hieruus* is applied not to the Christian ministry, but to the Hebrew and heathen priesthood.

From the beginning the necessity of presenting some acceptable service to God was understood, and sacrifices appear to have been the earliest mode of worship. It was a natural step to establish what might be termed a household priesthood, in which the most honorable of the family drew near to God in the name and as the representative of the rest, and offered for all that victim which it was hoped would propitiate the divine favor. So we find the patriarchs, Noah, Abraham and others, officiating as the priests of their households, Gen. viii. 20; xii. 8, and the

tithe every third year, Deut. xiv. 28; xxvi. 12, the tenth of which we may probably suppose was also given to the priests. The first-fruits are prescribed in Ex. xxiii. 19; Lev. ii. 14; Deut. xxvi. 1-10; those offered to the Lord became the portion of the priests. The redemption-money was levied on account of persons, animals or things devoted to God, Lev. xxvii., and for the first-born of men and beasts, Num. xviii. 14-18. The shew-bread, too, and the flesh of offerings belonged to the priests, and formed their ordinary diet, Lev. vi. 26, 29; Num. xviii. 8-13. These seem to have been the regular sources of the priests' subsistence; sometimes there would be the dedicated portion of the spoils of war, of which there is a notable example in the conquest of the Midianites, Num. xxxi. 25-47. It is probable also that they might like other persons acquire and hold private property, Jer. xxxii. 1-15. The high-priest, no doubt, received a greater proportion from the different sources of income than the inferior priests.

David divided the whole number of priests into twenty-four courses, so that they might minister in rotation, 1 Chr. xxiv. 1-19. It would seem that these courses changed every Sabbath, 2 Chr. xxiii. 8, and that the special functions of individual priests were assigned by lot, Luke i. 9. According to this arrangement, each course would be in ordinary attendance at the sanctuary about twice in the year; the rest of the time they could spend in their cities.

David's distribution of the priests was preserved through succeeding reigns. Of course they adhered to the kingdom of Judah, their cities being in the southern division of the land. And there can be little doubt that the priests partook of the degeneracy of later times. Among so large a body many must have been of an inferior class, ignorant very likely and demoralized. As a body they ought to have had and must have had great influence. And yet we seldom hear of their acting in a body or in masses; and in times of reformation, instead of taking the lead, they were rather behind the Levites and others. Neither did they make the bold stand they ought to have made against the idolatry of the kings; rather they helped on their evil courses, 2 Ki. xvi. 10, 11, 15, 16. No wonder, therefore, that we find in the prophets repeated denunciations against the unworthy priests, Jer. i. 18; Lam. iv. 13; Ezek. xxii. 26.

There was still occasion after the return from captivity to complain of the irreverent conduct of the priests, Mal. i. 10; ii. 1-10. And it may be added that there were those who claimed the priesthood, but who, because they could not prove their line of descent, were not admitted to the function, Ezra ii. 61-63; Neh. vii. 63-65.

In New Testament times some of the priests were of distinguished piety; such were Zacharias and John the Baptist; but the mass appear to have been formalists and worldly men. Accordingly, we always find the priests forward among those that resisted Christ, Matt. xvi. 21; xxvii. 1, 6, 12, 20, 41, 62; xxviii. 11. The men of the greatest influence among them, called chief priests, those who were heads of the courses, with such as had borne the office of the high-priest, were the leaders of the body. The dignity of high-priest was no longer for life in regular descent, but was transferred from one to another by the violence of faction and at the will of their foreign masters. Next to him it may be observed was the second priest, 2 Ki. xxv. 18, called by the Jews the *sagan*. After our Lord's ascension, when his disciples

began to preach the gospel, we find the same general temper among the priests. And so the decay of Israel became "the riches of the Gentiles," Rom. xi. 12, and a larger platform was prepared for God's wonderful dealings. True, "a great company of the priests were obedient to the faith," Acts vi. 7; but, so far as we know, none was distinguished as a Christian leader or preacher. Corruption went on among the remnant; fearful acts were done in the very temple; till at last the day of vengeance came; Jerusalem was destroyed; and now, though claims have been made, there is, perhaps, no man who can satisfactorily prove that he is a descendant of Aaron.

It matters not. We have a great High Priest who, having offered a perfect sacrifice with his own blood, hath entered into the holiest, even into heaven itself. He "hath an unchangeable priesthood," and "ever liveth to make intercession for those that come to God by him," Heb. ii. 17. And just as everything, their freedom from blemish, their beautiful garments, betokened holiness in the Levitical priesthood, so was Christ "holy, harmless, undefiled;" as the Hebrew priest was anointed at his consecration, so was Christ ordained, the Spirit without measure being poured upon him, made with the high sanction of an oath; as the priesthood of the law was the only means of access to God, so by a new and living way through Christ alone can sinners approach the Father. Far more effectual is the offering of Christ's blood than the blood of bulls and of goats sacrificed under the law, Heb. ix. 11-14. And as the ancient priest had nearness of access to God and bore the names of Israel on his breast, so does Christ as our representative enter the very heavenly presence for us, bearing ever the cause of his people in his heart when he gives them boldness to come to the throne of grace by him. While the Levitical priesthood typified Christ, it fell far short in its presignifications—as far, indeed, as "the law of a carnal commandment" falls short of "the power of an endless life." Christ, then, was made a priest for ever after the order of Melchizedek, the glory and dignity of his person being indicated thereby, as the nature of his work was by the similitude of the order of Aaron. And as his people are vitally united to Christ, so they have according to their measure the gifts and dignity which have been bestowed on the Mediator, Rev. i. 5, 6. They are priests, and offer up spiritual sacrifices; they are kings, and have even now the Spirit of power. And eventually, when Christ's work in them is brought to its proper consummation, they shall, as kings and priests, share with him in the glories of his everlasting kingdom.

HIGH-PRIEST.—Aaron, the elder brother of Moses, was with his family specially appointed to the priesthood, Ex. xxviii. 1, the father being the chief, to be succeeded in his supremacy in a regular order throughout their generations.

It is not possible to trace with certainty the descent of the high-priesthood. Ordinarily it was hereditary; and we may suppose that the rule was for the elder son to succeed the father, but there are examples of its being held in the younger line.

Some of the garments worn by the high-priest were common to the whole body of the priests; but there were others peculiar to the chief—the robe of the ephod, the ephod with its curious girdle, the breastplate and the mitre. Of these a brief description shall be given here: 1. The robe of the ephod was of woven work, all blue. It had no sleeves, but there was a hole through which the

head passed; and around this there was a binding of woven-work to prevent tearing. It is not agreed what length it was; longer undoubtedly than the ephod, and perhaps as long as the brodered coat or tunic over which it was worn. On the hem of this vestment were small golden bells, alternating with a kind of tassel of blue, purple and scarlet, in the shape of a pomegranate. The sound of the bells was to be heard as the priest entered and quitted the sanctuary, "that he die not," Ex. xxviii. 21-35; xxxix. 22-26. Perhaps one use of the bells was to give notice to the people without of the movements of the priest. 2. The ephod was a short robe covering the shoulders, the breast and upper part of the body, the back and front portions of it being united by shoulder-pieces, on which were onyx-stones set in golden sockets. On these stones were engraven the names of the twelve tribes of Israel. 3. The breastplate, like the ephod, was to be "of cunning work" of "gold, blue, purple, scarlet and fine twined linen." It was to be doubled, and then it would be four-square, a span every way. And then there were to be twelve precious stones upon it in four rows, set in gold sockets, and on these stones were to be graven the



EGYPTIAN PRIESTESSES.

names of the twelve tribes, that they might be upon the high-priest's heart. This "breastplate of judgment," as it was called, was to be secured by wreathen chains of gold, uniting the onyx-stones on the shoulders of the ephod to two gold rings on the top of the breastplate, and below by a lace of blue fastening two other rings to two corresponding rings on the ephod, so that the breastplate might be kept above the curious girdle of the ephod. And then in "the breastplate of judgment" the Urim and Thummim were to be put, Ex. xxviii. 15-30; xxxix. 8-21. 4. The mitre was similar to the "bonnets" or turbans of the ordinary priests, save that, according to Josephus, on the top was another turban of blue; encircling this was a triple golden crown, out of which rose a cup of gold resembling the inverted calyx of the herb hyoscyamus. The crown just described was perhaps added to the mitre when, as in the Asmonean family, the civil authority was united to the ecclesiastical. There was also a gold plate fastened by a blue lace to the fore-front, bearing upon it the inscription "Holiness to the Lord," Ex. xxviii. 36-38; xxxix. 30, 31.

The high-priest was to be a person especially sacred. Hence any bodily imperfection or blemish excluded him from the office. The victims

offered to the Lord were, it was repeatedly said, to be free from blemish; much more, therefore, must this rule hold in respect to the offering priest. A variety of physical disqualifications are enumerated in the law, Lev. xxi. 19-23. Akin to these physical blemishes there were various restrictions laid upon the high-priest, all indicating the purity of person and character which befitted such an office. He was not to rend his clothes or uncover his head, to defile himself at the death of even his father or mother; and he could marry only a virgin, Lev. x. 6, 7; xxi. 10-15; compare Ezek. xliv. 22.

The inauguration of Aaron is particularly described, Ex. xxix. 1-30; xl. 12-16; Lev. viii. The holy garments were put upon him, and he was sprinkled with the blood of a victim and anointed with holy oil, the whole process of consecration lasting seven days. A special difference herein between the chief and the ordinary priests was that the former had the anointing oil poured upon his head; some, however, imagine that it was only the greater abundance of this anointing which distinguished the high-priest. Hence he is peculiarly called the anointed one, Lev. iv. 3, 5, 16; Ps. cxxxiii. 2. So a successor was to wear the garments seven days and be anointed in them, Ex. xxix. 29, 30.

The duties of the high-priest as chief ecclesiastical dignitary were great and responsible. He especially represented the people. It was he, therefore, who was to officiate on the great day of atonement. Others, the inferior priests, might offer the ordinary sacrifices, but the chief alone must enter into the holiest with the blood of sprinkling, Lev. xvi. 1-28; Heb. ix. 7. The high-priest also, it is likely, officiated on various great and solemn occasions, when more than ordinary pomp was required. He frequently presided in councils, Matt. xxvi. 57, 62, 65, 66; Acts xxiii. 2; and it was at the death of the high-priest that the manslayer who had fled to a city of refuge was free to return to his own home, Num. xxxv. 25, 28, 32. The chief's maintenance must have been amply provided from the offerings allotted to the priestly body. He appears to have had a deputy, or one in office immediately next to him, called the sagan. Hence it has been supposed that while Abiathar was high-priest, Zadok was sagan. Some uncertainty rests on this; and in later times, when high-priests were set up and deposed at the will of the Roman government, there were several contemporary pontifical men who had borne the supreme office, and who consequently retained the title and enjoyed great consideration.

The typical character of the high-priest, as foreshadowing Him whose sacrifice was the only really efficient propitiation for sin, is dwelt on and opened up with great clearness in the Epistle to the Hebrews, Heb. iii. 1; ix. 7-14.

PRIEST. In the Romish and Protestant Episcopal Churches this term is used to designate the second order or grade of the ministry. The word is formed by changing the Greek *presbuteros*, and ending with an English termination. As the Church of Rome holds that in the mass there is a sacrifice offered to God, there is a sense of propriety in retaining the word priest; but as Protestants hold that the all-perfect sacrifice was offered on Calvary, and that in the eucharist there is only a commemoration of Christ's death, the retention of the word *priest* has been held by many as unwise. By others it has been defended on the ground

Revolution, and during a visit to Paris was made a member of the Convention. In consequence, his house at Birmingham was sacked by a mob, and he was compelled to move to London, from whence he came to America. During the ten years he was in this country he wrote much in support of his theological opinions; but his works on this subject are of little value, while those he wrote on various subjects of natural philosophy are highly esteemed. He was the discoverer of nitrous gas, muriatic gas and oxygen, and he demonstrated the effect of respiration on the blood. His death occurred in 1804.

PRIMACY (pri'ma-se), the highest post in the Church. The Romanists contend that St. Peter, by our Lord's appointment, had a primacy or sovereign authority and jurisdiction over the apostles. This, however, is denied by the Protestants on many grounds, such as the following. As to a primacy importing a superiority in command, power or jurisdiction, this we deny upon the following considerations: 1. For such a power it was needful that a commission from God, its founder, should be granted in absolute and perspicuous terms, but no such commission is extant in Scripture. 2. If so illustrious an office was instituted by our Saviour, it is strange that nowhere in the evangelical or apostolical history there should be any express mention of that institution. 3. If St. Peter had been instituted sovereign of the apostolical senate, his office and state had been in nature and kind very distinct from the common office of the other apostles, as the office of a king from the office of any subject, and probably would have been signified by some distinct name, as that of arch-apostle, arch-pastor, the vicar of Christ, or the like; but no such name or title was assumed by him, or was by the rest attributed to him. 4. There was no office above that of an apostle known to the apostles or primitive Church, Eph. iv. 11; 1 Cor. xii. 28. 5. Our Lord himself declared against this kind of primacy, prohibiting his apostles to affect, to seek, to assume or admit a superiority of power, one above another, Luke xxii. 14, 24; Mark ix. 35. 6. We do not find any peculiar administration committed to St. Peter, nor any privilege conferred on him which was not also granted to the other apostles, John xx. 23; Mark xvi. 15. 7. In neither of Peter's two catholic epistles does there appear any intimation of any pretence to this arch-apostolical power. 8. In all relations which occur in Scripture about controversies of doctrine or practice, there is no appeal made to St. Peter's judgment, or allegation of it as decisive, and no argument is built on his authority. 9. St. Peter nowhere appears intermeddling as a judge or governor paramount in such cases; yet where he does himself deal with heretics and disorderly persons, he proceeds not as a pope decreeing, but

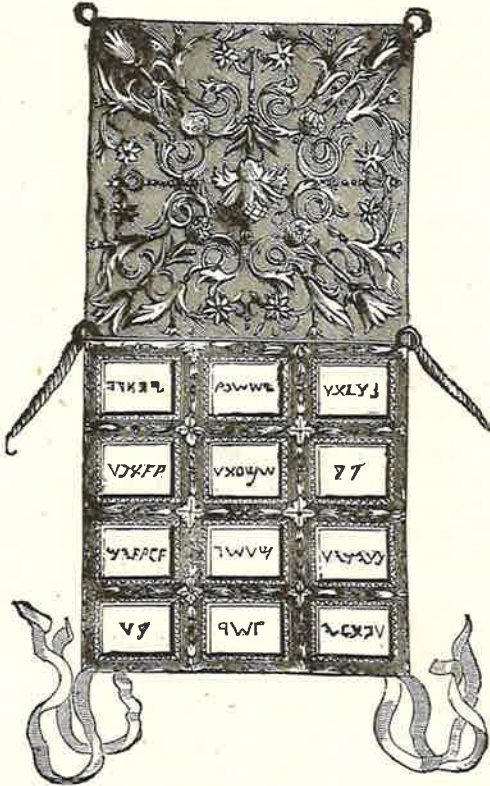


HIGH-PRIEST OF THE JEWS.—See PRIEST.

that formerly prayers and all parts of divine services were "sacrifices" in the sense of being offered up to God; and in this sense the word was used and may be retained.

PRIESTLEY (preest'le), JOSEPH, F.R.S., born in 1733, was the minister of a Unitarian congregation at Leeds, in England. He received a good education among the dissenters, and had a great philosophical turn of mind, which he showed by his valuable works on electricity, on light and on air. But he was chiefly known as the able advocate of Socinianism and the author of "History of Early Opinions concerning the Person of Christ," a book which was ably refuted by Horsley and others. He was an admirer of the French

as an apostle, warning, arguing and persuading against them. 10. The consideration of the apostles' proceeding in the conversion of people, in the foundation of churches and in administration of their spiritual affairs will exclude any probability of St. Peter's jurisdiction over them. They



THE HEBREW HIGH-PRIEST'S BREASTPLATE.—See PRIEST.

went about their business, not by order or license from St. Peter, but according to special direction of God's Spirit. 11. The nature of the apostolical ministry, the apostles not being fixed in one place of residence, but continually moving about the world, the state of things at that time and the manner of St. Peter's life render it unlikely that he had such a jurisdiction over the apostles as some assign him. 12. It was indeed most requisite that every apostle should have a complete, absolute, independent authority in managing the duties and concerns of the office, that he might not in any wise be obstructed in the discharge of them, not clogged with a need to consult others, not hampered with orders from those who were at a distance. 13. The discourse and behavior of St. Paul toward St. Peter doth evidence that he did not acknowledge any dependence on him or any subjection to him, Gal. ii. 11-14. If St. Peter had been appointed sovereign of the Church, it seems that it should have been requisite that he should have outlived all the apostles, for otherwise the Church would have wanted a head, or there must have been an inextricable controversy who that head was. But St. Peter died long before St. John, as all agree, and perhaps before divers others of the apostles.

From these arguments we must evidently see what little ground the Church of Rome has to derive the supremacy of the pope from the supposed primacy of St. Peter.

PRIMATE (pri'mate), an archbishop who is invested with a jurisdiction over other bishops.

PRIME, NATHANIEL SCUDDER, D.D., was born in 1785, at Huntingdon, Long Island, and educated at Princeton College, where he graduated in 1804. After preaching for some time at Sag Harbor and other places in the east of Long Island, he became pastor of the Presbyterian church of Cambridge, New York, where he greatly distinguished himself. He had much of the literary taste which seems inherent in the family of the Primes ever since their settlement in America, which was displayed in Ebenezer Prime, an eminent ancestor, in his son, Dr. Benjamin Young Prime, who was famed for his attainments in ancient and modern languages and in the exact sciences, and which is so characteristic of his sons, the Rev. Samuel Irenæus Prime, D.D., and William Cowper Prime, who have long held a deservedly prominent place in American literature. Dr. Spring has justly said that Nathaniel Scudder Prime "had a mind of uncommon force and discrimination, a noble, generous spirit, simple and engaging manners, an invincible firmness in holding to his own convictions, an excellent talent for the pulpit, great tact in public business and an earnest devotion to the best interests of his fellow-men." He died in 1856.

PRIMITIVE (prim'i-tiv) **CHURCH.** The Church before the first Council of Nice, A. D. 325, is called primitive. Persecution ceased about this time, in consequence of the Roman emperors professing Christianity, and laxity in discipline and doctrine soon began to prevail. It has been customary with many to appeal to the tradition of the ages before the council of A. D. 325 for the settlement of doctrinal matters, but the result has always been demonstrative of the fact that the inspired Word of God can alone speak with authority in matters of faith and practice.

PRIMITIVE FATHERS. The leading writers and eminent rulers in the Church who flourished before A. D. 325 are so called.

PRIMITIVE METHODISTS. See **METHODIST CHURCH.**

PRINCE. This word is used in our translation with considerable latitude of meaning, and as the representative of more than one original term. Thus Abraham is called "a mighty prince," Gen. xxiii. 6, the Hebrew word *ndsî* signifying an exalted person, and being applied sometimes to kings, 1 Ki. xi. 34; also to the heads of the tribes of Israel, Num. i. 44, and to Ishmael, Gen. xvii. 20. Another Hebrew word, *sar*, "one having dominion," is applied to the principal rulers of a nation under the sovereign, 1 Sam. xxix. 3, the chief officers or ministers of state, 1 Ki. iv. 2, and local governors or magistrates, 1 Ki. xx. 14. It designates the merchants of Tyre, who were wealthy as princes, Isa. xxiii. 8, the priests or "princes of the sanctuary," Isa. xliiii. 28, the foremost angels, Dan. x. 13, 20, 21. And this word is applied to the Deity, as "Prince of princes," Dan. viii. 25, and to Messiah "the Prince of peace," Isa. ix. 6. In the feminine it is princesses, ladies, 1 Ki. xi. 3. Another word, *nâgîd*, "the foremost," is used for kings, 1 Sam. ix. 16, nobles, Ps. lxxvi. 12, Messiah, Dan. ix. 25, "the prince of the covenant," Dan. xi. 22. Other words are used, as in Dan. vi. 1, where the "princes" corresponded to the satraps afterward appointed through the Persian empire. In the New Testament a word

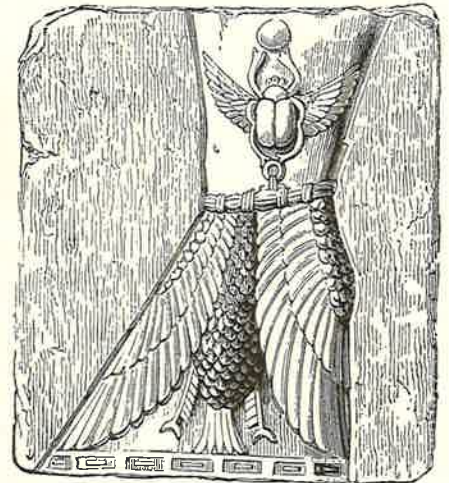
"prince." Thus, Christ is the "Prince of life," Acts iii. 15, "the Prince of the kings of the earth," Rev. i. 5; and Satan is "the prince of this world," John xii. 31, "the prince of the power of the air," Eph. ii. 2.

PRINCIPALITIES (prin-se-pal'i-teez), Rom. viii. 38. See **ANGEL.** Tit. iii. 1, magistrates.

PRINGLE (pring'g'l), **FRANCIS**, was born in 1747, at Path-Head, near Kircaldy, in Scotland, and educated for the ministry in the Associate Presbyterian Church. He was licensed, and sent to preach in the vacant church of Gilnahirk, near Belfast, in which he became pastor, and where he had great success. In 1798, after twenty-two years of faithful labor, the relation between pastor and people was broken up, because of the troubles resulting from the fact that members of his congregation had become engaged in the projects of the "United Irishmen." In the autumn of that year he determined on emigrating, and he reached New York in September, 1799. He was settled at Carlisle, Pennsylvania, where his character as a pious, earnest and faithful pastor endeared him to all who knew him. His knowledge of Scripture was most remarkable, and few men had a greater aptitude for reaching even the roughest men by his tender, prudent and impressive manner. Two of his sons entered the ministry, but they were early removed by death, after having given great promise of usefulness. He died in 1833, in the eighty-fifth year of his age and the sixty-fourth year of his ministry.

PRINTED, Job xix. 23, rather, inscribed.

PRINTING. The history of the origin of printing is involved in great mystery. Some writers maintain that the art was practiced as far back as the building of Babylon, and that the characters impressed on the bricks found on the side of that city are literally printed. Metal stamps are found with the words engraved in relief which the



BREASTPLATE OF THE EGYPTIAN PRIEST.—See PRIEST.

Romans used to mark their various articles. Antiquaries are familiar with inscriptions in cameo and intaglio, and Mr. Douce, a collector, had a stamp engraved on stone which was used by a Roman oculist to mark his medicines. According to Du Halde and the missionaries, the art of printing from engraved blocks of wood was practiced in China nearly fifty years before the Christian

Venetians came to understand and practice the art, which was specially used in making playing-cards and religious pictures.

About 1450, owing to the expense of making so many separate blocks as were needed to meet the demands of the age, the idea was adopted of using separate metal types instead of the large solid wooden blocks. Haarlem and Mentz have been the chief cities which have claimed the honor of this adaptation. In 1440 the "Speculum Humane Salvationis" (The Mirror of Human Salvation) was printed by Coster at Haarlem; but the celebrated "Mentz Bible without date" is the first important specimen of printing with metal types, and it was executed by Guttenberg and Faust between the years 1450 and 1455, and was the occasion of the secret being divulged of producing books by mechanical means. Then followed the "Psalter of 1457" by Faust and Schœffer, and both these works are executed in a style of wondrous perfection.

The knowledge of the art spread so rapidly that before 1500 there were printing-offices in upward of two hundred and twenty places—in Austria,



DRAWERS AND GIRDLE OF EGYPTIAN PRIEST.—See PRIEST.

Bavaria, Bohemia, Calabria, Denmark, England, Flanders, France, Geneva, Genoa, Germany, Holland, Hungary, Italy, Lombardy, Saxony, Sicily, Spain, Turkey, and indeed in nearly every prominent place in Europe.

William Caxton is generally regarded as the first who introduced the art of printing into England, and practiced it at Westminster; but a vigorous claim is put in for an edition of a work at Oxford printed by a foreigner, who was arrested in his proceedings. One copy of this work is in the Bodleian Library, at Oxford, another is in the public library at Cambridge, and a third is in the British Museum, while the earl of Pembroke and All Souls' College claim to have copies also. Caxton learned the art on the Continent of Europe when engaged on political missions in the reign of Henry VII., and on his return to England he opened an office in Westminster, near the Abbey. Here he issued a great number of works.

The first work in which Greek types were used was "Cicero's Offices;" it was printed in 1465, and the characters are exceedingly imperfect; but now, owing to the progress of learning, the advancement of commerce and the results of missionary labors

ing-presses of London are able to use proper characters for Arabic, Armenian, Chinese, Coptic, Domesday, Engrossing, Ethiopic, Etruscan, German, Greek, Alexandrian-Greek, Gothic, Hebrew, Irish, Malabaric, Malayan, Persian, Runic, Russian, Samaritan, Sanscrit, Saxon, Tamul, Telugu, Turkish, Tamoul, and almost all the dialects of India and the Indian Archipelago, as well as the languages of Africa and the isles of the ocean.

Printing has thus become one of the most effective agencies which our race has ever enjoyed for the diffusion of learning, as by means of the printing-press the knowledge of all ages and of all lands can be speedily and cheaply transmitted from place to place. It has been the handmaid of civilization, the powerful stimulus to commerce, and by means of its peculiar power it has multiplied the labors of the gospel missionary, so that the truth may be carried to the ends of the earth from the pens of men who have never left their native land. The influence of missionary zeal in translating and printing the Bible, and in preparing and issuing a valuable literature for nations which are being elevated in the scale of civilization, is beginning to be understood, and the world is learning that religion and the best temporal interests of humanity can never be profitably separated.

PRIOR (pri'or). 1. The monk next in order after the abbot in a monastery. 2. The head of a monastery of lower rank than an abbey. 3. The head of a principal house of Hospitallers.

PRIORESS (pri'or-ess). 1. The second in dignity in a convent of nuns. 2. The superior of a dependent convent.

PRIORY See MONASTERY.

PRISCA (pris'kah), 2 Tim. iv. 19, or **PRISCILLA** (pris-sil'lah), Acts xviii. 2, the excellent and active wife of Aquila.

PRISCILLIAN (pris-sil'e-an), a heretic of the fourth century, was a native of Spain. He is said to have united in his system the errors of the Gnostics, the Manichæans, the Arians and the Sabellians; to which he added dogmas of his own—viz., that the children of promise were born of their mothers by the operation of the Holy Ghost, whence he inferred that marriage was an abomination; that souls were of the substance of God; and that they were sent to inhabit bodies on earth as a punishment for sins committed in heaven. The Priscillianists are charged with infamous practices, resulting from these opinions; and it is stated that no tortures availed to produce a confession of their errors. At the Council of Saragossa, in Spain, in 380, Priscillian was condemned as a heretic; his party, however, was sufficiently powerful to make him bishop of Avila; but he was, with some of his followers, put to death in 387.

PRISCILLIANISTS (pris-sil'yan-ists), the followers of Priscillian, in the fourth century. It appears from authentic records that the difference between their doctrines and that of the Manichæans was not very considerable; for they denied the reality of Christ's birth and incarnation, maintained that the visible universe was not the production of the supreme Deity, but of some demon or malignant principle, adopted the doctrine of æons or emanations from the divine nature, considered human bodies as prisons formed by the

demned marriage and disbelieved the resurrection of the body. Their rule of life and manners was rigid and severe; the accounts, therefore, which many have given of their lasciviousness and intemperance deserve not the least credit, as they are totally destitute of evidence and authority. That the Priscillianists were guilty of dissimulation upon some occasions, and deceived their adversaries by cunning stratagems, is true; but that they held it as a maxim that lying and perjury were lawful is a most notorious falsehood, without even the least shadow of probability.

PRISON. See PUNISHMENT.

PRIVATE (pri'vat) **BAPTISM.** When an infant or adult is in danger of dying, and when sponsors are not engaged, in some denominations the ordinance is administered, and it is then called private baptism.

PRIVATE MASS, mass said without a public congregation.

PRIVILEGED ALTAR, an altar to which special privileges were granted, as, for instance, to say masses for the dead at forbidden seasons. Their date is not much earlier than the pontificate of Gregory XIII., 1572-1585.

PRIZE (prize), 1 Cor. ix. 24, the reward, a chaplet or crown, bestowed by the judges in the ancient GAMES, which see.

PROBABILISTS (prob'a-b'l-ists), those who hold, in cases of conscience, that we may take the less probable side, in opposition to those who hold that we must take the more probable. Jansenists took the last view, Jesuits the first.

PRO-CATHEDRAL (pro-kath-e'dral), a church which serves for a cathedral.

PROCESSION OF THE HOLY GHOST. See HOLY GHOST and FILIOQUE.

PROCESSIONAL (pro-sesh'un-al), the name of a book which contains the services relating to the processions at mass and vespers, and likewise those for special days.

PROCESSIONAL CROSS, a cross borne at the head of processions. Originally, processional crosses were merely ornamental; subsequently, the crucifix was introduced.

PROCESSIONS (pro-sesh'unz), an old term for litanies, which were said in processions, and not kneeling. Processions were very common in the large cathedrals, which, because of their length, enabled the clergy and their attendants to chant lengthened litanies in presence of the audiences who were present as spectators.

Processions are said to be of Pagan origin. The Romans, when the empire was distressed or after some victory, used constantly to order processions, for several days together, to be made to the temples, to beg the assistance of the gods or to return them thanks.

The first processions mentioned in ecclesiastical history are those set on foot at Constantinople by St. Chrysostom. The Arians of that city, being forced to hold their meetings without the town, went thither night and morning, singing anthems. Chrysostom, to prevent their perverting the Cath-

olics, set up counter-processions, in which the clergy and people marched by night, singing prayers and hymns, and carrying crosses and flambeaux. From this period the custom of processions was introduced among the Greeks, and afterward among the Latins; but they have subsisted longer and been more frequently used in the Western than in the Eastern Church.



GIRDLE AND TUNIC OF EGYPTIAN PRIEST.—See PRIEST.

PROCHORUS (prok'o-rus), one of the seven appointed to distribute the alms of the Church, Acts vi. 5.

PROCONSUL (pro-kon'sul), **PROCURATOR** (prok-u-ra'tor), the designations of two Roman provincial officers, usually given in our version as "deputy" and "governor." See **DEPUTY**, **GOVERNOR**.

PROCTOR (proc'-tor). 1. An officer who represents others, especially in legal matters.

2. A representative of the clergy in convocation.
3. An officer in universities whose office is to preserve order, and to present candidates for degrees.
4. An officer in the English ecclesiastical and admiralty courts, of the same standing as an attorney in other courts.

PROCURATOR (prok-u-ra'tor). 1. One who administers and defends the goods of a church. Thus the procurator of the Church of Scotland is the officer who attends to the legal interests of the clergy and of the immunities of the courts of the Church. 2. One of four officers in the university of Paris who, with others, formed a standing council.

PROGNOSTICATORS (prog-nos-te-ka'-tors), **MONTHLY**, Isa. xlvii. 13. See **DIVINATION**.

PROLOCUTOR (pro-lok'u-tor), in England the ecclesiastic who presides in the lower house of Convocation. His duties are to act as chairman, to communicate the conclusion of the lower house to the upper. He is chosen for the entire continuance of a Convocation.

PROMISE (prom'is), as understood in Scripture, a declaration or assurance of the divine will in which God signifies the particular blessings he will bestow, or evils he will remove. Promises are opposed to threatenings, the former being declarations of good, the latter, denunciations of evil. The promises of Scripture have been divided into classes. We may note promises of the Messiah flowing from God's mere mercy, and made the ground of all subsequent promise and blessing. These promises are nearly allied to predictions, Gen. iii. 15; xxii. 18. There are also promises that God would give his Son a people, that his mediatorial work should be effectual to the building up of a Church, his own purchased possession, Ps. ii. 7, 8; Isa. liii. 11, 12. Further, there are promises to the Church, promises of acceptance to those who come to God on the ground of his covenant, promises of blessing both temporal and spiritual, encouraging to the exercise of those graces and the

fulfillment of those duties which go to constitute the Christian character. Such are the promises of answer to prayer, Ps. l. 15; Luke xi. 9-13, of grace to the humble, 1 Pet. v. 5, of everlasting life to the believer, John iii. 14, 15, of larger talents to him who has improved those already given, Matt. xxv. 29, etc. Those promises which are made in one case may be applied to other similar cases, consistently with the analogy of faith. Thus the promise given to Joshua, Josh. i. 5, is applied to the believing Hebrews, Heb. xiii. 5, it being in its nature of a comprehensive character; but those which were made to individuals under special circumstances are not to be taken as intended generally, Mark xvi. 17, 18. God has suited his promises to his precepts, compare Deut. x. 16 with xxx. 6, and to the necessities of his people, it being always remembered that where anything is promised to obedience, the contrary is implied to disobedience.

PROMOTER (pro-mo'ter), one who in popular and penal actions prosecutes offenders in his own name and that of the Crown, and is entitled to part of the fines and penalties for so doing.

PRONAOS (pro-na'os), the vestibule of a temple or a church.

PROPAGANDA (prop-a-gan'dah), a religious society founded in 1622 by Pope Gregory XV. at Rome, for educating missionaries to spread the faith abroad or in infidel countries.

PROPER PREFACE. The prefaces in the mass for the season are so called. The Sarum missal had one for Epiphany and seven days after, one for Ash-Wednesday and *ferial* days in Lent, one for festivals of apostles and Evangelists, and one for those of the Virgin Mary. The Eastern Church has but one. The English Church has but five.

PROPHECY (prof'e-se). Prophecy is not only the predicting of future events; it had the larger office of receiving and communicating generally the will and purposes of God. And men are termed prophets—Abraham, for example, Gen. xx. 7—of whom it is nowhere recorded that they uttered a single prophecy, in the common acceptation of the word. Christ, moreover, in whom the promise of Deut. xviii. 15-19 was to have its ultimate and complete fulfillment, and who was to be the great Prophet of the Church, performed that office, not so much by actual prediction as by teaching all that it was needful the world should know, as the depository and the channel of divine wisdom, dispensing the riches thereof, that the mystery of God might be fully apprehended. The way, too, in which prophecy is spoken of in the apostolic writings goes to establish the same fact. It is described as touching the heart and conscience, convicting, instructing, edifying, comforting, 1 Cor. xiv. 1, 3, 24, 25.

Prophecy was manifested in every phase of its comprehensive character from the very earliest times. When the priesthood was defined in Israel by Moses, there was another ministry connected with it. The law by itself would have left men stationary; they would not have seen through its shadows the substance it was intended to prefigure. But the prophetic ministry, opening out its spiritual meaning and ever tending forward, carried on the education of the elder Church and trained men to look for redemption in Jerusalem.

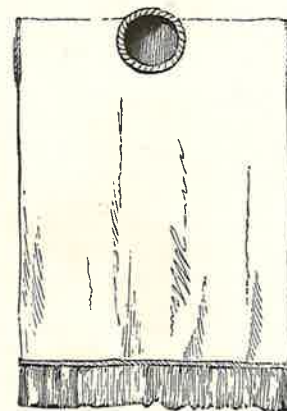
So that the gospel when it came was not altogether new; it was the bright day which had been preceded by the dawn. And Christ could appeal to the Old Testament scriptures as testifying of him, in whom all that was "written in the law of Moses, and in the prophets, and in the Psalms" should be fulfilled, Luke xxiv. 44.

With regard to the modes of divine communication little need be said. There were some which might be called official, as the voice which spoke from out of the *Shechinah* or clouded presence resting on the mercy-seat, Ex. xxv. 22, and the responses by *Urim* and *Thummim*, Ex. xxviii. 30. But to the prophets God's will was made known by dreams or visions, by internal impression on the mind, by angelic message, or by audible voice.

Of prophetic dreams we have an example in that of Nebuchadnezzar, in which, as interpreted by Daniel, also from a dream, the destiny of four successive earthly kingdoms was depicted, Dan. ii. In vision, again, Isaiah, when he received his prophetic commission, saw the glory of the divine Lord, Isa. vi.; and the visions of God were vouchsafed to Ezekiel on the banks of Chebar, Ezek. i. It has, indeed, been questioned whether these visions were real, or whether they were but the dress in which the prophets clothed their conceptions. It is of no great moment to decide; but certainly John xii. 41 seems to show that the spiritual forms actually shaped themselves to the mental eye, communicating ideas transcending human experience, and which could not be embodied in human language.

Prophetic communication was also made by the suggestion of ideas to the understanding without the kind of representation implied by visions. We continually find narratives in Scripture of such suggestion, often suddenly produced, as in the case of the old prophet of Beth-el, who while sitting at meat with the man of God that came from Judah had the message of the Lord imparted to him, 1 Ki. xiii. 20-22. And then there was the word brought by an angel, as to Daniel, Dan. ix. 20-27; x. 4-14; and, further, sometimes the articulate divine voice was heard, as when in the still night it echoed through the chambers at Shiloh and summoned the youthful Samuel to listen to the heavy woe that was denounced against the family of Eli, 1 Sam. iii.

In regard to predictions of future events, there are two particulars which must be noted. They bear a certain relation to the mode in which the images



TUNIC OF EGYPTIAN PRIEST.—See PRIEST.

of the future were presented to the prophet's mind, but a more immediate one to the mode in which they were placed on record. Thus, first, the way in which remote events are presented is remarkable. The prophet stands like a watchman on some high hill or lofty tower scanning the distant horizon, and tells what meets his gaze. To one who so looks out the far and the near lie apparently in contact; the foreground has a distincter outline and its colors are more vivid, but a multitude of things are blended

together, and the haze through which the distant objects are seen obscures their figure and relative proportions. The prophet describing what is so placed before him describes as he sees, and therefore not in historical or chronological order; so that it is hard before the accomplishment to distinguish which of the events is near at hand and which more re-

later, and the later exhibiting, only with higher combinations and in a more perfect form, that which had appeared before. It was convenient, then, to describe the future in language borrowed from the past. Thus Messiah is said to renew the rule of David; the final triumphs of the Church are colored with the imagery of the fall of Baby-

them in detail will not be hard. They involve the phraseology, the historical relations and the doctrinal type of prophecy.

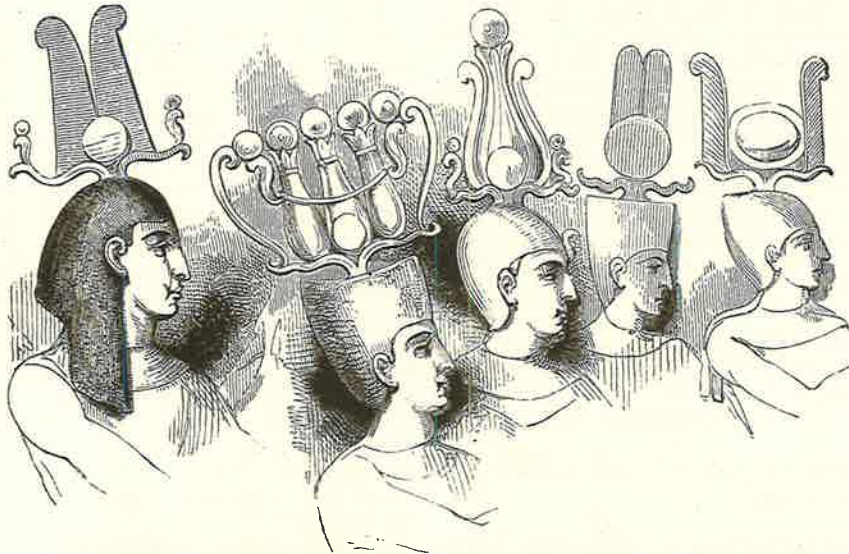
1. It must be the first business to arrive at the just understanding of the words and sentences in which the prophetic declarations are conveyed. In many respects prophecy has a language of its own. Symbolic terms are employed (which must be consistent through the same prophecy); as when a beast denotes a power and a candlestick a Christian church. These must be carefully noted, that it may be understood whether the expressions are to be construed literally or figuratively. The figurative character of prophetic speech is not capricious, not just to be ascribed to the cast of the Oriental mind, but is definite in its measure, and results from the principles already laid down of prophetic communication by vision, and the clothing of the future in forms taken from the past. And so the past is frequently used in speaking of the future, and described as done when it is to be done, because the prophet looking on with prescient eye beheld it within his horizon. Hence, too, the succession of events in relation to each other, rather than as arranged according to chronological order. Nor must the poetical cast of prophetic diction be overlooked. Careful examination there should be, the comparison of one part of Scripture with another, the laying over against the prediction of the fulfillment it has received, if it should have already been fulfilled, guided by the declarations of our Lord and his apostles, who pour a flood of light upon the utterances of the ancient seers.

2. The historical relations must also be ascertained, under what circumstances a prophecy was delivered, by whom and on what occasion. The condition of the covenant-people among whom the prophet stood, the events on which he was commissioned to speak; the sins he was to reprove, the judgments that were impending, the fears he was to soothe and the position of surrounding nations, whose deeds and whose history had an influence on God's Church and people, should be scrutinized, else an interpreter might readily apply to one time or event the predictions which were clearly directed to another. The historical portions of the Scripture should be paralleled with those that are prophetical.

3. And then there is the doctrinal aspect to be known. This is based on the covenant relationship of God to Israel. Sin is viewed both as treason to a sovereign and as unfaithfulness to a husband. The desperate guilt of it, and the greatness of the mercy that remits it, are thus most largely illustrated. And prophecy, in accordance with this type, while denouncing sin and predicting judgment, runs on to the fulfillment of the divine purpose, the highest development of the covenant relation, when the faithless spouse, polluted no more, shall be reinstated in the love she had outraged; when the rebellious subjects, disloyalty purged out for ever, shall be gathered in peace and prosperity beneath the beneficent sceptre of the universal King.

These observations are but outlines; they may serve, however, to point out the true mode of prophetic interpretation. It is necessary now to direct attention to the accomplishment of prophecy.

Perhaps it will be best in the space here allotted to point out some of those general features which distinguish prophetic accomplishment, leaving it to the reader to examine for himself more minutely the details. Prophecies have been variously classed. The simplest and commonest ar-



MITRES OF EGYPTIAN PRIESTS.—See PRIEST.

note. This is called the "perspective" character of prophecy, and illustrates the juxtaposition in the prophetic writings of utterances to be immediately fulfilled with those before the fulfillment of which ages must roll by. An example may be given from Zech. ix. First, the prophet sees the triumphant march of Alexander, Zech. ix. 1-8; he then beholds Messiah in the distant future, Zech.

lon; and the full blessedness of God's people is represented as a return from captivity into the peaceful possession of the land of Canaan.

That there is great difficulty in the interpretation of prophecy the fact that interpretations are so discordant sufficiently proves. Yet it is not impossible to clear away many difficulties, if we are disposed to use the necessary means. By



MITRES OF EGYPTIAN PRIESTS.—See PRIEST.

ix. 9, 10, and afterward reverts to the age of the Maccabees, Zech. ix. 11-17. On the same principle our Lord's discourse, Matt. xxiv., may be interpreted, as also those passages in which the apostles seem to describe the final close of all things as to occur in their days.

The other point which was to be noted is the reproduction of past events. There is an organic unity in God's plans, the earlier being the type of

diligent reading and meditation, comparing scripture with scripture, the writings of the Old Testament with those of the New, and pre-eminently by earnest prayer for the guidance of God's Spirit, a great knowledge may be obtained of the meaning and object of prophecy. A complete system of rules cannot here be given; it must suffice to point out some general principles. And if these be thoroughly apprehended, the application of

rangement is—I. Those relating to nations in the neighborhood of Israel. II. Those which respect the Hebrew nation. III. Those referring to Messiah. IV. Those which predict the destruction of Jerusalem.

I. The nations in contact with Israel, and from time to time their conquerors or oppressors, are threatened. Edom and Tyre and Babylon and Egypt have their future delineated, their fate distinctly announced.



EPHOD AND GIRDLE OF EGYPTIAN PRIEST.—See PRIEST.

Now, there is a marvelous diversity perceptible. Sagacious men, looking at the natural causes which tend to the ruin of states, or to the local reasons why one should exalt itself above its neighbors, have often been able to anticipate the aggrandizement of the first, the misfortune of the other. But observe the distinguishing peculiarity of Scripture prophecy. Edom should cease to be a people, Ezek. xxv. 12-14; Tyre should be

brought low, should in a great measure recover, but should ultimately be a mere desolate rock, a place on which fishermen were to spread their nets, Isa. xxiii.; Ezek. xxvi. 13, 14; Babylon was to be no more inhabited, Isa. xiii. 19-22; Egypt was to be humbled, yet not destroyed; the nation would survive, but be the basest of the kingdoms, Ezek. xxix. 15. Now, the course of events has shown the extraordinary truthfulness of these prophecies. The Idumæans literally ceased to be a people; so thoroughly subdued by John Hyrcanus as to be obliged to conform to the law of Moses, and to be, to the entire loss of their nationality, absorbed by the Jews. In this is a more complete fulfillment of prediction than in the desolate ruins of the country which once was theirs—ruins which belonged to a later age. Tyre, again, is little more than a fishing-village now, and the plains of Babylonia lie waste, their teeming population gone, while Egypt, still a busy land, has for two thousand years lost its independence, and, "a base kingdom," has borne a foreign yoke. Now, it may be asked, How could natural sagacity have calculated these results? What quick-sighted eye of man could have foreseen the different fates of Babylonia and of Egypt?—total subversion in the one case, perpetual depression in the other?

II. The prophecies in regard to the Hebrew nation have the same speciality. It was not extinction as against Babylon that was predicted, it was not subjugation as for Egypt, but a scattering throughout the earth without absorption by the nations among whom they should be mingled, the national existence and identity being still preserved. The predictions of the Pentateuch, Lev. xxvi.; Deut. xxvi., xxix., draw the accurate outline of this, to which the declarations of later prophets give additional body and coloring. The fulfillment is a patent fact. Every attempt to explain it by natural causes has merely served to account for the event itself, but not for its coincidence with what had been foretold many hundred years before. The preternatural character of the fact

consists altogether in the correspondence and coincidence between ancient predictions and the present condition of the Jewish people—a condition which one scarcely knows how distinctly to express but in the words of prophetic account of it, "Thou shalt become an astonishment, a proverb and a byword among all nations, whither the Lord shall lead thee," Deut. xxviii. 37. Supernatural foresight there must have been, then, in the old prophets; now let us see its bearing on Christianity.

III. There is the same noticeable peculiarity in the prophetic promise of Messiah. It is quite different from what natural or national prepossessions would have imagined. We might suppose the dim ideal of a future conqueror and king, with an anticipation that the destiny of Israel would have its highest prosperity under his sway. And prophecy accordingly describes the glories which should encompass One whose throne should be established in righteousness, and whose rule should comprehend the kings of the earth. But along with such a description there runs continually a darker augury; from the very first intimation of a Seed of the woman, the bruising of his heel is prognosticated, Gen. iii. 15; and there is the constant witness to mysterious blood-shedding, and foreshadowings of unutterable sorrow to be endured, and shame and rejection and death; so that those who most anxiously looked for the fulfillment of the nation's, of the world's, hope were most reluctant to admit that such humiliation could touch the promised One; and even in the anticipation of his reign they had shaped out a far different sovereignty, unconscious of the great principle on which future spiritual glories are delineated in language taken from the earthly fortunes of their royal house. Now, here is a whole system of prophetic declaration, foretelling what human thought would have been least likely to conceive; while the fulfillment came in a form so marvelously strange as to contradict all foregone conclusions, and yet so satisfactory as to engage men for the truth of it to resign all they would naturally covet, and seal their belief of it with their blood.

IV. Our Lord's own prophecy was of the same type. While his enemies were proudly presuming on some worldly material deliverance, and while his followers expected him to restore the kingdom to Israel, his eye looked sadly on to the time when the holy house of Jerusalem should be desolate, Matt. xxiii. 37, 38; Luke xix. 41-44. To foresee such results, and with such a tone of assurance announce them so long beforehand, was not to speak in the manner of men; and no one who looks calmly into the circumstances can ever find an explanation that will be satisfactory to his own mind, by the help merely of some unusual degree of shrewdness on the part of Jesus, or of a certain peculiar combination of circumstances in Providence.

Little can here be added. But it is admitted to the candid reader that after all the deductions which reasonably can be made, after every allowance that can be fairly claimed, prophecy, as exercised among the chosen people and recorded in their sacred books, stands widely distinguished from and far above the pretensions of any ordinary sages. It is a moral wonder that cannot be paralleled elsewhere. If, then, effects have their adequate causes, surely the conclusion to be arrived at here is that "holy men of old spoke"—not according to their own notions, not

as evincing mere human sagacity, but—"as they were moved by the Holy Ghost," 2 Pet. i. 21. And we must take this not as an isolated proof that the Bible is from God, but as one among several as weighty departments of evidence, all converging to the same point, to have an adequate notion of the force of proof that is thus supplied.

PROPHECYINGS (prof'e-si-ingz), religious exercises of the clergy in the reign of Queen Elizabeth, who met for the purpose of explaining Holy Scripture under a president called a moderator. They were restrained by Canon 72.

PROPHET (prof'et). The Hebrew prophets were, as Augustine has well said, the philosophers, divines, instructors and guides of the people in piety. They were selected according to God's sovereign pleasure, who imparts his spiritual gifts as he will, 1 Cor. xii. 11, sending his message occasionally even by unworthy messengers. Whether there was any special inauguration of a prophet may be doubted. Some have imagined that prophets were anointed, but this notion has hardly any other ground than a misinterpretation of a single text, Ps. cv. 15. In the case of Elisha the word appears to have been used figuratively, 1 Ki. xix. 16, 19.

But though there was no special inauguration to the prophetic office, yet there were schools in which those called "sons of the prophets" were trained under the eye of some experienced man of God; and from persons so instructed God did, it seems, often choose his messengers. We hear



EPHOD AND CENSER.—See PRIEST.

of these establishments first in the time of Samuel. But perhaps they were not then permanently organized. Able critics have maintained that it was not till the disruption of the kingdom, and the want caused in the northern state by the departure of the priests and Levites into Judah, that these schools were really founded, in order to the perpetuation of a theocratic spirit in Israel. For this purpose they were admirably suited. They were located in various towns, and there must probably have been some collegiate building where the young men lived in a community. They were in

structed, doubtless, in the sacred law and in psalmody, prophesying, it is said, with psalteries and other instruments of music. Samuel and Elijah and Elisha, if not always resident in such establishments, yet exercised careful superintendence over them, 1 Sam. x. 5, 10; 2 Ki. ii. 3, 5, 15.

With regard to the ordinary mode of life of the prophets, we may no doubt say that they studied to live above the world, and to set examples of simplicity and purity of conduct. But this they would do not merely as prophets, but as faithful servants of the Most High. Much has been written about their asceticism, their poverty and privations, and critics have culled out passages from Scripture history descriptive of periods of famine, war or other calamity, and then, because the prophets living at the time were sufferers, they have very unreasonably inferred that they were in their ordinary life similarly pinched and distressed. It would be as reasonable to conclude, because King Joram wore sackcloth and suffered privation at the siege of Samaria, 2 Ki. vi. 27, 30, that Hebrew kings were generally so clothed and

oned. Leaving out those so called in the earlier times, we may divide them into (1) prophets under the law and (2) prophets in the New Testament times.

Of the former we have those in the wilderness, as Moses, Aaron, Miriam and the seventy elders, Num. xi. 16, 17, 24-30. After the entrance into Canaan there have been reckoned Joshua, an anonymous prophet, Jud. vi. 8-10; Deborah and Hannah, prophetesses; one who denounced God's judgments on Eli's house, 1 Sam. ii. 27-36; Samuel, Nathan, Gad, David, Asaph, Heman, Jeduthun, Solomon, Ahijah the Shilonite, 1 Ki. xi. 29-39; xiv. 1-18; Shemaiah, 1 Ki. xii. 22-24; 2 Chr. xi. 2-4; xii. 5-8, 15; the man of God who went from Judah and the old prophet of Bethel, 1 Ki. xiii.; Iddo, 2 Chr. ix. 29; xii. 15; xiii. 22; Jehu the son of Hanani, 1 Ki. xvi. 1-4, 7; 2 Chr. xix. 2, 3; Azariah, the son of Oded, and Oded, 2 Chr. xv. 1-8; Hanani, 2 Chr. xvi. 7; Elijah, the hundred prophets whom Obadiah hid from Jezebel's fury in a cave, 1 Ki. xviii. 4, 13; two, probably three, anonymous prophets who delivered messages to

Ahab, 1 Ki. xx. 13, 22, 28, 35-43; Micaiah, the son of Imlah, 1 Ki. xxii. 8, 9, 13-28; Jahaziel, the son of Zechariah, 2 Chr. xx. 14-17; Eliezer, the son of Dodavah, 2 Chr. xx. 37; Elisha, the prophet, who anointed Jehu, 2 Ki. ix. 1-10; Zechariah, the son of Jehoida, 2 Chr. xxiv. 20-22; a prophet who dissuaded Amaziah from employing an army of Israelites, 2 Chr. xxv. 7-9; another who rebuked

there where most of all depravation of religion had been manifested, and where the legal services had been interrupted.

Many great prophets did not commit their predictions to writing for the future advantage of the Church. Such predictions referred to their own times, and did not extend to distant ages. And we may well enough allow that very possibly all the inspired words of those whose books we have were not preserved. Not that any portion of Scripture has been lost, but that the wisdom of God did not design that other utterances, whether of prophets or apostles, should form a part of that great standard of his oracles which it was needful that the Church should have to study, to be her guide and counselor until her militant state was ended. Isaiah, doubtless, uttered other holy words, but God did not intend their memorial to last. St. Paul, no question, wrote other epistles; they served a temporary purpose, and have passed away with no detriment to the Church.

PROPHETESS. See **PROPHET.**

PROPITIATION. See **ATONEMENT.**

PROPRIETARY CHAPELS, unconsecrated chapels belonging to private persons who have erected or purchased them with a view to profit, usefulness or otherwise.

PROREX (pro'rex), 2 Ki. i. 17, margin, viceroxy. See **JEHORAM**, 2.

PROSELYTE (pros'e-lite). The Hebrew nation was regarded as God's peculiar people; but yet from the very first a way was open to men of another race by which they might attain to the privileges of the divine covenant. Thus Abraham was directed to circumcise "all the men of his house, born in the house and bought with money of the stranger," Gen. xvii. 12, 13, 23, 27. When the law was given, we find repeated mention of strangers, of their duties and disabilities; and a difference is made according to the native country of foreigners in regard to their being admitted earlier or later into "the congregation of the Lord," Deut. xxiii. 3, 4, 7, 8.

Foreigners, merely by residing in the land, became, as was natural in some degree, subject to the Israelitish law. They were to observe the Sabbath, Ex. xx. 10; they were punishable for Molech-worship and for blasphemy, Lev. xx. 2; xxiv. 16. They enjoyed, too, some immunities. They were to be kindly treated, Deut. x. 18, 19, and they had the protection, in case of need, of the cities of refuge, Num. xxxv. 15. But if they wished really to share the privileges of the chosen people, they must be circumcised. They then might eat the passover, Ex. xii. 48, 49, of which no uncircumcised stranger was allowed to partake.

In later times persons of other nations and other religions embraced the Jewish faith in large numbers, Esth. viii. 17. The Jews were more widely dispersed through the world, and had their synagogues in which Moses was read continually in numberless heathen cities. Devout minds would be attracted by the purity of the divine law, and there would be a fulfillment of that prophecy, hereafter, it may be, to be still more emphatically fulfilled, which declared that "many people and strong nations" should "come to seek the Lord of hosts in Jerusalem," Zech. viii. 20-23.

We are prepared, after what has been said, to find proselytes spoken of in the New Testament



EARLY DUTCH TYPE-CASTING—EXAMINING A MATRIX.—See **PRINTING.**

generally so impoverished. The position and circumstances of prophets varied, like those of other men, with the times. By ungodly princes they were often persecuted; but they often held high office and discharged the functions of (as we should say) privy-councilors. Even in the reign of such a man as Joram, Elisha possessed powerful influence, 2 Ki. iv. 13. Titles of high respect were given them, 1 Ki. xviii. 7, 13; 2 Ki. ii. 19; xiii. 14. And as to their domestic habits, it is true that they probably wore some distinctive plain garment, 1 Ki. i. 8; Zech. xiii. 4; but Elijah had his attendant even in his hasty flight from Jezreel to Beersheba, 1 Ki. xix. 3; presents were made them, which, though sometimes they deemed it proper to decline, they at other times accepted, 2 Ki. iv. 42; v. 15, 16; viii. 9. And some of them were Levites and priests, and received, no doubt, the usual offerings and advantages, while those of higher station lived, we may well suppose, as befitted that station. The pulse on which Daniel was for a while sustained, Dan. i. 8, 16, was preferred by him, not from any principle of asceticism, but in order to observe the law while at a heathen court.

the same king for idolatry, 2 Chr. xxv. 15, 16; Oded, 2 Chr. xxviii. 9-11; Joel, Jonah, Amos, Hosea, Isaiah, Micah, Nahum, Zephaniah, Jeremiah, Habakkuk, Obadiah, the prophetess Huldah, 2 Ki. xxii. 14-20; Urijah, the son of Shemaiah, Jer. xxvi. 20-23. During the captivity Ezekiel and Daniel prophesied, and after the return from Babylon, Haggai, Zechariah and Malachi. And then the prophetic spirit ceased.

In New Testament times the divine power was again manifested; and both prior to and after Christ, the great Prophet of the Church, there must be enumerated Zacharias, Simeon, the prophetess Anna, John the Baptist, Agabus, Acts xi. 28; xxi. 10, 11, the evangelist Philip's four daughters, Acts xxi. 9, several of the apostles, as Paul, Peter, Jude, John, besides those spoken of in 1 Cor. xii. 28; xv. 29-32; Eph. iii. 5; iv. 11.

Balaam and the false prophets are not noticed in this enumeration.

It will be observed that from the time of Samuel down to the return from Babylon there was an almost uninterrupted line of prophetic men; and many of the most distinguished of these were after the disruption in the kingdom of the ten tribes, God raising up a company to maintain his truth

Many of them, we are told, were gathered at Jerusalem on the great day of Pentecost, Acts ii. 5, 9-11; and when the seven officers were appointed for the daily ministration of church-goods, one was a proselyte, Acts vi. 5.

The Jewish writers say that there were two classes of proselytes—proselytes of the gate (from the Old Testament phrase, the “stranger that is within thy gates,” Ex. xx. 10) and proselytes of righteousness. Of the former the observance of the seven Noachian precepts—as they are called—was required. These were prohibitions against, (1) blasphemy, (2) idolatry, (3) murder, (4) incest, (5) theft, (6) disobedience to authority, (7) the eating of flesh with the blood. But these proselytes were under sundry disabilities, and were not even allowed to study the law. Such proselytes, it is alleged, were the Roman centurions, Luke vii. 5; Acts x. 1, 2, and the “devout” persons occasionally mentioned, Luke xvii. 4. The proselytes of righteousness were those who were actually incorporated into the Jewish Church. These were circumcised; they were afterward baptized, solemnly promising to keep the law; and then they made an offering, two turtle-doves or pigeons, taking, when the temple was destroyed, an oath to offer when it should be rebuilt. In the case of women the baptism and the oblation were sufficient.

But there have been serious doubts entertained on some of these points. Many have questioned whether there were really two classes such as have been described. The baptism of the proselytes, too, is involved in much uncertainty. It is said to have been of equal importance with circumcision. And yet we find no trace of it in the Old Testament, no mention of it by Josephus, Philo and the old Targums. Yet from the fact of John’s baptism not appearing to be a new ceremony, the chief question being whether he had authority to baptize, John i. 25, and from the predilection of the Jews for divers washings, Mark vii. 4; see also John iii. 5, there is a considerable presumption that a baptism might be used on such an occasion. And when baptism had become the initiatory rite of Christianity, we may believe that the use of it would grow among the Jews.

PROTESTANTS (prot'est-ants), a name originally given to a party in Germany which protested, in the year 1529, against a decree of the Diet of Spire respecting religion. It was afterward assumed by Lutherans and Calvinists in general to distinguish themselves from Roman Catholics. It would appear that the name was not cordially accepted by some of the English Reformers, as Bishop Ridley wrote in the year 1555, “Call me a Protestant who listeth I pass not thereof.” This feeling was displayed in convocation in 1689, as the lower house objected to the expression which thanked William III. for the zeal which he showed “for the Protestant religion in general and the Church of England in particular.” In modern times a large number of High Churchmen object to the term as being (1) too negative to express at all justly the principle of “catholic” resistance to the “uncatholic” pretensions and practices of Rome; and (2) as being a name which is used by so many sects as to be inclusive even of heresy.

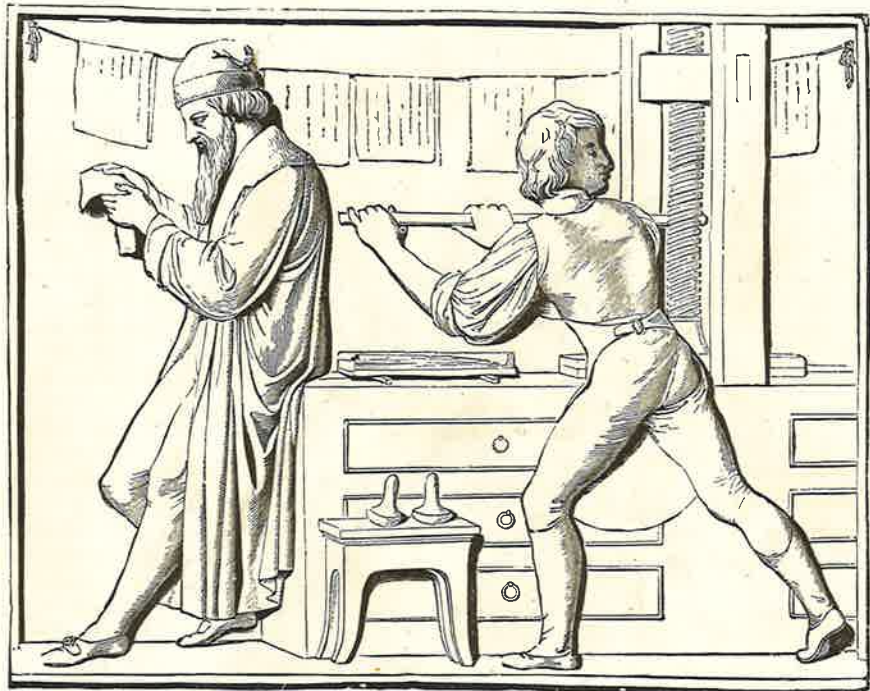
PROTESTANT CONFESSIONS. The leading symbols of the Protestant Churches are—1. The Confession of Augsburg, A. D. 1530, drawn up by Melancthon, Jonas, Pomeranus and others at the suggestion of the elector of Saxony. See

AUGSBURG CONFESSION. 2. Confession of Basle, A. D. 1532-6. 3. Confession of Belgium, A. D. 1561, first composed in the Walloon language by Guy de Bres, and approved, in A. D. 1579, by the Protestant Synod of Flanders. 4. Confession of Bohemia, A. D. 1532, which was approved by Luther, Melancthon and the academy of Wurtemberg. 5. Gallican Confession, which was drawn up privately at first, A. D. 1561, and since 1566 has been recognized as the Confession of Faith of the French Protestant Church. 6. Confession of Heidelberg, or Palatine Confession, A. D. 1575, was received by the Protestants along with the catechism drawn up in 1573 by Ursinus. 7. The Scottish Confession, A. D. 1560, was drawn up by Knox and his associates and ratified by Parliament. 8. The Tetrapolitan, or Argentine Confession, A. D. 1531, was drawn up by the Zwinglian party, who were dissatisfied with parts of the Augsburg Confession. 9. The Westminster Confession, A. D. 1643. 10. The Saxon Confession, drawn up

patriarch of Constantinople, who superintends the secular business of the province.

PROVERB (prov'erb), a short, sententious saying which has become popular from its apposite illustration of men and manners. Proverbial expressions are greatly in use among Oriental nations, and teachers of morals have often enforced and embellished their instructions by such pithy maxims. Besides the book of Proverbs, in which a multitude of these excellent moral maxims are contained, we find many others, either entire sentences or proverbial phrases, scattered throughout Scripture. Thus, the reader may refer to the following places: Gen. x. 9; 1 Sam. x. 12; 1 Ki. xx. 11; Job vi. 5; Jer. xiii. 23; Luke iv. 23. “Proverb” is sometimes put for parable, or a metaphorical form of expression, John xvi. 29, the ordinary word for parable not being in St. John.

PROVERBS, THE BOOK OF. There is



AN EARLY DUTCH PRINTING OFFICE—READING PROOF, WITH YOUNG MAN AT PRESS.—See PRINTING.

in Latin by Melancthon, A. D. 1557, to be presented to the Council of Trent. 11. The Confession of Wurtemberg, A. D. 1552. 12. A Polish Calvinistic Confession, A. D. 1552; and along with these must be included the Thirty-Nine Articles of the Church of England, ratified by convocation A. D. 1571, notwithstanding the objections of some High Churchmen to the term Protestant.

PROTEVANGELION (prot-e-van-je'li-on), the apocryphal gospel of the life of the Virgin Mary. It has been attributed to James.

PROTHESIS (proth'e-sis). 1. The office of the oblation of the elements in the East, which is performed by itself in an apse to the north end of the altar bearing the same name. 2. The apse of the right aisle in Eastern Churches where the credence-table or oblationarium was placed.

PROTONOTARY (pro-ton'o-ta-re). 1. One of seven officers at Rome charged with registering the acts of the Church. They are termed apostolic. 2. In the Eastern Church the chief secretary of the

every reason to believe that the whole of the book of Proverbs, excepting the last two chapters, was either written by Solomon or adopted by him, but the various titles, see ch. i. 1; x. 1; xxii. 17; xxv. 1, and the repetition of some of the proverbs, compare ch. xviii. 8 with xxvi. 22; xix. 24 with xxvi. 15; xx. 16 with xxvii. 13; xxi. 9 with xxv. 24; and xxii. 3 with xxvii. 12, make it evident that it was brought to its present form by the labors of different persons at different times.

The religious teachings of this book are peculiarly clear and spiritual. Jehovah is set forth as the Creator and Governor of the universe, and the Disposer of human destinies, ch. iii. 19; viii. 22-29, etc., incomprehensible alike in his nature and his works, ch. xxv. 2; xxx. 3, 4. His providence is represented as ever active and universal, ch. v. 21; xv. 3, controlling not only the outward fortunes, ch. x. 22, but the minds, ch. xxi. 1, of men. He is declared to be holy and just, loving, commending and rewarding piety and virtue, and abhorring and punishing all sin, ch. iii. 33; x. 3, 29; xii. 2, not only in this life, but also in a future state, ch. xii. 23.

The necessity of religion, "the fear of the Lord," is inculcated in this book, in strong and emphatic language, as the "beginning of wisdom," ch. i. 7, and the fountain of happiness, ch. xiv. 27; xix. 23. Trust in God, ch. iii. 5, 6; xvi. 3, 20; xviii. 10; reverence for him, ch. iii. 34; x. 27; xxiii. 17; cheerful submission to his paternal chastisements, ch. iii. 11, 12; the love of our fellow-men, ch. xi. 17; xiv. 21; justice, ch. xi. 1; kindness, ch. iii. 27, 28; xix. 17; gentleness of spirit and demeanor, ch. xv. 1; charity, ch. x. 12; prudence, ch. xiv. 15; xxii. 3; active diligence, ch. x. 4; xii. 24; xxii. 29; purity of heart, ch. iv. 23; humility, ch. viii. 13; xv. 33; modesty, xxv. 6, 7; temperance, xxiii. 20, 21; and in short, all those things which make men happy in themselves and create a happy state of society, are here exhibited and urged in the most forcible manner; and after all the light which the gospel has shed upon us, we are still thankful to resort to this book for guidance, encouragement and warning.

II. A collection of unconnected maxims on various subjects, ch. x.-xxii. 16.

III. Short discourses on a variety of subjects, ch. xxii. 17; xxiv. 22; with a brief appendix of maxims, ch. xxiv. 23-34.

IV. A second collection of Solomon's Proverbs made in the time of Hezekiah, ch. xxv.-xxix.

V. The remainder of the book, ch. xxx., xxxi., contains precepts delivered by *Agur*, admonitions given to King Lemuel by his mother, and a description of the excellences of a virtuous wife. The thirtieth chapter affords examples of a species of writing closely allied to the proverb and equally in favor among the Orientals—namely, a kind of riddles or enigmas designed to exercise the ingenuity of the hearer, as well as to impart instruction.

PROVIDENCE (prov'i-dens). This word occurs but once in our version, Acts xxiv. 2, and there with no reference to the Deity. As ordinar-

stance, minute ingredients, go to make up a given result, and all must be cared for. But though there is a watchful Providence administering the world, persons must beware how they let their conduct be guided by what they call the leadings of Providence. These may be only the leadings of their own inclinations, or the facilities which Satan offers. The rule of life is to be, not God's supposed secret purpose, but his plainly-declared law.

PROVINCIAL (pro-vin'sh'al), the official appointed by the head of a religious order who acts as the visitor of the branch-houses in a particular province.

PROVINCIAL COUNCIL, a council composed of the metropolitan and bishops of a province.

PROVOOST (pro-voost'), SAMUEL, D.D., was born in 1742, at New York, and educated at Cambridge, in England, and was ordained and married before his return to his native place. In 1766 he became an assistant in Trinity Church, New York, a position which he resigned on the breaking out of the Revolution, as he was a warm defender of the cause of the colonies. After the close of the struggle he became rector of Trinity Church, and in 1786, at the first general convocation of the Church, he was elected bishop. He was consecrated at Lambeth, in 1787. In 1785 he acted as chaplain to the Continental Congress, and in 1789 he served as chaplain in the Senate. In 1800 he resigned his rectorship, and his bishopric in the following year. He died at New York, in 1815.

PROVOST (pro-vo'). 1. An officer who acts as an overseer of estates. 2. The title of the head of certain colleges and collegiate churches. Thus, Trinity College in Dublin, Worcester, Queen's and Oriel Colleges in Oxford, are presided over by an officer called the provost.

PRUDENTIUS (pru-den'sh'us), a learned bishop who was born in Spain, but who resided in France and became bishop of Troyes, about A. D. 846. He defended Godeschalus on the subject of predestination against Erigena, but the influence of Hincmar so far prevailed that Godeschalus was condemned as a heretic in 849, and imprisoned for life. Prudentius died A. D. 861.

PRUNING-HOOK (proo'ning-hook), an implement used by vine-dressers. It appears that the Hebrews were accustomed regularly to prune their vines, Lev. xxv. 3; and there is a beautiful allusion by our Lord to the practice, John xv. 2; the barren branches of the symbolical vine are altogether cast away; those that bear fruit are cleansed by cutting off the unsound parts and shortening the too luxuriant shoots. So dressed, the fruit will be more abundant and will ripen better.

PSALMODY (sam'o-de), the art or act of singing psalms. Psalmody was always esteemed a considerable part of devotion, and usually performed in the standing posture; and as to the manner of pronunciation, the plain song was sometimes used, being a gentle inflection of the voice, not much different from reading, like the chant in cathedrals; at other times more artificial compositions were used, like our anthems.

As to the persons concerned in singing, sometimes a single person sung alone; sometimes the



AN EARLY DUTCH PRINTING OFFICE.—See PRINTING.

The very nature of the book of Proverbs is such that it has a direct application to people of all times, all conditions and all countries. It says very little about the sacrifices and offerings, and other ceremonial institutions of the Mosaic economy, but is almost wholly occupied with the substantial duties of morality and religion; and it is so comprehensive that all ranks and classes have here their "word in season."

As we may judge, to some extent, of the social, moral and religious culture and condition of a nation by its proverbial lore, we must surely place the Hebrews in the highest rank among the nations of former times. A people amongst whom such maxims as these were brought into popular use must have made great advance in civil and social life.

This book may be divided into five distinct parts:

I. A series of discourses on the excellency and advantages of wisdom, and the hatefulness and mischievous consequences of sin. They are addressed chiefly to the young, and are marked by peculiar earnestness, beauty and tenderness.

ily understood, it means the care which God takes of the universe, the administrative rule he exercises over his dominions for the good of his Church and people, of which an eminent example is the training of Israel for their inheritance in Canaan. It cannot be reasonably supposed that he leaves events to themselves. The whole current of Scripture teaching is opposed to such a notion. His eye is described as everywhere present, Ps. xxxiii. 18; cxxxix. 2; his ear as open to every voice of his creatures, Ps. xciv. 9; Isa. lix. 1; his hand as that which gives effect to every work, 1 Cor. iii. 7. God's providence does not constrain men, who act according to their dispositions and wishes, Isa. x. 7; nevertheless, he so rules as that their doings fulfill his purposes, Acts ii. 23; Eph. i. 11. It is sometimes said that, though God's providence may rule in great things, small events must be beneath his notice. Our Lord expressly contradicts such a notion, Matt. x. 29, 30. Besides, the smallest link in the chain is as necessary as the greatest; its failure would disarrange and dislocate the whole. Time place and circum-

whole assembly joined together, which was the most ancient and general practice. At other times the psalms were sung alternately, the congregation dividing themselves into two parts and singing verse about in their turns. There was also a fourth way of singing, pretty common in the fourth century, which was when a single person began the verse, and the people joined with him in the close; this was often used for variety in the same service with alternate psalmody. See SINGING.

PSALMS (sâms), THE BOOK OF. The book of Psalms is entitled in the Hebrew Bible "The Book of Praises," because many of these beautiful compositions are songs of praise intended to be used in divine worship. They derive the name of "Psalms" from the Greek translation, being so designated on account of their adaptation to instrumental music, to which many of the superscriptions refer.

They are commonly called "The Psalms of David," because he was the largest and most eminent contributor to the collection. It is probable that he also brought together many of those which were extant in his time and formed them into a book for use in public worship. This volume and another compiled by Asaph appear to be referred to in the time of Hezekiah, 2 Chr. xxix. 30. But many of the Psalms were written after these dates, and fresh collections were added to those already made, down to the period when the Old Testament canon of Scripture was completed. They thus formed five books, each concluding with a doxology, and comprising respectively (1) Psalms i.-xli., (2) xlii.-lxxii., (3) lxxiii.-lxxxix., (4) xc.-cvi., (5) cvii.-cl., but they were collected into one volume, and are referred to as such in the New Testament, Luke xx. 42; Acts i. 20.

The contents of the Psalms are very various. Some of them are utterances of praise and adoration, celebrating the majesty, power, wisdom, goodness and faithfulness of God. Others are songs of thanksgiving for divine favors. Many are prayers for pardoning mercy or sanctifying grace, or for deliverance from danger or affliction, while in others intercession is made for the Church and for the world. Others are didactic, describing the excellency of God's law, the characters of good and bad men and the results of their respective courses, both in this world and the next. Not a few are records of religious experience, relating the trials and vicissitudes of the inward life, with its hopes and fears, its conflicts and victories; sometimes penitential and mournful, at others triumphant and joyous, and often passing quickly from sorrowful prayer to grateful praise. Some of the Psalms are historical, preserving the remembrance of the principal events which befell the Jewish nation; and as these events foreshadowed God's dealings with his Church in subsequent ages, these historical Psalms have frequently a predictive bearing. And lastly, some are more directly and entirely prophetic, containing many important predictions concerning our Lord Jesus Christ and the blessings which he bestows. These were among the earliest intimations of the exalted nature and dignity of the promised Messiah. The great promise which had been made to the patriarchs in earlier times, Gen. xxii. 18, etc., spoke rather of the magnitude of the benefit than of the personal and official glory of the Benefactor. But the Psalms made known the King set upon the holy hill of Zion; the promulgation of his law; his triumphs over the vain opposition of earthly

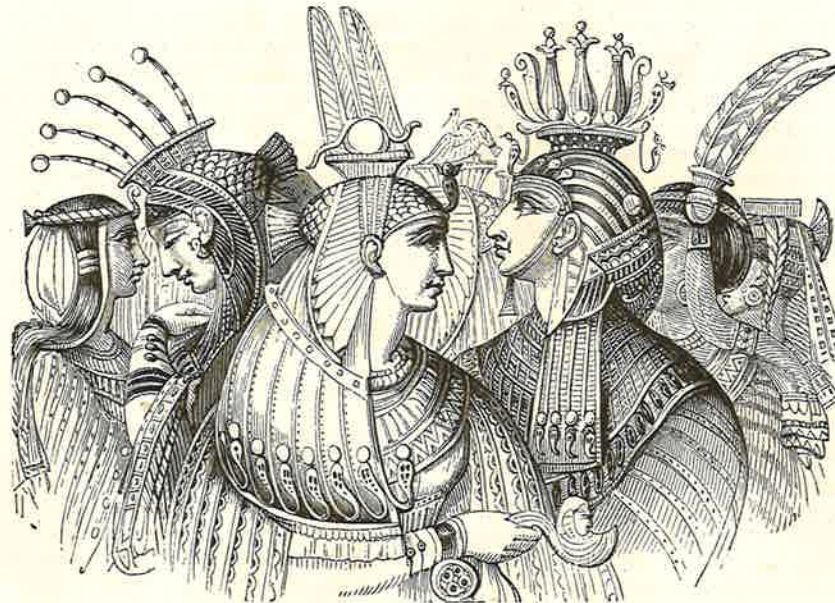
potentates; his sceptre of righteousness; his everlasting priesthood; his exalted nature; his divine Sonship; his death and early resurrection; and his ultimately universal reign. See especially Psalms ii., xiv., lxxii., cx. The lyrical form in which these revelations were delivered, and the place which they held in both public and private worship among the Jews through successive ages, were eminently adapted to keep them in the people's minds and to make them useful in the maintenance of faith and piety.

The Psalms throw much light on the religious views and hopes of good men under the ancient dispensation. If we would know what insight they had into the signification of their ceremonial institutions, the way of acceptance with God and the privileges of his people, we cannot ascertain it better than from the expressions which they used when pouring out their hearts to God in prayer and thanksgiving and when meditating upon his works and ways. We see also from what evils and dangers they asked for deliverance, for what special benefits they gave thanks, what

tian life. They have gladdened the hearts, elevated the hopes and strengthened the faith of unnumbered thousands of every land, and will continue to maintain their hold on the sanctified affections of believers till time shall be no more.

No book in the Old Testament is so frequently cited in the New as the Psalms, which are quoted or referred to by our Lord and his apostles more than fifty times. In such estimation were they held in the early ages of the Christian Church that the whole book was frequently learned by heart. In the language of this divine book the prayers and praises of the people of God have been offered up to the throne of grace from age to age. Even He who had the Spirit "not by measure," in whom were hidden "all the treasures of wisdom and knowledge," and who "spake as never man spake," found here the fittest expression of his feelings in his greatest agony, Ps. xxii. 1; Matt. xxvii. 46, and at last breathed out his soul in the Psalmist's words, Ps. xxxi. 5; Luke xxiii. 46.

Most of the Psalms have titles prefixed to them,



FEMALES OF EGYPTIAN PRIESTLY FAMILIES.—See PRIEST.

blessings they most earnestly sought and what pleas they urged in support of their petitions. We see further how closely many of them walked with God; how they acknowledged him in all their ways and delighted in his service. We meet with many indications of filial confidence and love and holy joy in God, great steadfastness of faith in the midst of trials and many expressions of tender and holy feeling. And the contemplation of these proofs of their eminently devotional spirit and habits may well stir us up to emulate their attainments according to superior light and privileges.

The Psalms are adapted to every age and condition of the Church; for whilst they contain many allusions to the circumstances of the former dispensation, in which they originated, they are yet so accordant with the spirit of the later and more glorious economy that they are still loved and used with the greatest profit by the most established Christians. To us, as to pious men of old, they are of unspeakable value as a guide and directory to communion with God, affording us divinely-approved examples of acceptable prayer and praise and utterances of holy thought and feeling suitable to all the vicissitudes of the Chris-

concerning the import of which expositors are by no means agreed. These inscriptions are undoubtedly very ancient, for they existed when the Septuagint version was made, about 280 B. C.; but they are not to be regarded as of equal authority with the text. Some of them are evidently not correct, but others are confirmed by internal evidence. In some instances they specify either the author, the subject or the occasion of the Psalm; in others they appear to refer to the style of poetry or of music, or to the class of singers to whom they were allotted in the temple service; and in these cases, through the knowledge of the temple music having been lost, it is almost impossible to determine the meaning of all the terms employed. Our translators have generally retained the Hebrew words.

PSALMS, GRADUAL. The Psalms from the one hundred and twentieth to the one hundred and thirty-fourth, inclusive, have been thus called because, according to some, they were sung on the fifteenth step of the temple, or because the singers raised their voices by degrees from first to last; or because they were chanted by the Jews on their return to Palestine.

PSALTERY. See **MUSICAL INSTRUMENTS.**

PSATYRIANS (sa-tir'yanz), a sect of Arians who, in the Council of Antioch, held in the year 360, maintained that the Son was not like the Father as to will; that he was taken from nothing, or made of nothing; and that in God generation was not to be distinguished from creation.

PTOLEMAIS (tol-e-ma'is), Acts xxi. 7. See **ACCHO.** It is frequently mentioned in the Maccabean wars.



COIN OF PTOLEMY PHILOPATOR.—See **PTOLEMY.**

PTOLEMY (tol'e-me). There were several kings of Egypt of this name. 1. **LAGUS**, or **SOTER**, the founder of the dynasty of the *Lagidae*, was a Macedonian, supposed to be a natural son of Philip II. He became a favorite general of Alexander the Great. He saved Rhodes when besieged by Demetrius, promoted the arts and sciences, and laid the foundation of the celebrated library and museum at Alexandria. In B. C. 285 he resigned the crown of Egypt to his son. 2. **PHILADELPHUS**, who had a long and peaceful reign. He finished the great library, and according to tradition it was by his order that the Old Testament was translated into the Greek tongue. 3. **EUERGETES** was brother to Berenice, who in revenge for her wrongs carried his armies over Palestine and as far as Babylon. At Jerusalem he made presents to the temple and offered sacrifices. 4. **EPIPHANES** was the son of (5.) **PHILOPATOR** and grandson of Philadelphus. During his reign the foreign possessions of Egypt were lost, and he died by poison, B. C. 181. 6. **PHILOMETOR** was the son of the preceding. His life was a scene of discomfiture, but eventually he was aided by the Romans, who thus consolidated their power in Egypt. He was killed in battle near Antioch, B. C. 146. Other members of the Ptolemæan family are mentioned in Rest of Esth. xi.; 1 Macc. i. 18; iii. 38; xvi. 11-21; 2 Macc. viii. 8



COIN OF PTOLEMY PHILOMETOR.—See **PTOLEMY.**

A celebrated astronomer named **PTOLEMÆUS CLAUDIUS** flourished in Alexandria, A. D. 140-160. He was the author of the great work the "Almagest," so called by Arabian scholars, which held its ground till the time of Copernicus.

PUA, PUAH. See **PHUVAH.**

PUBLICAN (pub'li-kan), a person who farmed the taxes and public revenues—*i. e.*, who paid a stipulated sum to the government, what he collected being then his own. The publicans were especially odious to the Jews. Some classes

as the Galileans—*i. e.*, the followers of Judas of Galilee—deemed it unlawful to pay tribute to a foreign power, and by all it was felt to be a mark of subjection and degradation. The publicans, moreover, knowing the estimation in which they were held, were not careful about their modes of proceeding. They were often rapacious and extortionate. And hence the very name became one of reproach, Matt. v. 46, 47; and it was made a matter of complaint against our Lord that he associated with "publicans and sinners," Matt. ix. 11; xi. 19; Luke xix. 7. It is said that Jews who were publicans were laid under various disabilities. They were repelled from public worship and from judicial posts. A religious man, according to the rabbins, who became a publican was to be ejected from the religious society.

PUBLIUS (pub'li-us), governor of Melita at the time of Paul's shipwreck on that island, Acts xxviii. 7, 8. Paul, having healed his father, probably enjoyed his hospitality during the three months of his stay in the island.

PUDENS (pu'denz), a Christian at Rome whose salutation St. Paul sent to Timothy, 2 Tim. iv. 21. He is supposed to be the husband of Claudia mentioned in the same place; and she was, it is likely, of British birth.



COIN OF PTOLEMY PHILODELPHUS.

Pugin, who was born in France, but who resided nearly all his life in England. His works attracted great attention, and the "Literary Gazette" has truthfully said of his "Gothic Examples" that they are by far the most important of all his valuable works, and he has effected more for the practitioner in Gothic architecture than all his predecessors together." He died in London, in 1832. 2. His son, Augustus Northmore Welby Pugin, was still more eminent. He became a member of the Church of Rome in order that he might enjoy full liberty to carry out all his views of mediæval forms and members in the structures which he engaged to superintend. He was a perfect enthusiast in his art; and having devoted himself to the interests of his Church, he lived for the extension of such kinds of religious "houses" and ecclesiastical structures as would display his taste and advance the faith which he had embraced. He was the author of fifteen remarkable works which have had a great circulation among professional men, which are found in all leading libraries and in the hands of men of taste who delight in the various ecclesiastical works of mediæval times. He died at Ramsgate, in 1852.

PUHITES (pu'hites), a patronymic given to some of Judah's posterity, 1 Chr. ii. 53; it is not known on what account.

PUL, an Assyrian monarch who invaded the kingdom of Israel and made Menahem tributary, 2 Ki. xv. 19, 20. Hence resulted the captivity of the trans-Jordanic tribes, 1 Chr. v. 26. Pul was the first Assyrian conqueror who is mentioned in

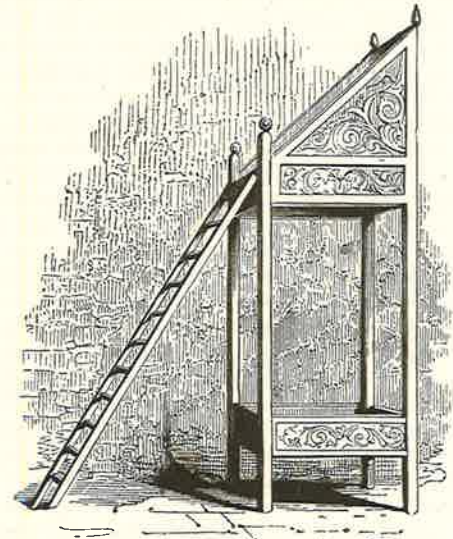
Scripture. He possibly commenced his reign 774 B. C., but great uncertainty exists respecting him. Some imagine him the Greek Sardanapalus; and it would certainly seem that his reign was closed by a catastrophe, and that Tiglath-pileser, his successor, dethroned him. His wife Sammuramit survived him, and is believed to have gone to Babylon, being the wife or mother of Nabonassar.

PUL, a region but once mentioned, Isa. lxvii. 19. Henderson, following Bochart, supposed it the island of Philæ, and the surrounding region on the Nile to the south of Elephantine.

PULLEN (pool'en), or **PULLUS** (pool'us), **ROBERT**, an English cardinal of the twelfth century, is supposed to have been a native of Oxfordshire. He studied at Paris, and in 1130 he returned to England, where he contributed to the restoration of the university of Oxford, which had been ravaged by the Danes. He spared no pains for the diffusion of learning among the British youth, and for five years he publicly read the Scriptures, which had been neglected in England, and in reward he was presented to the archdea-

PUE, the same as **pew**, or seat in a church.

PUGIN (peu-zheng'). There have been two eminent men of this name who have done much to revive a taste for ecclesiastical architecture in the present day. 1. Augustus



MODERN ORIENTAL PULPIT.

conry of Rochester. After this he returned to Paris, and became professor of divinity; but he was recalled by his metropolitan, and the revenues of his benefice sequestered until he obeyed the summons; but on appealing to the see of Rome he gained a decision in his favor. He was invited to Rome, and was created cardinal by Celestine II., and afterward chancellor of the Roman Church by Pope Lucius II. He died about 1150.

PULPIT (pul'pit), Neh. viii. 4, an elevated stage or scaffold, compare Neh. ix. 4.

PULSE. This word, occurring in Dan. i. 12, 16, denotes seed-herbs, greens or vegetables, in contradistinction to meats and more delicate kinds of food. "Pulse" is also introduced into our translation of 2 Sam. xvii. 28. Various kinds of grain are parched. The ears are plucked with the stalk, when not quite ripe, and held in bunches in a flame, and then the grains are rubbed out. This is still a favorite article of food.

PUNISHMENTS (pun'ish-ments). This subject is properly restricted to the penalty imposed

on the commission of some crime or offence against law. It is thus distinguished from private retaliation or revenge. Human punishments are such as are inflicted immediately on the person of the offender, or indirectly upon his goods. Capital punishment is usually supposed to have been instituted at the deluge, Gen. ix. 5, 6: "At the hand of every man's brother will I require the life of man: whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." Arnheim, however, contends that "his kinsmen" is the proper rendering, and thus explains the precept: if one stranger slay another, the kinsman of the murdered man are the avengers of blood; but if he be slain by one of his own kindred, the other kinsmen must not spare the murderer; for if they do, then divine providence will require the blood—that is, will avenge it. Certainly capital punishment for murder was not inflicted on Cain, who was purposely preserved from death by divine interposition, Gen. iv. 14, 15, and was simply doomed to banishment from the scene of his crime to a distant country, to a total disappointment in agricultural labor, and to the life of a fugitive and a vagabond, far from the manifested presence of the Lord, Gen. iv. 11, 14, although the same reason existed in equal force in his case, namely, the creation of man in the image of God.

The punishment of death appears among the legal powers of Judah, as the head of his family, and he ordered his daughter-in-law Tamar to be burnt, Gen. xxxviii. 24. It is denounced by the king of the Philistines, Abimelech, against those of his people who should injure or insult Isaac or his wife, Gen. xxvi. 11, 29. Similar power seems to have been possessed by the reigning Pharaoh in the time of Joseph, Gen. xli. 13.

In proceeding to consider the punishments enacted by Moses, reference will be made to the Scriptures only, because the explanation of the laws of Moses is not to be sought in the Jewish commentators. Nor will it be necessary to specify the punishments ordered by him for different offences, which will be found under their respective names. See ADULTERY, IDOLATRY, etc. The extensive prescription of capital punishment by the Mosaic law, which we cannot consider as a dead letter, may be accounted for by the peculiar circumstances of the people. They were a nation of newly-emancipated slaves, and were by nature perhaps more than commonly intractable; and we must infer that they had imbibed all the degenerating influences of slavery among heathens. Their wanderings and isolation did not admit of penal settlements or remedial punishments. They were placed under immediate divine government and surveillance. Hence, willful offences evinced an incorrigibility which rendered death the only means of ridding the community of such transgressors, and which was ultimately resorted to in regard to all individuals above a certain age, in order that a better class might enter Canaan, Num. xiv. 29, 32, 35.

The mode of capital punishment was probably as humane as the circumstances of Moses admitted. It was probably restricted to stoning, which, by skillful management, might produce instantaneous death. It was an Egyptian custom, Ex. viii. 26. The public effusion of blood by decapitation cannot be proved to have been a Mosaic punishment, nor even an Egyptian; for, in the instance of Pharaoh's chief baker, Gen. xl. 19, "Pharaoh shall lift up thine head from off thee," the marginal rendering seems preferable, "shall reckon thine head as if it were severed from thee."

The appearance of decapitation, "slaying by the sword," in later times, 2 Sam. iv. 8; 2 Ki. x. 6-8, has no more relation to the Mosaic law than the decapitation of John the Baptist by Herod, Matt. xiv. 8-12, or than the hewing to pieces of Agag before the Lord by Samuel, as a punishment in kind, 1 Sam. xv. 33, or than the office of the Cherethites, 2 Sam. viii. 18; whereas execution was ordered by Moses to be begun first by the witnesses, a regulation which constituted a tremendous appeal to their moral feelings, and afterward to be completed by the people, Deut. xiii. 10; Josh. vii. 25; John viii. 7. It was a later innovation that immediate execution should be done by some personal attendant, by whom the office was probably considered as an honor, 2 Sam. i. 15. Stoning, therefore, was probably the only capital punishment ordered by Moses. It is observable that neither this nor any other punishment was, according to his law, attended with insult or torture, compare 2 Macc. vii. Nor did his laws admit of those horrible mutilations practiced by other nations.

It will shortly be seen that the *lex talionis*, "an eye for an eye," etc., was adopted by Moses as the principle, but not the mode, of punishment. He seems also to have understood the true end of punishment, which is not to gratify the antipathy of society against crime, nor moral vengeance, which belongs to God alone, but prevention. "All the people shall hear and fear, and do no more presumptuously," Deut. xvii. 13; xix. 20.

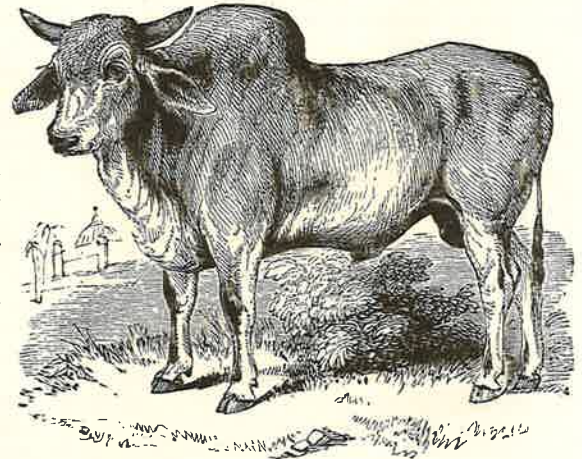
Various punishments were introduced among the Jews, or became known to them by their intercourse with other nations, viz., precipitation, or throwing or causing to leap from the top of a rock, to which ten thousand Idumæans were condemned by Amaziah, king of Judah, 2 Chr. xxv. 12. The inhabitants of Nazareth intended a similar fate for our Lord, Luke iv. 29. This punishment resembles that of the Tarpeian rock among the Romans. Dichotomy, or cutting asunder, appears to have been a Babylonian custom, Dan. ii. 5; Luke xii. 46; Matt. xxiv. 51, but the passages in the Gospels admit of the milder interpretation of scourging with severity, discarding from office, etc. Beating to death was a Greek punishment for slaves. It was inflicted on a wooden frame, which probably derived its name from resembling a drum or timbrel in form, on which the criminal was bound and beaten to death, 2 Macc. vi. 19, 28. Fighting with wild beasts was a Roman punishment to which criminals and captives in war were sometimes condemned, 2 Tim. iv. 17; compare 1 Cor. xv. 32. Drowning with a heavy weight around the neck was a Syrian, Greek and Roman punishment. This, therefore, being the custom of the enemies of the Jews, was introduced by our Lord to heighten his admonitions, Matt. xviii. 6. The lion's den was a Babylonian punishment, Dan. vi., and is still customary in Fez and Morocco. Bruising and pounding to death in a mortar is alluded to in Prov. xxvii. 22.

Posthumous insults offered to the dead bodies of criminals, though common in other nations, were very sparingly allowed by Moses. He permitted only hanging on a tree or gibbet, but the exposure was limited to a day, and burial of the body at night was commanded, Deut. xxi. 22. Such persons were esteemed "cursed of God," compare Job iii. 20, x. 28, 2 Sam. ix. 12, etc.

law which the later Jews extended to crucifixion, John xix. 31, etc.; Gal. iii. 13. Hanging alive may have been a Canaanitish punishment, since it was practiced by the Gibeonites on the sons of Saul, 2 Sam. xxi. 9. Another posthumous insult in later times consisted in heaping stones on the body or grave of the executed criminal, Josh. vii. 25, 26. To "make heaps" of houses or cities is a phrase denoting complete and ignominious destruction, Isa. xxv. 2; Jer. ix. 11. Burning the dead body seems to have been a very ancient posthumous insult. It was denounced by Judah against his daughter-in-law Tamar when informed that she was with child, Gen. xxxviii. 24.

Moses retained this ancient ignominy for two offences only, which from the nature of things must have been comparatively rare, viz., for bigamy with a mother and her daughter, Lev. xx. 14, and for the case of a priest's daughter who committed whoredom, Lev. xxi. 9. Though "burning" only be specified in these cases, it may be safely inferred that the previous death of the criminals, probably by stoning, is to be understood, compare Josh. vii. 25.

Among the minor corporal punishments ordered by Moses was scourging, or the infliction

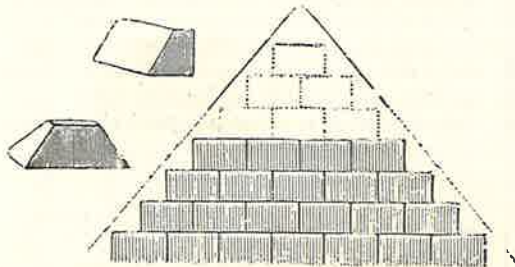


ZEBU, OR EAST INDIAN WILD OX.—See PYGARG.

of blows on the back of an offender with a rod. It was limited by him to forty stripes—a number which the Jews in later times were so careful not to exceed that they inflicted but thirty-nine, 2 Cor. xi. 24. It was to be inflicted on the offender lying on the ground, in the presence of a judge, Lev. xix. 20. We have abundant evidence that it was an ancient Egyptian punishment. Nor was it unusual for Egyptian superintendents to stimulate laborers to their work by the persuasive powers of the stick. Women received the stripes on the back, while sitting, from the hand of a man; and boys also, sometimes with their hands tied behind them. Corporal punishment of this kind was allowed by Moses, by masters to servants or slaves of both sexes, Ex. xxi. 20. Scourging was common in after times among the Jews, who associated with it no disgrace or inconvenience beyond the physical pain it occasioned, and from which no station was exempt, Prov. xvii. 26. Hence it became the symbol for correction in general, Ps. lxxxix. 32. Solomon is a zealous advocate for its use in education, Prov. xiii. 24; xxiii. 13, 14. In his opinion "the blueness of a wound cleanseth away evil, and stripes the inward parts of the belly," Prov. xx. 30. It was inflicted for ecclesiastical offences in the synagogue, Matt. x. 17; Acts xxvi. 11. The Mosaic law however re-

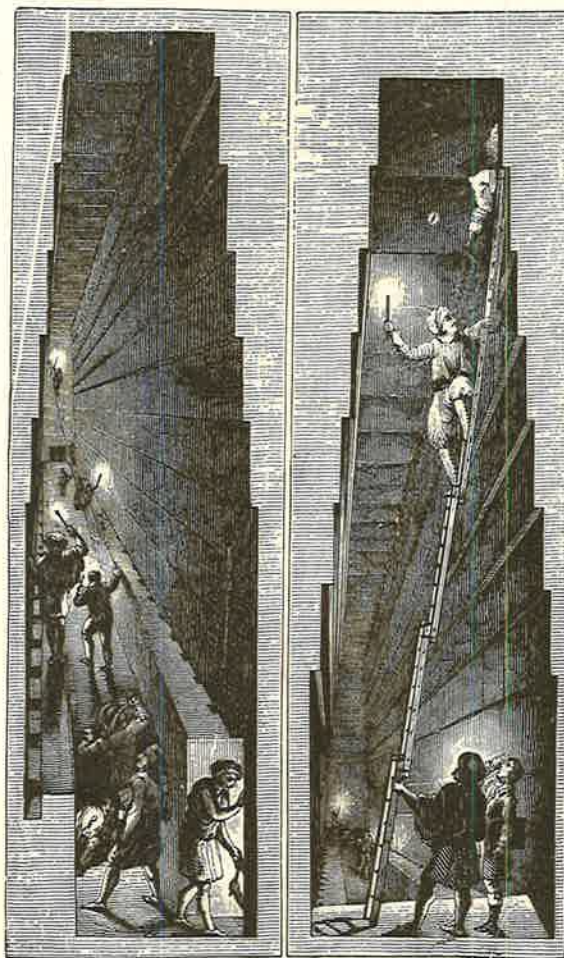
which Brompton the chronicler said was "an admirable stone church."

PYGARG (pi'garg), a clean animal whose flesh the Israelites were permitted to eat, Deut. xiv. 5; Lev. xi. These are the only places where



ERECTION OF A PYRAMID.—See PYRAMID.

the word is found. The Septuagint, the Vulgate and the English Version give the same rendering. Pliny tells us that the animal was a species of antelope, and that it abounded in the district of Libya and the regions north of the African desert. The Hebrew word has an affinity with a term which



INTERIOR GALLERIES OF A PYRAMID.—See PYRAMID.

signifies to tread out (corn), and may express somewhat of a bovine character.

PYLE (pile), THOMAS, a learned and able polemic of England, was born at Stodey, in Norfolk, in 1674, was ordained in 1698 to a curacy at King's Lynn, where he became greatly distin-

guished himself in the famous Bangorian controversy, which arose out of a sermon preached by Hoadley, bishop of Bangor, before George I., on the text, "My kingdom is not of this world," to prove that the clergy ought to have no temporal jurisdiction. He sided with the bishop, who rewarded him with the gift of a canonry in Salisbury cathedral when he was himself translated to that see. His views of Christian doctrine, like those of Hoadley, were strongly tainted with Socinianism—so much so as to be a bar to that advancement in the Church which his talents and political principles might otherwise have gained for him. Among his Biblical works were—"A Paraphrase, with Notes on the Acts of the Apostles and Epistles" and "The Scripture Preservative against Popery." His death occurred in 1755.

PYM (pim), JOHN, who was one of the most distinguished statesmen of the Commonwealth, was born in Somersetshire, in 1584. He was educated at Oxford, studied law, was called to the bar and entered Parliament. He was one of the great band of English lawyers who, from age to age, have been raised up as the advocate of the people's liberties and the opponent of absolute measures. He resisted the arbitrary course of James I., aided in the impeachment of the duke of Buckingham and in the attack on Mainwaring, attempted to emigrate, but was prevented in 1637 by royal proclamation. He procured and aided in the impeachment of Strafford, was illegally arrested by Charles I., and being delivered, he was carried in procession to Westminster. In 1643 he was made lieutenant of the ordnance, and in December, 1643, one month after his appointment, he died. He was buried in Westminster Abbey, and the whole House of Commons attended his funeral. Pym was one of the most able, devoted and indefatigable of the popular leaders. He was a great commoner, but not a demagogue. Cautious, well versed in the usages and privileges of Parliament, a master of eloquence, bold and independent, and nicknamed "King Pym" by his opponents of the royal party, he was the author of most of the measures of his day which secured liberty in England, and which afterward matured in the colonies on the American continent.

PYRAMID (pir'a-mid). The name is supposed to be from the Greek word *pur*, "fire," from the resemblance of the form to a spire or elevation of flame rising to a centre, but this is mere fancy. In geometry it is a solid contained by a plane polygonal base, and other planes rising from it, and meeting in a point, which is called the vertex, and the planes which meet in the vertex are called the sides, which are necessarily triangles. Pyramids are denominated from the figures of their bases, being triangular, quadrangular, pentagonal, etc., according as the base is a triangle, a quadrangle or a pentagon.

PYRAMIDS OF EGYPT.—These celebrated struc-

tions till they terminate in a point, but so that the width of the base always exceeds the perpendicular height. The pyramids commence on the west side of the Nile, immediately south of Cairo, from which they may be seen on the other side of the river, and they extend in an uninterrupted range for many miles in a southerly direction and parallel with the course of the stream.

The three largest are situated in the vicinity of Jizeh—sometimes written Ghizeh—and of these the loftiest is the pyramid of Cheops, from the prince by whom it is supposed to have been erected. The sides of its base, which are in the lines of the four cardinal points, measure at the foundation seven hundred and sixty-three feet four inches, so that it covers a space of more than thirteen acres. Its perpendicular height is four hundred and eighty feet, being consequently forty-three feet higher than St. Peter's at Rome, and one hundred and thirty-six feet higher than St. Paul's in London. This huge fabric consists of successive tiers of vast blocks of calcareous stone rising above each other in the form of steps. The thickness of the stones decreases as the altitude of the pyramid increases, the greatest being 4.628 feet, and the least 1.686. The mean breadth of the steps is about one foot nine inches, and authorities agree in estimating the number of steps at two hundred and three.

According to the information communicated to Herodotus by the Egyptian priests, one hundred thousand men were employed for twenty years in the construction of this prodigious edifice, and ten years were employed in constructing a causeway by which to convey the stones to the place, and in their conveyance. Although the second pyramid is inferior in size to that of Cheops, still it is a pile of vast magnitude. The base is six hundred and eighty-four feet long on each side, the central line from the apex to the middle of the base is five hundred and sixty-eight feet, and the height of the pyramid from the base to the apex is three hundred and fifty-six feet. It would appear that the work of finishing the second pyramid with a smooth coating, so as to conceal the steps, had been commenced, but it was never completed. It was begun at the top and carried down for the distance of one hundred and forty feet; but there is no evidence that such a design had been contemplated in the case of the pyramid of Cheops. The other pyramids are of inferior dimensions, but they are of enormous size; and while stone is the ordinary material, some of them are constructed of brick. Egypt is the country in which the pyramid stands out as the great national feature; but in Nubia and the regions south of Egypt there are specimens of considerable magnitude, which show that the motives which led to the construction of these great structures were felt in the adjoining countries. Specimens of these southern pyramids may be seen in the illustrations of this work.

Many learned dissertations have been written and many fanciful and ingenious conjectures have been made to account for the original use and object of these vast and imperishable structures. In some of the latest of these speculations the founders of the pyramids have been credited with an amount of astronomical knowledge which, if they had really possessed, would show that in some unaccountable manner the Egyptians had not only lost, but that they had left no record of, such knowledge in the hieroglyphical monuments; and further, that surrounding nations had never been

satisfactory conclusion has as yet been reached. Even in the remotest antiquity it is certain, from the testimony of Pliny, that their origin was a matter of doubt, and that nothing certain was known with respect to them or their founders. They may have been connected with the religion of the ancient Egyptians, but that they were intended also to serve as tombs for certain of the monarchs is beyond all question. This is established by the exploration of their interior chambers; but it must be admitted that while they were used as places of sepulture, it does not follow that they were intended to subserve no other purpose.

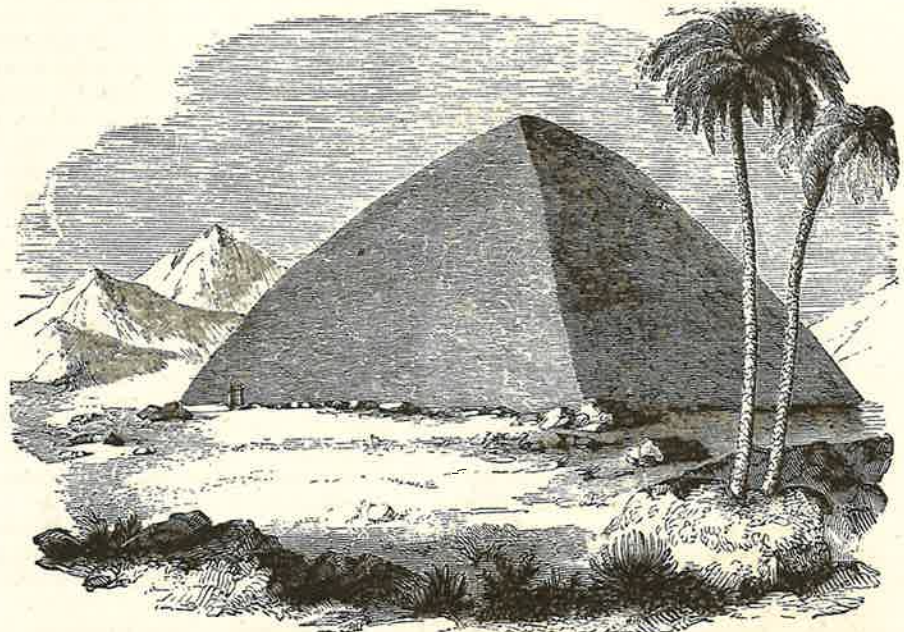
It was customary to regard the pyramids as monuments merely of the power, the folly or the ambition of the monarchs by whom they were raised, and of the thralldom in which the great body of the people were held. This, however, seems to be a very superficial view of the subject, and with equal justice a similar statement might be made respecting the great cathedrals of France and England. The varying magnitude of the pyramids, the fact of their being scattered over a space of about seventy miles, and their extraordinary number, appear to show pretty conclusively that they must have been constructed from a sense of utility or duty, and not altogether out of caprice or a vain desire to perpetuate the names or the celebrity of the founders. There is no doubt, however, but that they were constructed on scientific principles; and they establish the fact that their builders had a certain knowledge of astronomy, for their sides duly face the four cardinal points. The doubts which at one time existed respecting the sepulchral uses of the pyramids have been removed by the successful explorations which have been made in their interiors. For ages the sands of the desert had been drifting around them, and their bases were covered to a considerable height, and thus the surrounding surface was quite changed from the time when they were erected. The entrances to the interior chambers and passages had been closed up, and it required no ordinary amount of skill and effort even to find them. At length the pyramid of Cheops was penetrated, and in 1763 Mr. Davison, the British consul at Algiers, in company with Mr. Wortley Montague, diligently explored it; and having descended three successive wells to a depth of one hundred and fifty-five feet, they discovered a room which had before been unknown. Caviglia subsequently followed the oblique passage for the distance of two hundred feet farther than it had been known, and he was rewarded by the discovery of a spacious room sixty-six feet long by twenty-seven feet broad, under the centre of the pyramid. This room is thirty feet above the level of the Nile. It had no sarcophagus in it; but an upper chamber, thirty-five feet six inches long by seventeen feet three inches wide and eighteen feet nine inches high, still contains a sarcophagus. Thus three chambers have been discovered, rising above each other in such a manner that the roof of the one serves as the floor of the one above it. According to Colonel Vyse, who is one of the most thoughtful and learned Egyptologists, these chambers were constructed mainly to serve the purpose of producing hollow spaces in the interior of the mass; but the presence of the sarcophagus, and the fact that a passage from the outside led to these chambers, clearly shows that they were intended to subserve additional objects. No doubt they aided in reducing the amount of labor, and they also lessened the weight of the superimposed mass.

As to the astronomical uses of the pyramids, it should be stated that six of them have been opened, and the chief passage in them all has an inclination of twenty-six degrees to the horizon, thus being directed to the polar-star. It is well known by astronomers that the star now known as the polar-star, or *A. Ursæ minoris*, was not visible in the inclined passage of the great pyramid at the time

rewarded for a diligent search by discovering the entrance. After immense labor, he succeeded in finding numerous passages cut out of the solid rock, and an apartment forty-six feet three inches long by sixteen feet three inches wide and twenty-three feet six inches high. This chamber had a sarcophagus which was surrounded by blocks of

of its erection, and that, as the great pyramid is supposed to have been built 2123 B. C., the pole of the heavens at that time must have been at the star known as *A. Draconis*, which would have been in the line of sight of an observer placed in the descending passage. In fact, the passage as

granite. The labor of opening the sarcophagus was very great, and it was discovered that the bones which it contained were those of an ox; but human bones were also found, and they all mouldered down on being touched. A remarkable fact likewise became apparent, inasmuch as an Arabic



PYRAMID AT FAIOM, EGYPT.—See PYRAMID.



PYRAMID IN NUBIA.—See PYRAMID.

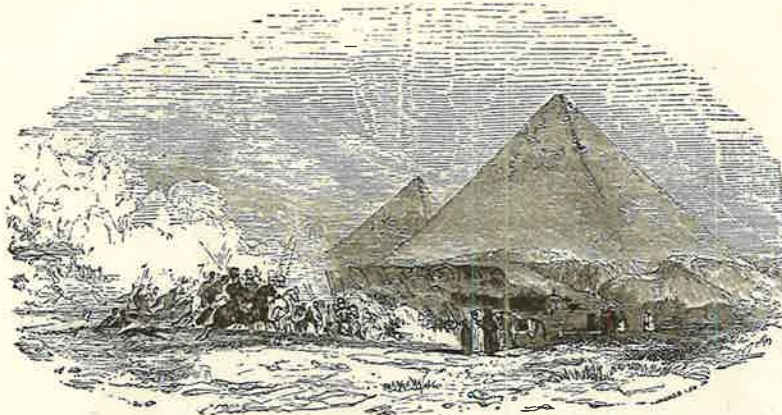
constructed did then really point to the star which was polar at that time, as it now points to the star which is polar in our day.

The labors of Belzoni in connection with the second pyramid deserve a brief notice. He discovered the foundations of a temple on the east side of the pyramid, and he cleared away much rubbish around the base without finding any opening; but judging from the fact that in the great

inscription on the walls of the chamber showed that Mohammed Ahmed, Othman and the Alij Mohammed, supposed to have been Mohammed I. who reigned in the fifteenth century, had entered the chamber and left a record of the fact behind them. It has been concluded that these structures were raised before hieroglyphics came into use, because no writing is found in the chambers or on the sarcophagi found in them. Much has been written concerning their build

ers, but, as has already been stated, nothing is certainly known. In the Old Testament the slavery of the Jews in Egypt is distinctly recorded, and it is well known that the great works of antiquity were often raised by the labors of those who were held in bondage. Josephus mentions the tradition

Diodorus there is much that is curious respecting the names "Amasis," "Amosis," "Inaron," as if the names of the Hebrew lawgiver and high-priest were held by the Egyptians to have been the designations of the men who raised these structures, but this is beyond doubt the mere play of fancy in a late age.



THE PYRAMIDS OF JIZEH.—See PYRAMID.

that the Hebrews were engaged on the pyramids, and the time of their captivity agrees with the supposed date of these great monuments. That Cheops was a tyrant is well known; that Chephrenes, who succeeded him, was similar in character, and they were so hated by the Egyptians that their names were never pronounced, is also beyond doubt. According to Herodotus, the Egyptians attributed the pyramids to a person named *Philistis*, who "kept his cattle in those parts," and thus there is an allusion in this tradition not only to a foreign influence, but even to Philistia, the land from which the stranger was supposed to come. And yet the tradition amounts no more than to the likelihood that this Philistis was only the engineer or workman who superintended the works under Cheops and Chephrenes, as it is evident from Herodotus that these kings have always been held to have been the actual

founders of these enduring monuments. In the time of Diodorus the same tradition prevailed, but in the absence of reliable history, and especially the want of names on these monuments to indicate their builders, there is a mystery over their origin that seems likely to prevail. In

ander the Great, and while there obtained a knowledge of the doctrines of the Brahmins, Gymnosophists, Magi and other Eastern sages. On the return of Pyrrho to Greece the inhabitants of Elea made him their high-priest, and the Athenians gave him the rights of citizenship. He died B. C. 288.

PYTHAGORAS (pith-ag'o-ras), the celebrated Greek philosopher, was born in Samos, probably about B. C. 580. So many legends have gathered about his history that it is almost impossible to trace its details. He was a disciple of Pherecydes. He traveled extensively, especially in Egypt, and was initiated in the most ancient Greek mysteries. After his return from the East he quitted the island of Samos, and ultimately settled at Crotona, one of the Greek cities of South Italy. There he set himself to carry out the purpose of instituting a society through which he might to

chief or general of the order. The doctrines he taught, the discipline and observances he estab-



JOHN PYM.—See article.

lished and the ultimate objects of the society are wrapped in mystery. As he was a strenuous political reformist, and urged the inhabitants of Crotona and other places to resist the encroachments of their rulers, he raised a powerful opposition against himself, which ultimately led to his destruction. Among the doctrines of this extraordinary man are the following: that numbers are the principles of all things; that the universe is a harmonious whole, the heavenly bodies by their motions causing sounds; that the soul is immortal, and passes successively into many bodies; and that the highest aim and blessedness of man is likeness to the Deity. Pythagoras is said to have been the first who took the title of *philosopher*, and the first who applied the term *kosmos* to the universe. He shares with Thales and Xenophanes the high distinction of starting the problems of physical science—the study and interpretation of nature as an object governed by unchanging laws, instead of a variety of personal agencies, as conceived by the religious faith of earlier generations.

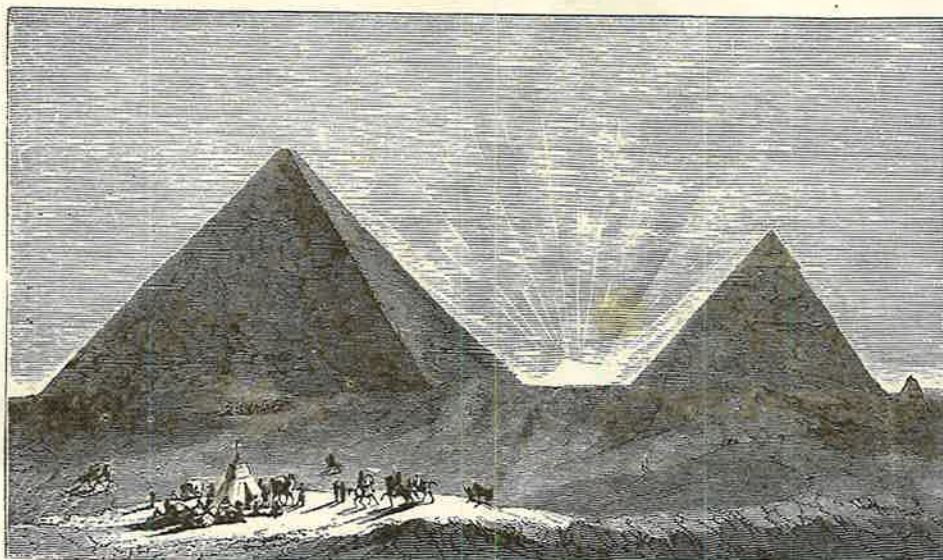
PYTHON (pi'thon). The damsel at Philippi who brought gain to her masters by soothsaying is



PYX.

said to have had "a spirit of divination, or "of Python," Acts xvi. 16, margin. This name was given to Apollo, who delivered oracles, because, it is generally said, he had killed a serpent so called. Hence an oracular or familiar spirit was termed Python.

PYX (pix), a vessel in which the Host is kept. In the Middle Ages the form of the pyx was generally that of a dove suspended under a canopy; latterly it took the shape of a cup, and was placed in a shrine called a tabernacle. A canopy of lace, called a *pyx cloth*, was used as a covering



THE PYRAMIDS AT JIZEH.—See PYRAMID.